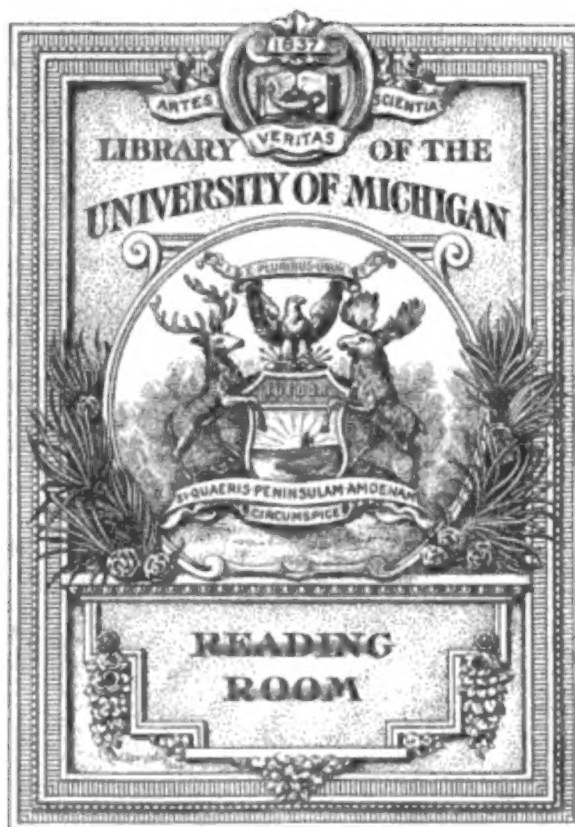


# Notes and queries

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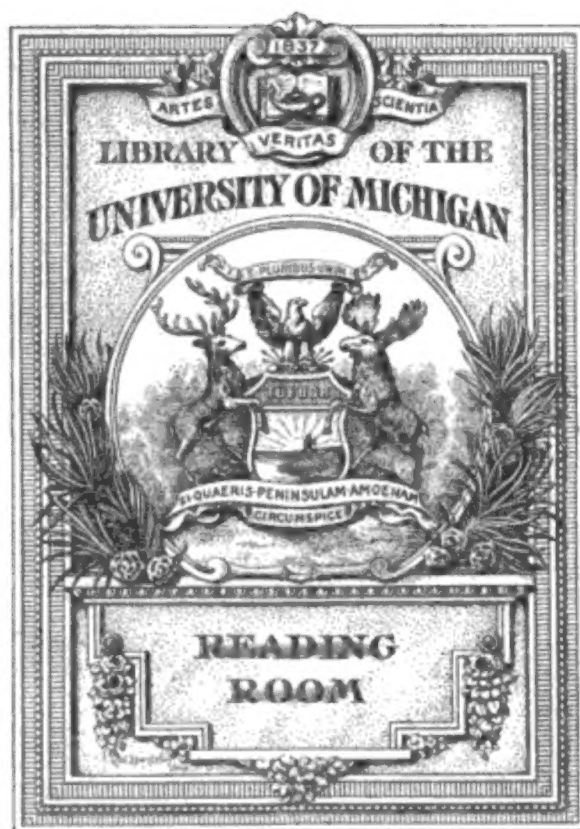




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# NOTES AND QUERIES:

A

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FOR

LITERARY MEN, GENERAL READERS, ETC.

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"When found, make a note of."—CAPTAIN CUTTLE.

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FOURTH SERIES.—VOLUME NINTH.

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LONDON, SATURDAY, JANUARY 6, 1872.

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## Notes.

## THE QUEEN'S LETTER.

As Dr. Johnson wisely said, "There are higher laws than those of criticism;" so England holds almost in higher estimation than her time-honoured constitution the sacred relations of Home Life. It was from this feeling that the whole nation sorrowed, as with one great personal sorrow, with those who ministered around the sick bed at Sandringham; and the heart of England, beating in concord with those of the weeping Mother and afflicted Wife, joined in their prayers for the Prince's recovery. England's remembrance of what she owed to the Queen for the manner in which, no less by precept than example, she had maintained the purity of English Domestic Life, lent fervour to the Nation's prayers; and their mutual sorrow served to strengthen the mutual affection which has ever existed between the Queen and Her People.

How greatly Her Majesty has been moved by this display of public sympathy cannot be told so effectively as in Her own graceful and grateful Letter:—

"Windsor Castle, Dec. 20.

"The Queen is very anxious to express her deep sense of the touching sympathy of the whole nation on the occasion of the alarming illness of her dear son, the Prince of Wales. The universal feeling shown by her people during those painful, terrible days, and the sympathy evinced by them

with herself and her beloved daughter, the Princess of Wales, as well as the general joy at the improvement in the Prince of Wales's state, have made a deep and lasting impression on her heart which can never be effaced. It was, indeed, nothing new to her, for the Queen had met with the same sympathy when just ten years ago a similar illness removed from her side the mainstay of her life, the best, wisest, and kindest of husbands.

"The Queen wishes to express at the same time on the part of the Princess of Wales her feelings of heartfelt gratitude, for she has been as deeply touched as the Queen by the great and universal manifestation of loyalty and sympathy.

"The Queen cannot conclude without expressing her hope that her faithful subjects will continue their prayers to God for the complete recovery of her dear son to health and strength."

We are sure we need offer no apology to our readers for printing in these columns a document worthy alike the Illustrious Lady by whom it is written, and of the loyal and loving subjects to whom it is addressed.

## NAPOLEON ON BOARD THE NORTHUMBERLAND.

[We are indebted to the kindness of LORD LYTTLETON for the opportunity of publishing the following interesting notes of his father, the late Lord Lyttelton, of which a very limited number of copies was printed for private circulation in 1836 under the title of *Some Account of Napoleon Bonaparte's coming on Board H. M. S. the Northumberland, August 7, 1815; with Notes of Two Conversations held with him on that Day.*]

## "ADVERTISEMENT.

"The rough notes from which the following account was drawn up were taken on the evening of the 7th, under the correction of Lord Lowther, who witnessed almost all that is described, and leaving the ship at the same time with me, conversed with me on the subject, and compared his recollections with mine, till we reached our inn for the night, when we sat down, and committed them to paper in the best manner we could.

"LYTTLETON.

"Hagley, Oct. 1836."

"Napoleon Bonaparte came on board the Northumberland (74), off Torbay, at about one o'clock in the afternoon of the 7th of August, 1815.

"I had the good fortune to be then in that vessel, as a friend of Admiral Sir George Cockburn, whose flag she bore, and I was therefore at liberty to post myself where I would, in order to see what passed to the greatest advantage. I took my station on the ladder leading up to the poop, so as to look over the starboard bulwark, in which direction Bonaparte was approaching ac-

accompanied by Lord Keith in the Tonnant's barge. He sat to the left of Lord Keith, and I had therefore a clear view of his profile, which seemed to me to be very like the common portraits of him, with this difference only, that his cheek looked broader, I thought, than I had ever seen it represented. I was too intent upon him to observe which of his officers might be with him in the boat; but Bertrand must have been there, since it was he who first climbed up the Northumberland's side, and, standing with his hat off, as upright as a sentinel, to the right of the gangway, as he entered, announced his master. Bonaparte followed very speedily, and presented himself very well, taking off his hat instantly, and, with an open air and smiling countenance, said to Sir George Cockburn, who had advanced to receive him, 'Monsieur, je suis à vos ordres.' He did not halt an instant at the gangway, but coming forward on the quarter-deck, desired to be introduced to the captain of the ship (Ross), which ceremony took place immediately, the marines who were drawn up on the larboard side of the deck presenting arms as he was coming up.

"Captain Ross not understanding a word of French, it was merely a mutual salute, and Bonaparte passed on towards the poop, under which stood Colonel Sir George Bingham (of the 53<sup>rd</sup> regiment, then going to St. Helena), Lord Lowther, the Honourable Edmund Byng, and an officer of artillery, with whose name I am not acquainted. These persons were successively introduced to him by Sir George Cockburn. He asked Sir George Bingham what regiment he belonged to, and where he had served; to Lord Lowther and Mr. Byng he put a question or two of no importance: for instance, what county they came from? whether they were going on shore, and if so, whether to London? and to the artillery officer he said 'Je sors moi-même de ce corps là,' or some such words. I was placed at the foot of the ladder farther on to the left, and being a little behind Bonaparte when he came up to the poop, was not perceived either by him or the admiral, and consequently was not introduced to him. I stood, however, so near as to see and hear distinctly much of what passed, and I saw Bonaparte perfectly in front as he advanced, and often afterwards in profile. During the whole time he maintained the same cheerful, or, perhaps I should rather say, gracious air, inclining himself a little towards those to whom he was speaking, and smiling constantly. He had his hat off all the time, and I remarked that the top of his head was almost quite bald, and that his hair, of a reddish brown colour, was long, rough, and, if the expression may be permitted, dishevelled. As for the expression of his countenance, I thought it rather subtle than noble. His eyes had something of a haggard look, were somewhat dimmed,

I thought, and as though they might have been originally very piercing, but that time and anxiety had abated their fire.

"This is all that occurred to me on this my first sight of Bonaparte, except that his complexion appeared to me not only sallow, but sickly. After conversing for a very few minutes with the people to whom he was introduced upon the quarter-deck, finding himself near the cabin door, he went in, attended by Lord Keith and Sir George Cockburn, and passed on to the after-cabin, followed by some of his officers, and I lost sight of him for about an hour and a half. During this period I have no account of his behaviour. Lord Keith and Sir George Cockburn remained with him for a few minutes, and I do not remember that I heard a syllable of what passed on that occasion, unless it were that Bonaparte desired that the lieutenants of the ship might be introduced to him, which was done some time afterwards, as I shall mention presently. Bonaparte's train consisted of General Bertrand and his wife, Count and Countess Montholon, Monsieur Lascases, and General Gourgaud, who were to follow him to St. Helena, and all these officers, with the above-mentioned ladies, had arrived on board the Northumberland about the same time as their master. As soon as Bonaparte had disappeared, my attention was naturally turned towards them, and I observed them all pretty minutely. Bertrand, the only distinguished man of the four followers of the fallen emperor, renowned as he had been over all Europe for the constancy of his attachment to Napoleon, was the first object of my curiosity. My expectation was in a great measure disappointed.

"To me neither his look nor his manner indicated anything great or extraordinary. In short, I think I should never have remarked him at all, if I had not known the singular history of the man. As to Montholon, Lascases, and Gourgaud, they are not worth describing. I think, indeed, it would have been impossible to have filled the scene with more inanimate and uninteresting personages.

"Bertrand alone seemed sometimes agitated, and often looked haughty and angry; but the rest had no expression at all, and wanted even the lowest tragic interest, that of simple grief.

"They all sat round a table in the fore-cabin, writing; and they were soon joined by L'Allemand\* and by several other officers who came to take leave of Bonaparte, and who were permitted to remain there as long as they chose, both before and after their last interview with their master. Of these there were but few deserving any particular description. L'Allemand has a very dark,

\* "Savary had taken leave of Bonaparte in the Belleophon, so that I did not see him.

strong, significant countenance; and, I think, rather a noble one. But there were two Poles, one of a pretty advanced age, the other in the prime of his youth, whose air and demeanour were exceedingly striking.

"The elder, a venerable old man, of almost gigantic stature, was altogether one of the most singular and picturesque figures I ever beheld. What with his martial air, the sadness but composed gravity of his aspect, and the peculiar effect of his Polish dress, reminding one, as it naturally did, of the afflicting history of his much-injured country, it was impossible to look without emotion on this noble veteran, thus following his adopted sovereign in the last extremities of his fortune, and enduring as it were a second exile for his sake. The appearance of the younger man, who either felt more or was less able to control the expression of his feelings, was moving in the extreme. He had nothing remarkable in his figure or features; but his grief and the agony he endured at being forced away from Bonaparte surpassed any suffering I ever witnessed, and were irresistibly affecting. They both went up to Lord Keith, entreating to be allowed to go to St. Helena, the elder with an earnest, but with a manly and settled look; the young man, openly in tears, urging his request over and over again, long after the other had given up his as hopeless, and saying in the most piteous manner, 'Si je renonce à mon grade.'

"He wanted to be allowed to pass as a servant, the number of officers permitted to accompany Bonaparte being complete. When he found that all his entreaties were in vain, he seemed to be plunged into a state of distraction, his eyes were almost overflowing with tears, he clenched his Polish cap convulsively in one hand, and kept perpetually touching his brow with the other, talking to himself, and running from one port-hole to another with such a look of wild despair, that I thought he would have flung himself overboard. His name was Pentowsky or something like it—not Poniatowsky.

"To my great delight, I heard soon afterwards that our government had given orders that this faithful and affectionate creature should be allowed to go to St. Helena with Sir Hudson Lowe.

"As for the ladies Madame Bertrand and Madame Montholon, never were there two people more completely different in look and manner. Madame Bertrand, who had behaved with great violence in the Bellerophon, seemed rather exhausted than pacified, and had a look of great irritation and impatience. She is a tall, thin woman, with an aquiline nose, very like Lord Dillon, to whom she is, I believe, rather nearly related. Madame Montholon, on the other hand, had all the quiet resignation that so well becomes

her sex, and one could not help sympathizing with her sufferings so meekly borne. She is a pretty woman, of a sweet and intelligent countenance.

"With regard to the rest of the suite of Bonaparte who came to take leave of him on board the Northumberland, it consisted chiefly of very young men (*officiers d'ordonnance*, I believe,) in gay uniforms, who did not even affect much sorrow, and I suppose had little reason for much personal attachment to their chief. The surgeon who refused to follow him I did not see; he was not forthcoming when the others were getting into the boat to leave the ship, and it was supposed he had slipped away, and perhaps evaded an interview which must have been peculiarly disagreeable to him.

"From obvious reasons of delicacy, we were none of us present at the parting scene, and I never heard a syllable relating to it. It was not till half an hour after it had closed, a space during which Bonaparte had sufficient time to collect his spirits if they had been agitated, that I was introduced into the cabin in which he was, and conversed with him for the first time. But the circumstances of this introduction ought to be stated.

"Every body knows that Bonaparte was received as an emperor by Captain Maitland, who gave up to him the after-cabin, where he was not to be intruded upon by any unbidden guest; on board the Northumberland, matters were to be placed on a different footing, and although he was allowed a small cabin to himself, the great cabin which had been exclusively his in the Bellerophon was now to be shared by the admiral and his friends. In this latter character, I had a right of admission there, and Sir George Cockburn determined to assert the new rule by taking me, together with Sir George Bingham and Lord Lowther, into the cabin at the time he introduced his lieutenants, and leaving us there when that ceremony was over. This took place accordingly at the period above-mentioned. Lord Lowther, by the bye, was not in the way at the moment, and did not come in till a few minutes later.

"The introduction of the lieutenants was sufficiently ridiculous; there were eight of them, not one of whom could speak a word of French, so that on being drawn up in line on one side of the cabin, and having for about a minute gazed and smiled at Bonaparte, who smiled and gazed in his turn, they all bowed and defiled before him, or, in plain English, walked off. Then Cockburn said to Bingham and myself, 'Won't you sit down?' and left us *vis-a-vis* to Bonaparte, who never having seen me before, and not knowing what to make of a man in a brown coat, who for aught he knew might be the admiral's servant, said, drawing up a little and looking rather



sternly at me, 'Qui êtes-vous?' I answered, 'Monsieur le Général, je m'appelle Lyttelton, je suis parent et ami de l'Amiral.' Bonaparte, 'Êtes-vous du bord?' Lyttelton, 'Non, je ne suis pas marin.' B. 'Vous êtes donc ici par curiosité?' L. 'Oui, Monsieur le Général, je ne connois aucun objet plus digne d'exciter la curiosité que celui qui m'a amené ici.' B. 'De quel comté êtes-vous?' L. 'Du comté de Worcester.' B. 'Où est-il? est-il loin d'ici?' L. 'Oui, Monsieur le Général, au centre du royaume.' It was at this time, I think, that I said, 'Nous espérons de ne pas vous gêner, Monsieur le Général'; of which remark he took no notice. After this, if I remember right, there was a short pause, during which Bonaparte looked at us rather bitterly, and showed some signs of uneasiness at our presence. He then addressed himself to Sir George Bingham, and asked him some common-place questions concerning the number of companies, &c. in his regiment, and how many years he had served in Spain, to which Bingham answered with difficulty in French. Bonaparte turned again to me, and asked me whether the wind was fair for sailing, and some other trifling questions about the anchorage in which we lay, to which I replied as I might. During this time Lord Lowther came in, and Bonaparte soon asked him the usual questions: to what county he belonged, 'Où sont vos terres?' to which Lowther also made answers not fluently, so that the conversation presently returned to me. Bonaparte asked me a great deal about our hunting, especially our fox hunting: whether we turned out all our hounds at once, or whether we had relays of hounds, &c. He then said, 'Vous parlez bien le François.' L. 'Je me suis un peu exercé à parler François, ayant beaucoup voyagé.' B. 'Avez-vous voyagé en France?' L. 'Très-peu, Monsieur le Général; vous savez que pendant maintes années il n'étoit pas permis à un Anglois de traverser la France, nous y étions de contrebande'—with a little more not worth stating, since it led to nothing, for I think another pause occurred here, shortly before which, Bertrand had come in, and having placed himself behind Bonaparte a little on one side, just as the lord in waiting stands behind the king, he looked at us *du haut en bas* with a very significant and rather haughty air, of which the English seemed to be 'What business have you here?' Bertrand then went out again, and Bonaparte turned round, and looked out through his spying-glass for a couple of minutes, during which Bingham was extremely uneasy, and pulling me by the sleeve,

\* "I cannot, of course, be quite sure of the *very* words I used in every instance in the following conversations, nor of those used by Bonaparte; but I am quite sure that the substance is always faithfully given; and the more prominent observations of Bonaparte are all, I believe, quite accurately reported.

said, in a whisper, 'For God's sake say something to him, if it be but about a dog or a cat.' I promised him I would, and when Bonaparte turned about again, I asked him if he recollected Lord Ebrington, a relation of Lord Grenville's; to which he answered yes, and said he was a 'brave homme'; then I mentioned Vernon to him; he hesitated and said, 'Catholique?' I replied, 'No, sir, you are thinking of Silvertop,' on which he said yes, and laughed a good deal, but made no remark. Of Douglas, whom I named last to him, he said that he was a clever man. He then enquired whether this name of Douglas was not a great name; to which I assented, and told him briefly who the chief Douglasses were.

"Next he asked whether there was not a Douglas much distinguished in Parliament, and whether it was the Douglas he had seen. We assured him (for Lord Lowther took a part here) that he was mistaken, and that neither Mr. Frederick Douglas nor any other person of that name had made a figure in the House of Commons.\* About this time I think Lord Lowther informed Bonaparte that I was a member of Parliament, whereupon he desired to know whether I was 'du parti de l'opposition.' L. 'Ma conscience m'oblige souvent de donner mon suffrage contre les ministres du roi; on est libre chez nous, et il faut agir selon ce que l'on croit être de l'intérêt de la patrie.' B. 'Avez-vous fait des discours au Parlement?' L. 'Quelques méchantes harangues.' B. 'M. Whitbread n'est-il pas mort?' L. 'Oui, Monsieur le Général.' B. 'Quelle a été la cause de sa mort?' L. 'Il s'est donné la mort.' B. 'Comment?' L. 'Je veux dire qu'il s'est tué, il étoit dérangé.' B. 'Dérangé d'esprit?' L. 'Oui.' B. 'Étoit-ce ce que vous appelez le spleen?' I told him no, that he exaggerated this English complaint, the spleen, as I knew foreigners in general did, and I added, 'M. Whitbread étoit fou, à telles enseignes qu'il croyoit que tout le monde lui en vouloit, le regardoit d'un air de mépris, et conspiroit contre lui.' B. 'De quelle manière s'est-il tué?' L. 'Il s'est coupé la gorge d'un rasoir.' To this Bonaparte made no answer, nor gave any sign of feeling whatever about it, but very shortly after asked, 'Qui sera son successeur au Parlement? Ponsonby?' L. 'Non, Monsieur le Général, Mr. Ponsonby est un homme distingué, et dont les talens sont du premier ordre, mais je ne crois pas qu'il soit qualifié pour succéder à M. Whitbread. Vous savez, Monsieur le Général, que ce n'est pas si facile de remplacer les grands hommes.' Here Bonaparte seemed to me by his look slightly to acknowledge the compliment.

\* "Mr. Heber afterwards suggested to me that Bonaparte had been reading the English newspapers lately, and had perhaps observed that speech of Mr. Douglas in which he recommended the 'annihilation of the French army.'

After an instant's pause, I continued, and told him I thought Brougham the likeliest man to supply Whitbread's place; but that it must be some time before he could win the same reputation or acquire in the same degree the public confidence. He then asked when, and in what manner, Mr. Brougham had distinguished himself, and I told him chiefly in the debates on the orders in council; on his enquiring whether then he were very eloquent, I attempted to describe the character of his eloquence.

"Bonaparte finished by asking whether Whitbread were not related to Lord Grey, and I told him he was, and in what degree. We talked of Lord Grey's eloquence, the style of which I had to describe, but not a word was said of his politics.

"In the course of this conversation (I cannot remember at what period) Bonaparte asked whether I knew Captain Usher, whom he called 'très-brave homme,' and Bertrand said something to the same effect. I told him I did, and had very lately seen him in the Isle of Wight. Bertrand put in here that he had read in the English papers that Usher had been 'commissaire d'un bal' at Ryde, at which they both laughed a little, and I said, 'Le capitain est bon pour entrer en danse, comme pour entrer en combat.' I concluded by telling him that Usher always spoke of him with great respect, and valued highly the snuff-box with his portrait on it which he had given him. This is, I think, nearly all that passed, except that he once asked us all three whether we were married, to which we answered severally according to our cases. But he made no observation whatever on the information he received, rather to our surprise, and I was obliged to make a bad joke or two on Lowther's bachelorship, 'that I suspected him to be somewhat of a rake,' or some such trash, in order to keep up the ball. When the conversation had lasted half an hour, I felt a scruple about staying any longer in the cabin, into which we had been brought for the purpose stated above of asserting our privilege to be there, an object which seemed then to be sufficiently attained. It would have been unmanly, I thought, to have remained any longer than was necessary for the purpose in question, since our stay was evidently distressing to the dethroned emperor.

[To be continued.]

#### A SUSSEX WASSAILING SONG.

The following song is perhaps worthy of a place in "N. & Q." at this season of the year, as it is one of a class fast falling into oblivion. I took it down some few years since at Hurstpierpoint in Sussex, from the singing of an old farmer who had learnt it in his youth. I have since

heard fragments of it in different parts of Sussex, but the present version is the most complete I have yet obtained. I may add, that a copy of it is given in *Old English Songs as now sung by the Peasantry of the Weald of Surrey and Sussex*. This interesting work was privately printed in 1843 by the Rev. Mr. Broadwood, and is now very rare. The tune is a jovial one in the major key, evidently of some antiquity. In Mr. Broadwood's collection the words are given to the old minor carol tune, "God rest ye, merry gentlemen":—

"A wassail, a wassail, a wassail, we begin,  
With sugar-plum and cinnamon, and other spices in;  
With a wassail, a wassail, a jolly wassail,  
And may joy come to you, and to our wassail!

"Good master and good mistress, as you sit by the fire,  
Consider us poor wassailers, who travel through the mire,  
With a wassail, &c.

"Good master and good mistress, if you will be but willing,  
Come send us out your eldest son with a sixpence or a shilling,  
With a wassail, &c.

"Good master and good mistress, if thus it should you please,  
Come send us out some white loaf, likewise your Christmas cheese,  
With a wassail, &c.

"Good master and good mistress, if you will so incline,  
Come send us out some roast beef, likewise your Christmas chine,  
With a wassail, &c.

"If you've any maids within your house, as I suppose you've none,  
They wouldn't let us stand a-wassailing so long on this cold stone,  
With a wassail, &c.

"For we've wassail'd all this day long, and nothing we could find,  
Except an owl in an ivy bush, and her we left behind,  
With a wassail, &c.

"We'll cut a toast all round the loaf, and set it by the fire,  
We'll wassail bees and apple trees, unto your heart's desire,  
With a wassail, &c.

"Our purses they are empty, our purses they are thin,  
They lack a little silver to line them well within,  
With a wassail, &c.

"Hang out your silken kerchief upon your golden spear,  
We'll come no more a-wassailing until another year,  
With a wassail, &c."

EDWARD F. RIMBAULT.

#### THE BIRTH-PLACE OF ENNIUS.

Rhudiaë, the birth-place of this poet (born B.C. 239), is interesting to the scholar who is travelling over the Japygian peninsula, and was the only object that brought me to Lecce, the capital of the province of Otranto. Lecce is the site of the ancient Lupiae or Sybaris, known to

classical scholars as the spot where Augustus resided for some days after his return to Italy, on hearing of the murder of Julius Cæsar on the ides of March, B.C. 44 (Appian. *Civ. Bel.* iii. 10), not venturing to advance to Brundisium till he received fresh information from Rome. No ancient remains are now visible, nor indeed is there anything to interest a stranger except perhaps the church of Santa Croce and an antique column in the public square said to have been brought from Brundisium, having on its summit S. Oronzio, the patron saint of Lecce. Verrio, a native of Lecce, has adorned many of the churches with his paintings: he was employed, I believe, in England, where his staircases and ceilings are much admired. Where are they found? One of the gates of Lecce is called *Porta di Rugge*, and this was to me the most interesting point connected with Lecce, as it led to Rhodiæ. Horace (*Carm.* iv. 8, 20) speaks enthusiastically of the "Calabræ Pierides," and Ovid (*Art. Am.* iii. 409) speaks in the same high strain:—

"Ennius emeruit, Calabris in montibus ortus,  
Contiguus poni, Scipio magne, tibi."

About a mile from the town there is a spot covered with olive-trees, called *Rugge*, and here it is believed that the celebrated poet was born. There are no ruins, but an inscription was found here speaking of "Municipes Rudini." (Orell. 3858.) At the same time it must be allowed that Ovid is at fault when he speaks of mountains, as there is nothing within thirty miles of Lecce that can be so called. This has led some to look for Rhodiæ farther north, and as the *Tabula* gives a village Rudæ twelve miles W. of Rubi on the road to Canusium, it is not impossible that it may be the spot where Ennius was born. Though I did not get close to it, I was sufficiently near to say that it is situated in *Puglia Pietrosa*, and therefore Ovid's description would be better suited to it than to the grove of olive-trees near Lecce.

As I have had occasion to refer to Lecce, it reminds me that MR. BATES (4<sup>th</sup> S. v. 435), in answering MR. J. DIXON's query (4<sup>th</sup> S. v. 360) respecting Lysiensis, states that he believes that Thomas Geminus was a native of Lecce, hence called Lysiensis. This I doubt very much, as I find in my notes some old Latin inscriptions copied at Lecce, where Lyciensis, and never Lysiensis, is constantly employed. This is the natural derivative from Lycium, which was its Latin name in mediæval times. Galateo speaks of the "populus Lupiensis," referring to the inhabitants of Lecce. In fact Thomas Geminus, if he had been a native of Lecce, would have designated himself Lupiensis, as this was the Latin expression that would be used by an educated man when speaking of his native place.

Then MR. BATES quotes from Adam Clarke to the effect that "the quadragesimal sermons of

Robert Caracciolo, bishop of Lecce, was printed at Lecce." Is it possible that Lecce could have had a printing press at that early period (1490), only twenty years after its establishment at the Sorbonne in Paris? No doubt two hundred years later books were printed there, as my edition of Galateo *De Situ Japygiæ* is dated "Lycii 1727," and printing is still carried on, as I have just procured an interesting little work dated "Lecce, 1870." It is—

"Studi sui Dialetti Greci della Terra d'Otranto del Prof. Dott. Giuseppe Morosi, preceduto da una raccolta di Canti, Leggende, Proverbi e Indovinelli nei dialetti medesimi."

Then I would ask whether Robert Caracciolo was ever bishop of Lecce? I believe him to have been a native of Lecce, but bishop of Aquino, the birth-place of Juvenal. He was the author of the *Specchio della Fede*, and on his tomb is found the following inscription by Hermolaus Barbarus, which is quoted by Battista Pacichelli in his work lying before me, entitled *Il Regno di Napoli in Prospettiva*, Napoli, 1703:—

"Maximus Ecclesiæ ceu Paulus præco Rubertus  
Quinquaginta annos Concionatus obit:  
Caracciolus fuerat Lyciensis, Præsul Aquinas,  
Hoc tectus tumulo, corpore, mente, polo."

His contemporary, Pentanus, says of him, "Nemo post Paulum Tarsensem melius Ruberto Lyciensi divina tractavit eloquia."

CRAUFURD TAIT RAMAGE.

### THREE LETTERS WRITTEN BY CHARLES I WHEN PRINCE OF WALES, ON THE SUBJECT OF HIS MARRIAGE.

On April 5, 1624, Charles, then Prince of Wales, gave a solemn promise to the two Houses of Parliament, confirming it with an oath—

"That whensoever it should please God to bestow upon him any lady that were Popish, she should have no further liberty but for her own family, and no advantage to the recusants at home." (*Commons' Journals*, i. 756.)

As everyone knows, this oath was broken, but, as far as I am aware, no one has inquired what evidence there is as to whether he was guilty of telling a deliberate falsehood to Parliament, or whether he merely changed his mind.

There is, however, very strong evidence to show that when the words were uttered, Charles meant what he said. The despatches of the French ambassador, Tillières, are full of references to the infatuation of the English Court in supposing that the marriage with Henrietta Maria could be had on these terms. When Carlisle went to join Kensington in negotiating the marriage in France, he carried with him instructions answering to the Prince's engagement, which had indeed been confirmed by the king in his answer given on April 23 to the petition of the two houses for the execution of the laws against the recusants:



"Because," wrote James, "it can neither be honour nor contentment to either part that a treaty of marriage should be long trayned on, you may resolve them att the first that the constitution of our estate cannot beare any generall change or alteration in our ecclesiasticall or temporall lawes touching religion, for so much as concerns our owne subjects. And if it shalbe objected to you that wee consented to great liberties to our owne subjects in the articles of the treatie of marriage betwixt Spaine and us, you may show them that, in the first project of that treatie, the articles were neither demanded by them nor consented to by us to any such extention, although the greatness of the portion might have challenged or seemed to have mooved us to the approving of some extraordinary conditions. But that which indeed enlarged us in that point was the promises made, and the hope we conceived of the restitution of the Palatinat. And we the rather inclined to lardger conditions for the tender respect we had not to make our sonne's journey thither vayn, nor to suffer him to returne with a scorne, if more than was convenient for us to do, and all that were possible might have prevented it. You may further represent to that king the modesty wee used in the time of his endeavours to reduce all those of the reformed religion to the condicion of his will, and then you may shewe him that the example of his pretending for liberty to our Romaine Catholique subjects may and ought to teach us to doe the like for the Protestants his subjects, and with greater reason and pretext, they having a kinde of legall interest in the fruition of their consciences and exercise of their consciences, and exercise of their religion . . . there being noe such thing in the case of our Romaine Catholique subjects. Neither can it bee doubted, when our piety and lenity shall bee examined wherewith wee have treated our Romaine Catholique subjects ever since our coming to this Crowne, but that it is a just allegation that, for our owne safety, suerty of our state, and for the safety of the Romaine Catholiques our subjects, wee may not dissolve or generally suspend our lawes concerning them. For when they shall have the raynes losed to them, they may by abuse of favor and liberty constrayne us (contrary to our naturall affections, to deale with them with more rigour than wee are inclined too; soe as wee may not article for dispensation and liberty to our Romaine Catholique subjects, but should the raynes of those lawes in our owne gracious hands. And you may assure that King and his ministers, that in contemplation of that marriage, wee shalbe the rather inclined to use our subjects Roman Catholicks with all favour, soe long as they shall behave themselves moderately and keeping their consciences to themselves, shall use their conversation without scandal."\*

As long as La Vieuville was in office in France, every effort was made to conciliate James. It is true that he was told that the French would not be content with a verbal engagement not to persecute, but must have a written promise. But La Vieuville was one of those men who do not like to look difficulties in the face, and on June 14, Carlisle wrote that—

"They do here let fall unto us that though they are bound to make these high demands for their own honour, the satisfaction of those of the Catholic party, and particularly for the facilitating of the dispensation at Rome, yet it will be always in your Majesty's power to put the same in execution according to your own pleasure."†

\* Draft of Instructions, Harl. MS. 1584, fol. 10.

† State Papers. France.

By Charles, at least, the first sign that more would be asked than he had offered was received with dissatisfaction. On June 6, Tillières wrote that an emissary whom he had employed to the Prince—"l'a trouvé forte dur, et avec peu de dessein de satisfaire à la France aux points les plus essentiels." Under these circumstances La Vieuville allowed Kensington to go over to England offering to agree to a middle course. James would not be asked to make a formal engagement; but let him write a letter embodying his intentions. To this James consented; but his concession was useless. La Vieuville, who, it is said, had taken the step of asking for the letter without informing his master, was turned out of office and succeeded by Richelieu. Richelieu was firm. A formal article he must have, or there would be no marriage at all.

Here James was firm. A letter might convey his meaning in any form he pleased. An article was a direct breach of his son's promises. His arguments may fairly be taken from a later despatch of Conway's:—

"His Majestie," wrote the Secretary about the 25<sup>th</sup> of September. . . . "cannot bee wonne to any more in largeness of promise or other forme, it being apparant to all this kingdome what promise the Prince hath made and the King approved, not to enter into articles or conditions with any other Prince for the emunityes of his subjects Romaine Catholiques, that beeing indeede to part his sovereignty, and give a portion of it to another King, and teache his people relyance upon a forraigne Prince, by whose favour they enjoy freedom and liberty."\*

But James had a formidable difficulty to contend with. The new French ambassador, Effiat, a second Gondomar in knowledge of the world and in diplomatic skill, had completely won over Buckingham to his side, and Buckingham finally brought James over, reluctant as he was.

Charles's conversion may be gradually traced in three letters, the originals of which are all amongst the French State Papers at the Record Office, the first of them having been printed incorrectly from a copy in the Clarendon State Papers (vol. ii. chap. ix.) They are all to the Earl of Carlisle. The first, written on August 13, was as follows:

"Carlisle,—The chanches which you (propheticlie) foretold of the Courte of France hes much astonied us here; but, most of all, the French King's disavouing of his ministers†, w<sup>ch</sup> for mine owen parte, hes made me a St. Thomas for beliving of anie good isbew of your negotiation. If you fynd they persist in this new way that they have begunn in making an article for our Roman Catholique subjects, dallie no more with them, but breake of the treatie of marriage, keeping the frendshipe in as faire tearmes as ye can. And, belive it, ye will have as greate honnor with breaking upon these tearmes‡, as

\* Harl. MS. 1588, fol. 266.

† I. e. disavowing the offer made by La Vieuville through Kensington.

‡ Charles originally wrote "with this fickle nation," but carefully deleted the words with his pen. In the copy in the Clarendon State Papers, they are left standing.

with making the alliance. Yet use what industrie you can to reduce them to reason, for I respect the person of the ladie as being a worthie creature, fitt to bee my wyfe. But as ye love me, put it to a quike ishew on way or other, and what event soever the business shall have, I shall ever remaine

"Your constant loving friend,  
"CHARLES P.

"Rufford, the 13 of August, 1624."

The next letter is couched in a marvellously different tone. It was written on September 9, the French having conceded nothing, and the situation otherwise remaining unchanged:—

"Carlike,—If the answers to your despaches com[e] not so fast as you desyer, or as (it may be) th[e] business requyres, blame me not, for the King [and] especially our Committie are so slow, that if it [were] not for me, I thinke we should be twice as [long] on answering you. The business now is a[ll] brought to so good an ishew, that if it [is] not spoild in Rome, I hope that y[our] treatise will be shortlie brought to a happie conclusi[on], wherfor I pray you warn your Monsers t[hat] the least stretching more breakes the str[ing], and then Spaine will lase at us both. So I rest

"Your constant loving frend  
"CHARLES P.

"I know ye looke for thakes for what ye have done, but although ye deserve it now, ye shall have none while all be done, and then ye shall have as much as your hake can beare.

"Whythall, the 9 of Sep. 1624."

For all this, the string bore more stretching without breaking. For more than a month, James giving way step by step in matters of detail, held out on the main point. Let the final result be told in Charles's own words. The third letter was written on October 19:—

"Carlike,—Your despach with Larking\* gave us anuffe adoe to keepe all things from an unrecoverable breache, for my father at first startled verrie much at it, and would scarce heer of reason, which made me feare that his aversness was built upon som hope of good overtures from Gondomar (who they say is to be shortlie heer, tho I beleieve it not), which made [me] deale plainlie with the King, telling him I could never mach with Spain, and so intreated him to fynd a fitt mach for me. Though he was a littel angrie at first at it, yet afterward he allowed our opinions to be reason, which befor he rejected; so that now I hope all difficulties on both sydes be overcum. The King calls for me, so I rest

"Your loving constant frend,  
"CHARLES P.

"Royston: the 19 of 8<sup>th</sup>, 1624."

It was a natural consequence of this resolution that Parliament, which James had promised to summon in November, was prorogued, and that accordingly there was no money to provide for Mansfeld's troops, who were consequently left to starve. Yet when Charles met his first Parliament next year, he had nothing to say except that it had drawn him into the war and must find him means to carry it on. What were the

\* Letter of the 13th by Lorkin telling of the refusal of the French to promise formally to make a league with England for the recovery of the Palatinate by means of Mansfeld's troops.

causes which led to Charles's resolution to break his promise is a story too long to tell here, but there can be no doubt that he intended to keep it at least up to August 13.

SAMUEL R. GARDINER.

#### HOW TO DESCRIBE A BOOK.

I have for some years past been annoyed, to use a mild term, by the excessive carelessness which the contributors of "N. & Q." exhibit when they have occasion to mention the title of a book. Whether for the purpose of asking the name of an author of an anonymous work, or citing a book for reference, want of accuracy is their chief characteristic. So far as giving exact references to editions and pages, the Editor has pretty well schooled us into accuracy, but the title of a book is a different matter. I need not cite instances in support of this assertion: every number bears evidence of it.

Though I have entitled this note "How to describe a Book," it would have perhaps been more accurate, but not so interesting, to have simply put the word "Bibliography"; for it is upon several moot points regarding bibliographical matters that I wish to comment.

It seems to me a pity that a science which is becoming so popular and universal as the knowledge of books and proper manner of describing them should be encumbered with unwieldy words like bibliography, bibliographical, biographical, anonymous, anonymity, pseudonymous, and others of equally portentous sound. The unlearned (and profitable) trades are blessed with words to describe their tools and productions which are intelligible to the meanest capacity.

The less profit the longer words appears to be the rule. If we garden we use a spade, a hoe, an axe, a barrow, a rake; if we row, a scull, an oar; if we speculate, we have money, stock, funds; even if we go to law, we have bills of costs. Observe the simplicity of these words. Yet, if we study to make proper lists of books, we cannot get on without words of ten to fifteen letters. I make these remarks as they occur to me, without however any expectation of altering the nomenclature, though such a thing has not unfrequently been done, and everybody will recollect the storm in a tea-cup that was aroused by the shortening of the words telegraphic despatch to telegram. How to describe a book is so simple a matter that most people go wrong, quite unconsciously of course. Everybody thinks he understands a thing so simple, just as nearly everybody—and at all events all literary men—think they know all about cataloguing and libraries because they are literary men. Ample evidence will be found in support of this assertion in the blue book on the library of the British Museum. The fact is, unless a



man has taken the trouble to study bibliography a little, he is never sure that he is giving such a description of a book as will enable another person to identify it.

Professor De Morgan, in his evidence before the commission on the British Museum (1850, 5729), says:—

"I know very few mathematicians indeed that I would trust to give me an accurate account of a mathematical book. Unless they have paid special attention to bibliography as bibliography, they are very likely indeed to give erroneous accounts of books."

The learned mathematician spoke of mathematicians because he was so learned that he was prevented from using generalities when of his own knowledge he could only speak as to mathematicians, but what he says applies to all. Mr. Bolton Corney, in his excellent pamphlet *On the New General Biographical Dictionary* (London: Shoberl, 1839, 8vo), pointed out the prevalence of this fault.

It is generally admitted, I believe, at least it is laid down by a gentleman whom I may consider an authority (*Art of making Catalogues, &c.* [by Dr. Crestadoro]) that five things at least are necessary to describe a book with a tolerable amount of certainty—title, name of author, place, date, and size. This is for a catalogue of a library; but catalogues of libraries, when done at all (and I believe no large library in the world has yet got a complete catalogue), are with few exceptions done badly, and upon a low bibliographical standard. To the five things above-mentioned I should add, as not the least important, the publisher's name.

It is so manifest that all these six things are essential to the proper description of a book, that I shall not give one word of argument in their support. But for a bibliographical description it may be necessary to add the number of pages, the price, where printed, and any peculiarity. It is not sufficient, however, to give these particulars alone, they must be given in the order in which they occur on the title-page, and (here is where nearly everybody sins the most) nothing whatever must be interpolated between the first word of the title and the last. It is bad bibliography to put "8vo" before the date, as "8vo, 1871." It is difficult to explain this part of my subject without an illustration. Let us suppose the following information sent, and the manner of it is no exaggeration:—

"Sir,—Seeing that you are collecting, with a view to publication, names of authors of the nineteenth century, I beg to say that I was well acquainted with Miss Seaman, who died about the year 1830, a notice of whom you will find in the Ryde papers. She wrote *Some Observations on Girls' Schools and Boarding Schools*, but whether with her name or not I forget. Also, about 1822

was published by Smith of London an interesting religious tale called *Lily*, and in 16mo, 1825, a capital little work on the choice of books, with advice about Miss Edgeworth's novels."

It will be evident to any one that the whole of the above requires verification—a labour of hours, perhaps days, which might have been saved by a little knowledge on the part of our informant.

On investigation it appears, then, that our informant has scarcely given a single date or title correctly—1. Miss Seaman died in 1829, not 1830; 2. The reference to the Ryde papers is useless, as too wide for verification and inaccessible; 3. The title of each of her works is given from recollection, or rather from no recollection, and they are all incorrect; 4. The titles are made up; 5. Words not in the title-pages are interpolated without notice; 6. The size of the book is placed before the date—i. e. it is interpolated, and in fact everything is reversed. But I shall best be able to show what is wanted and how it should be done by giving the above information correctly, which I must reserve for another note.

OLPHAR HAMST.

#### THE POCKET-DIAL OF ROBERT DEVEREUX, EARL OF ESSEX, 1633.

In Mr. Bruce's elaborate paper on this curious article read before the Society of Antiquaries on the 4th of May, 1865, and published with a plate in the *Archæologia* (vol. xl. part ii. p. 344 *et seq.*), it is stated that the history of the dial-clock or watch after the earl's death is unknown. It appears from Jardine's *Criminal Trials* (vol. c. pp. 371-2, 12mo, 1832) that the three divines who attended the Earl of Essex in prison were Thomas Montford, William Barlow, and Abdie Ashton, the last-named being the earl's favourite chaplain, and one who accompanied him to the scaffold. William Barlow is clearly the individual stated by Mr. Bruce to be a clergyman, son of Bishop Barlow of Chichester, and the learned author of a scientific book on the mariner's compass, called *The Navigator's Supply* (4to, Lond. 1597), which he dedicated to the Earl of Essex. Abdie Ashton (for whom see "N. & Q." 2<sup>nd</sup> S. viii. 1859), Fellow of St. John's College, Cambridge (omitted by the Coopers), was the second of the seven sons of the Rev. John Ashton, Rector of Middleton, Lancashire, and is named in the *Journal of Nicholas Asheton of Downham, Esq.*, in 1617, edited by me for the Chetham Society in 1848. In an abstract of his will, which is dated Middleton, August 27, 1633, the following interesting legacy occurs, and is printed in a note in *Ashton's Journal*; and there can be little doubt that it refers to the identical pocket-dial made by Kynwin, described with so much accuracy by Mr.

Bruce, and which formerly belonged to the Earl of Essex :—

"I give to my Cosen and Patron, Raphe Assheton of Middleton, Esq., my best jewell, my Watch, or Pocket Clocke, given unto me by my most honourable Lorde, my Lorde of Essex, the morning before his death."

F. R. R.

Milnrow Vicarage, Rochdale.

#### OTHER "BLUE BOYS."

It is so common to call the portrait of any boy in a blue dress a "Blue Boy," that unless each case is closely investigated it is much easier to be misled, as Jackson may have been about Buttall's "Blue Boy," and as Fulcher was about Ford's "Blue-coat Boy," than to obtain the right description, as we have experienced. Sketches also pass as "Blue Boys," no matter what size; and photographs, engravings, and chromos of the Grosvenor "Blue Boy" are now rather a numerous family.

The sketch which formerly belonged to the Bishop of Ely was sold at Christie's in 1864, and if we are rightly informed, it was afterwards restored to resemble the Grosvenor "Blue Boy" as much as possible, and then sold to Lord Elcho when its originality was gone. Whether this sketch subsequently entered the Grosvenor Gallery as an original one by Gainsborough or not we do not know, but among the pictures lent from that gallery for the conversazione of the Civil Engineers in 1867 there was a "Finished sketch of 'The Blue Boy.' T. Gainsborough, R.A.," which had quite a newly restored look about it. Mr. Hogarth has a clever sketch of the Grosvenor "Blue Boy" by Fanny Corbeaux. Lord Mornington, we believe, purchased the sketch of the "Blue Boy" at Maclise's sale in 1870, and which Mr. Hogarth thought to be more after the least-known "Blue Boy" than the rival one.

By far the finest and largest full-length sketch or copy of the "Blue Boy" we have yet seen, excepting, of course, the two big "Blue Boys," belongs to Chas. Jas. Freaque, Esq., Cromwell House, South Kensington. It was bought at Brighton a few years ago, in a damaged condition, for ten pounds, but by whom or when painted is not known. It has since been lined and restored after the Grosvenor "Blue Boy," so that here also whatever originality it possessed is gone, but still it is a fine bright picture—canvas about three feet in height by two feet in width, or about half the height, and less than half the width of the least-known "Blue Boy," which is nearly six feet in height by four feet two inches in width.

Of "Blue Boys" in other than Vandyke costumes we may refer to the portrait of Lieut.

Col. Maclauchlan when a boy, as described in "N. & Q." 4th S. iv. 41; v. 37.

Another one, reported as in North Wales, was traced to Glasgow, and is thus described by the lady who possesses it—

"The 'Blue Boy' by Gainsborough was given to me by Miss Griffiths some years ago. I heard it was presented by Gainsborough when staying in Wales to a friend of Miss Griffiths', who left it to her. It is not a full-length portrait, and the dress is a light-fitting plain blue jacket with a loose white handkerchief underneath the jacket."

Even the blue-clad in the Bailey family in the National Gallery has been stoutly maintained to be "The Blue Boy by Gainsborough in the National Collection."

J. SEWELL, Assoc. Inst. C. E.

The Lombard, E.C.

#### SUPERSTITION IN THE GERMAN ARMY.

The soldiers of Germany now pass for the best educated and most intelligent soldiers in the world. This is no doubt true of those who do not come out of the lowest classes of society; but I doubt the superior intelligence of those who do belong to the lowest classes. At all events, superstition seems to be rife among them, and superstition is not generally regarded as a mark of intelligence. The following charm was taken from a German soldier during the late war, and brought over to England by an English surgeon, whose name I have forgotten. In a lecture which he delivered at Cambridge, he said that the charm was worn and firmly believed in by a large number of German soldiers. The words, which I copy from a photograph\* of the original, run as follows :—

##### "Haus- und Schutzbrief."

"Im Namen des Vaters und des Sohnes und des heiligen Geistes. Amen. L. T. L. K. H. B. K. N. K.

"Im Namen Gottes, des Vaters, des Sohnes und des heiligen Geistes.—So wie Cristis (*sic*) im Oehlgarten still-stand, so soll alles Geschütz stille stehn. Wer diesen Brief bei sich trägt, den wird nichts treffen von des Feindes Geschütz, und er wird von Dieben und Mörden (*sic*) gesichert sein.—Er darf sich nicht fürchten vor Degen, Gewehren, Pistolen, den so wie man auf ihn anschlägt,† müssen, durch den Tod und Befehl Jesu Christu (*sic*), alle Geschütze stille stehn, ob Sichtbar oder unsichtbar Alles durch den Befehl des Engels Michaelis, im Namen Gottes, des Vaters, des Sohnes, und des heiligen

\* The photograph bears on the back the name of Maltby & Co., Barnsbury Hall, Islington, London, N. I have copied *verbatim*, *literatim*, and *punctuatim* (if I may coin the word), and therefore neither I nor the printer must be held responsible for the very numerous misspellings, grammatical and other inaccuracies, which are to be found in it. I have marked a few of the most glaring with *sic*. The charm is written, not printed; but we learn incidentally that it may be used printed.

† Here there seems to be a word of two or three letters which, owing to a fold in the original, has been indistinctly photographed.

Geistes.—Gott sei mit uns.—Wer diesen Segen bei sich trägt, der wird für (sic) feindlichen Kugeln geschützt bleiben. Wer dieses nicht glauben will, der schreibe ihn ab, hänge ihn einem Hunde um des (sic) Hals und schieße auf ihn, so wird er sehen, dass der Hund nicht getroffen, und dass es war ist, auch wird derjenige, der an ihn glaubt nicht von dem Feinde gefangen genommen werden.—So wahr ist es, das Jesus Christus auf Erden gewandelt hat, und jen Himmel gefahren ist, so war ist es, das Jeder der an disen Brief glaubt, vor allen Gewehren und Waffen im Namen des lebendigen Gottes, des Vaters, des Sohnes und des heiligen Geistes unbeschädigt bleiben soll.—Ich bitte im Namen unsers Herrn Jesu Christi Blut, das mich keine Kugel treffen möge, sie sei von Gold, Silber oder Blei. Gott im Himmel halte mich von allen frei. Im Namen Gottes des Vaters des Sohnes und des heiligen Geistes, dieser Brief ist vom Himmel gesandt und im Jahre 1724 (?) in Holstein gefunden worden und schwebt über die Taufe Magdalenas, wie man ihn aber angreifen wollte wich er zurück bis zum Jahre 1791 bis sich Jemand mit dem Gedanken nährte, ihn abzuschreiben. Ferner gebietet er, das derjenige, welcher am Sontage Arbeitet, von Gott verdamm ist. ich gebe euch sechs Tage, eure Arbeit fortzusetzen und am Sontage früh in die Kirche zu gehn, die heilige Predigt und Gottes (sic) zu hören, werdet ihr das nicht thun so werde ich euch strafen. Ich gebiete euch, dass ihr des Sontags früh in die (sic) Kirche mit Jedermann Jung und Alt andächtig für eure Sünden betet, damit sie euch vergeben werden, Schwöret nicht boshaft bei meinem Namen, begehrt nicht Silber oder Gold, und sehet nicht auf fleischliche Lüste und Begierden den sobald ich euch erschaffen habe, sobald kann ich euch wieder vernichten. Einer soll den andern nicht tödten mit der Zunge, und solltet nicht falsch gegen Euren Nächsten hinterm Rücken sein. Freuet euch eure (sic) Güter und eures Reichthums nicht. Ehret Vater und Mutter, redet nicht falsch Zeugnis (sic) wieder den Nächsten, so gebe ich euch Gesundheit und Segen. Wer aber diesen Brief nicht glaubt und sich nicht darnach richtet. Der wird kein Glück und Segen haben. Diesen Brief soll einer dem andern Gedrukt oder geschrieben zukommen lassen und wenn ihr so viel Sünden gethan hättet, als Sand am Meere und Laub auf den Bäumen und Sterne am Himmel sind sollen sie euch vergeben werden. Wenn ihr glaubt und thut, was dieser Brief euch lehrt und saget wer aber dass nicht glaubt, der soll sterben. Bekehrt euch oder ihr werdet gepeinigt werden, und ich werde euch fragen am jüngsten Tage dann werdet ihr mir Antwort gebben müssen wegen euren vielen Sünden. Wer diesen Brief in seinem Hause hat, oder bei sich trägt dem wird kein Donnerwetter schaden und ihr sollt von Feuer Wasser und alle Gewalt des Feindes behütet werden. In Schleswig Holstein hatte ein Graf einen Diener, welcher sich für seinen Vater B. G. H. das Haupt abschlagen lassen wollte. Als nun solches geschehen sollte, da versagte der (sic) Scharfrichters Schwert, und er konnte ihm das Haupt nicht abschlagen. Als der Graf dieses sah, fragte er den Diener wie es zuginge, dass das Schwert ihm keinen Schaden zufügte, worauf der Diener ihm diesen Brief mit den Buchstaben L T L K H B K N K zeigte. Als der Graf dieses sah, befahl er dass ein Jeder diesen Brief bei sich tragen sollte.

"Dieser Brief ist besser den Gold."—

For the benefit of those readers of "N. & Q." who are not familiar with German, I subjoin a brief account and summary of the above:—

The charm came down from God in 1724, and hovered about some representation of the baptism of Mary Magdalene in Holstein, refusing to be

caught, until 1791, when some one had the happy thought to copy it as it hovered. The essence of the charm seems to consist in the letters L T L K H B K N K, pronounced in the name of the Father, Son, and Holy Ghost. Whoever wears the charm need have no fear of thieves or murderers, swords or firearms of any sort, neither will he receive injury from storm, fire, water, or any assault of the evil one; nor will he be taken prisoner. No bullet will strike him, be it of gold, of silver, or of lead. Whoever doubts this may hang the charm round a dog's neck, and shoot at him: he will find that he cannot hit him. The greater part of the charm, however, consists of pious exhortations couched in biblical language, threats of evil to those who disbelieve in it, and promises of reward to those who believe in it and do what it enjoins. It concludes with a tale bearing witness to its efficacy, and well calculated to inspire confidence into a superstitious soldier. A certain count in Schleswig Holstein had a servant, who had given himself up in his father's stead to have his head cut off. The executioner stood up to perform his office, when, lo and behold, his sword was powerless in his hands! The count seeing this, asked the servant how it was that the sword did him no harm, and the servant showed him the charm with its mystical letters. Whereupon the count gave orders that everyone should wear this charm about him.

Is there an English soldier would wear such a charm and believe in it? I hope and believe there is not.

F. CHANCE.

Sydenham Hill.

THE "SCALES OF JUSTICE" NO LONGER A FABLE. On Monday, Dec. 4, at the Warrington Borough Court, before the mayor (Joseph Davies, Esq.), H. Bleckly, Esq., and C. Broadbent, Esq., Patrick Flanagan was charged with having had an unjust half-pound weight in his possession. The mayor requested the clerk (Mr. H. Brown White) to see how many quill pens would be required to balance the scales when the just and unjust weights had been placed at either end. They would fine the defendant one shilling for each one.—Mr. White: "Nine will make the scales balance."—The Mayor: "Then we will fine the defendant one shilling for each one." I owe it to Warrington, which is a Lancashire town, to say that all the three justices named above are Cheshire men.

M. D.

MADAME DE GENLIS.—Among the interesting letters I lately mentioned as being addressed to Madame de Genlis is one of Prince Talleyrand, who, you will see, attached, like J. W. Croker, great value to her correspondence. Although written on Sept. 4, 1805, nine months after the coronation of Napoleon (in Notre-Dame by Pope



Pius VII.), Talleyrand, from old habit, continued to use the Republican calendar. Bouillet, in his *Dictionnaire universel d'Histoire*, says that Madame de Genlis published in 1817 part of Dangeau's *Memoirs*, but Talleyrand alludes to this publication in 1805 already. Who may well be "*ma petite fille, avec une robe blanche*" he speaks of? Here is a copy of the letter in his well-known *pattes de mouches*:—

"Depuis deux jours j'ai des chevaux mis pour aller vous voir, et ma petite fille est avec une robe blanche et son chapeau de paille me pressant de lui faire voir Madame de Silleri et voulant être soumise à son jugement. Mais il n'y a pas moyen; il faut que je parte ce soir pour Strasbourg. Vous me faites un sensible plaisir quand vous promettez de m'écrire; je vous en remercie de tout mon cœur. Envoyez vos lettres aux relations extérieures, mettes sur l'adresse *affaires personnelles*. Je vous indique cette précaution pour être bien sûr qu'une ligne de vous ne sera pas perdue. J'ai vu à Boulogne chez l'Empereur les *Mémoires de Dangeau*, mais il parloit et n'a pas pu me les prêter—peut-être les aura-t-il emportés à Strasbourg, alors j'aurai deux ou trois bonnes soirées.

"T.

"4 Vend. an 14."

At the top, in Madame de Genlis's equally well-known hand, "de M. de Talleyrand."

P. A. L.

#### PROSCRIPTION OF SLANG EXPRESSIONS.—

"The *Chicago Post* has issued the following ukase:— 'Hereafter every reporter in this office shall be personally decapitated and shall lose his situation, who shall be guilty of the use of any of the following barbarisms of language: "Postmortemed, for dissected; suicided, infanticided, &c.; accidentated; indignated, for got mad; disremembered, disrecollect, disforgot, &c.; abluted for 'washed himself,' herself or itself, as the case may be; sporn, for spared; spondulix, for ducats; catastrophed; scrumptious; recepted; planted or funeraled, for buried. And any editor, reporter, correspondent, scribe or dead beat, shall, as an additional penalty, be put on half pay who shall write 'on last evening,' 'on this morning,' 'on yesterday,' or 'on ten o'clock in the forenoon.'"

UNEDA.

Philadelphia.

#### Curries.

#### WAS ANNA BOLEYN BORN IN THE CASTLE OF CARRICK-ON-SUIR?

I trust you will admit that the following rather well-written article, which appeared in a late number of the *Limerick Reporter and Tipperary Vindicator*, is worthy of a place in the columns of "N. & Q." in reference to a late notice to Correspondents in "N. & Q." in which my name was introduced.

MAURICE LENIHAN, M.R.I.A.

Limerick.

"Happening to be in Carrick-on-Suir, the Castle attracted my attention. In an architectural point of view, it is on a par with the celebrated halls of Hatfield, Hardwick, and Hadden; indeed in some respects it is finer than any of them, but they are praised and protected with the greatest care, and while Carrick is only pre-

served from becoming a total ruin by the almost indestructible nature of its materials. And to add a charm to the architectural beauties, it is not wanting in traditions of the past. One of them rather startled me, 'that there those eyes first saw light,' of which 'twas said that 'Gospel light first dawned from Bullen's eyes.' I have tried to ascertain what foundation there is for this tradition, and now give the result of my rather superficial researches. The Castle of Carrick belongs to the noble family of Butler, who trace their descent to Rollo, Duke of Normandy, ancestor of William the Conqueror. Theobald, nephew of St. Thomas A'Becket of Canterbury, came to Ireland with Strongbow, and received extensive grants of land and other favours from Henry the Second, to show his apparent condemnation of the murder of St. Thomas. Theobald's son, also 'Toby' (the more usual name) married the daughter of John Marries or De Marisco (the descendant of Geoffry de Marisco, who also came over with Strongbow, and whose estate the Butlers inherited) and their son Theobald III. was Lord of Carrick. Edmund Butler was created Earl of Carrick in 1315, two years before the title of Earl of Kildare was conferred on the rival house of Fitzgerald. Edmund, son of Sir Richard Butler, built 'the Castle of the Bridge of Carrick,' probably the southern or oldest part of the present building; he died in 1464. Thomas, Earl of Carrick and Ormond, who died in 1515, had two daughters, Margaret and Anne; one married Sir William Boleyn, a London merchant, and was mother of Sir Thomas Boleyn, father of Anna; and the other was married to Sir George St. Leger. As Anna was fourteen or fifteen years of age at the time of the death of her great grandfather, it is quite possible that she was born at his residence, Carrick Castle, to which her father, Sir Thomas, claimed to be heir, as next of kin, and afterwards received the title of Earl of Ormond and Carrick from Henry VIII., when Anna was in high favour. Sir Peirs Butler, the next male heir, being induced to surrender his claim to the title on being created Earl of Ossory, but he again became Earl of Ormond on the death of Sir Thomas Boleyn, without male heirs, as his only son, Lord Rochfort, was executed about the same time as his sister, Anna Boleyn. Sir Peirs, who thus became Earl of Ormond and Carrick, was a pious, good man. It is recorded of him that he spent the last fortnight of every Lent towards the end of his life in a chamber near St. Canice's Cathedral, engaged in prayer and good works. His son, James, was the first of the Irish chiefs who signed the declaration 'to oppose the usurpations of the Bishop of Rome,' which was the half-way house between Catholicity and Protestantism, so that the Lord James Butler of the present day has hereditary claim to the leading part he takes in the reorganization of the disestablished church. James, who was poisoned in London, was succeeded by his son Thomas, then only fourteen years old; he was reared in the English court, and greatly distinguished himself during the reign of Elizabeth against the Earl of Desmond and other Irish chiefs, by whom he was known as Black Thomas, and the Virgin Queen sometimes called him her Black Husband. He repaired and beautified the castle of Kilkenny and his house of Carrick, where he resided and died in 1614. Very probably Lord Thomas not only repaired and beautified, but built the north-east and west sides of the castle, which contain the principal apartments. As before stated, it appears to be quite possible that Anna Boleyn was born in Carrick Castle during the lifetime of her great grandfather, but let us see if there is any record of her birthplace. I can find none. Indeed there is a tradition very generally believed in the locality that she was born at Blickling Hall, in Norfolk; but the honor is also claimed by two other places, Rochefort Hall

and Hever Castle. The very uncertainty as to where she was born goes far to prove that it took place in Ireland, particularly as at the time her father was naturally anxious to be with his grandfather, the old Earl, then residing at Carrick, and whom he desired to succeed in his titles and estates. So that the probability is very great that the old tradition above referred to, that Anna first saw the light on the banks of the Suir, is well founded, and the old castle is worthy of the tradition. It is a large quadrilateral pile enclosing a central court. The more ancient front, being the castle proper, faces the Waterford mountains to the south, close to the reedy banks of the Suir, which can be seen from the battlements for miles through the lovely vale between Clonmel and Waterford. This part of the building is of the ordinary castle type, but the other three sides, probably built by Black Thomas, are of domestic Tudor architecture, and must originally have been a very beautiful specimen of the style. The principal entrance is in the north front, by a comparatively small door, to a narrow passage, having the portraits of Queen Bess and Black Tom Butler on either side. The passage leads by an abrupt turn to a noble staircase, the steps and wainscot being of dark oak, and the ceiling and upper part of the walls richly pannelled in stucco. The stairs lead to a grand hall, at the east side, finished in the same manner, with a large oriel at the dais end which communicates with the older part of the building. The stairs also lead to a fine gallery facing the north, decorated in the same style as the hall and stairs, with oak wainscot and stucco panneling, charged with heraldic devices. The chimney pieces are elaborately carved, and the large windows deeply recessed. Beyond the gallery to the west side are the drawing room and other apartments, one traditionally named after Queen Elizabeth, but more likely after one of Black Tom's Countesses of that name, as he had two. The stairs, hall, and gallery, if restored to their pristine beauty, would excel in architectural effect, as they do in dimensions, the far-famed hall of Hatfield, of which the Marquis of Salisbury is so justly proud; and is it not to be deplored that the most noble inheritor should allow the first residence of his family in this country to remain neglected and uncared for, and gradually to crumble into dust? It is worthy of a better fate, and as a work of bygone art, it deserves to be preserved, for 'a thing of beauty is a joy for ever,' as a historical monument (of which we have, alas! too few except in ruins). It should be maintained as a sacred trust for posterity in the spirit with which Earl Thomas bequeathed to Sir Thomas Boleyn and his heirs for ever the 'white horn drinking cup banded with gold and silver,' which was supposed to have been used by St. Thomas A'Becket."

"M. M."

[We believe that there does not exist any evidence to prove where Anne Boleyn was born. Tradition points very strongly to Blickling Hall, Norfolk, as the place of her birth; but Hever Castle, in Kent, and Rochford Hall, in Essex, also claims this distinction. In the absence of direct evidence to the contrary, it is possible that there may be some foundation for the suggestion in the foregoing paper; and a search among the records of Ireland may be destined to settle the question, Where was Anne Boleyn born?]

**BARGEMEN'S SONG.**—Can any of your readers inform me of the true locality to which the following mournful ditty belongs? When a boy I heard it frequently sung by the bargemen on the river Calder, and one night at Cambridge I heard

the same chanted by a bargeman on the Cam. He might possibly have been a North-country man:—

"Our captain calls all hands on board to-morrow,  
Leaving my dearest girl in grief and sorrow;  
Dry up those briny tears and leave off weeping,  
How happy shall us be at our next meeting!"

"Why would'st thee go abroad fighting for strangers?  
I'd have thee stay at home free from all dangers;  
I'd hug thee in my arms, my dearest jewel!  
Come, stay at home with me—don't thee be cruel."

"When I had gold in store thee did'st invite me,  
But now I's low and poor thee seem'st to slight me:  
There's no believing man—not your own brother—  
So, maids, if ye must love, love one another."

"Down on the ground she laid like one a-dying,  
Wringing her hands abroad, sighing, and crying—  
'He courted me awhile just to deceive me,  
And now my poor heart he's got he's agoing to leave me."

"Farewell my dearest dears, father and mother,  
Don't weep for your dear child though you've no other;  
Don't weep for me, I pray, for I's a-going  
To everlasting joys where fountains is flowing."

(Dies.)

Possibly there may be some omission in the foregoing stanzas: I quote from memory. When chanted on "the still waters" at night by a good voice, in the Northern dialect, these quaint stanzas had a pathetic and touching effect. R. S. E.  
Copenhagen.

**CHARLES I.'S WAISTCOAT.**—Have any of your readers met with a piece of the waistcoat worn by Charles I. on Jan. 30, 1649? I have in my possession a piece of rich red striped silk, brocaded with silver and yellow silk, said to have been worn by him at his execution; and shall be glad to know if any one else possesses a portion of the same, and can give an authentic account of its history. W. P.

**CHOWBENT.**—What is the derivation of the name Chowbent? This village is situated about five miles from Bolton, Lancashire, and from this I argue that the name is of Keltic origin. In this language there is a word *bent*, which means thick coarse grass, and *chow*, meaning covey; so that the whole word means a covey of coarse grass. Can any one tell me whether I am right in my conjectures, or what is the true derivation? FREDERIC WOOD.

Whinney Field, Halifax.

**"LIGHT CHRISTMAS."**—I have heard the following saying referred to the neighbourhood of Ledbury, Herefordshire: "A light Christmas, a light harvest." Is it known elsewhere?

T. W. WEBB.

**CROMWELLIAN ERA.**—I have a MS. poem of this period, and I should like to know if it has ever been published; and if so, to whom it is

attributed. It contains 280 lines, is without title, and commences—

"The daye is broke, Melpomine begone,  
Hag of my fauzy let me now alone;  
Nightmare my soul no more, go take thy flight  
Where traytors' ghosts hoop an eternal night."

In the body of the poem the protectorate of Richard Cromwell is alluded to thus:—

"Richard the fourthe juste peeping out of Squire,  
No fault so much as *th'* Old one was his Sire;  
For men believ'd, tho' all went in his name,  
He'd be but tenant 'till the Landlord came."

The Ballot Box of Harrington's *Oceana* is thus glanced at:—

"But giddy Harrington a whimsey found  
To make her head like to her braine goe rounde";

and it concludes—

"George (Monk) made him (Lambert) and his cut  
throats of our lives  
Swallow theyr swords as Juglers doe theyr knives."

It is prefaced by the epitaph of Charles I. usually found in the *Eikon Basilike* (see "N. & Q." 2nd S. v. 303), but with the lines reversed, and one word different, thus—

"Hic jacet intus,  
Non Carolus quintus  
Nec Carolus Magnus  
Sed Carolus Agnus."

C. CHATTOCK.

Castle Bromwich.

REV. HENRY DODWELL, PREBENDARY OF SARUM AND ARCHDEACON OF BERKS.—Where was he born, educated, and buried? Any particulars most gladly received by  
RANA E PALUDIBUS.

[It was the Rev. William (not Henry) Dodwell who was prebendary of Sarum and archdeacon of Berks. He was the youngest son of the learned Henry Dodwell, Camden Professor at Oxford, and subsequently non-juror. William was born at Shottesbrook, Berks, June 17, 1609, and educated at Trinity College, Oxford. He was a learned divine and celebrated preacher, which obtained for him several considerable preferments in the church. He died Oct. 23, 1785, in his seventy-fifth year. A list of his numerous works is given in Nichols's *Literary Anecdotes*, ii. 438. Consult also Kippis, *Biographia Britannica*, v. 327, and the biographical dictionaries of Chalmers and Rose.]

BATTLE OF EVESHAM.—Where can I find the old lay or lament about the battle of Evesham, commencing—

"Or est occiste le fleur de pris  
Qui tant savoit le guerre"?

I am told part of it was printed many years ago in the *Quarterly Review*, but I cannot find the passage.  
THOS. E. WINNINGTON.

[This ballad is in the Harleian MS. 2253, art. 24, and was made after the battle of Evesham, A.D. 1265, when Simon de Montfort was slain, and the rebellious barons were utterly defeated. It commences—

"Chaunter mestoit | mon euer le voit | en un dure lan-  
gage,  
Tut en ploraunt | fus fet le chaunt | de nostre duz  
Baronage,

Qe pur la pees | si loynz apres | se lesserent de trere,  
Lur cors trencher | e demembrer | pur salver Engle-  
terre.

Ore est oecs | la flur de pris | qu taunt savoit de  
guere,

Ly queus Mountfort | sa dure mort | molt en plorra  
la terre."

The poet looks upon Mountfort as a martyr, and regrets the loss of Henry his son, Hugh le Dispenser, Justice of England, and others who then lost their lives. This ballad was privately printed (together with three others from the same MS.) by Sir Francis Palgrave (then Fr. Cohen, Esq.), 1818, 4to. The article on Simon de Montfort appeared in the *Quarterly Review*, cxix. 26.]

UNPUBLISHED LETTERS OF EDWARD GIBBON.—Can any of your readers tell me where (except in the libraries of the Earl of Sheffield and the Duc de Broglie) there are any unpublished letters of Gibbon the historian?  
W. A. G.  
Hastings.

[Seven letters from Edward Gibbon to Edward first Lord Eliot are at Port Eliot, Cornwall, the seat of the Earl of St. Germans, which throw considerable light on his parliamentary career—a subject barely touched in his *Autobiography*. The same library contains four letters from his father to Edward Eliot. The dates of them are given in the *First Report of the Royal Commission on Historical Manuscripts*, 1870, p. 41.]

"JOIN ISSUE."—In one of Burns's letters to Mr. Thomson (*Works*, ed. 1800, iv. 13), he says, "I will cordially join issue with you in the furtherance of the work." Burns wrote very good English. Is this an accidental slip, or is there any other instance of the phrase being so used? I need not say it is the opposite sense to the usual one, which too has an express derivation in the technical description of a legal process.

LYTTELTON.

MANORS IN BEDS AND SALOP.—I wish to know who was the lord of the following manors in 6 Henry V.:—"Manor of Wildene, in the co. Bedford; manor of Appeley in the co. Salop." Who was Sir Adam Peshall, Knight, who lived at Appeley in the year above-mentioned, also "Roger Willeley"? I have preserved the original spelling in these proper names.  
S.

MOLESWORTH MEDAL.—I wish for information respecting a fine medal with a profile of a man in a helmet, and the inscription round the margin "Ricardus Molesworth. Britann. Trib. Miles." On the reverse a figure of Victory leading by the hand a warrior, trampling on broken artillery, with motto, "Per Ardua." I conjecture that it relates to Richard Molesworth, the third Viscount Molesworth, who saved the life of the Duke of Marlborough at Ramillies or Blenheim, and who subsequently became a field marshal, &c. Can you inform me under what circumstances the medal was struck, by whom executed (it is a fine work of art and a large), and whether there exist specimens in silver as well as bronze?  
X.



**CORRESPONDANCE DE NAPOLEON I.**—Une revue anglaise n'a-t-elle pas publié des parties supprimées dans l'édition officielle? Quel est le titre de cette revue et le n° du mois? UN PARISIEN.

**MRS. STEPHENS'S MEDICINES.**—In Sir John Hill's *Family Herbal*, p. 254, this passage occurs:—

"Great good has been done by those medicines which the Parliament purchased of Mrs. Stephens."

Where can one get any account of these medicines? What was the amount paid to her, and why was she singled out to have her remedies purchased? C. A. W.

Mayfair, W.

**H. PEEBEBOOM.**—I have an oil-painting on oak (23 in. high by 30 in. wide) bearing the above signature. It is a work of considerable merit. Subject: Exterior of Flemish or Dutch tavern; travellers refreshing themselves at the door; woman drawing water from a well for their horses, &c. &c. What is known of this artist? He is not, I believe, mentioned by either Waagen, Siret, Bryan, Ottley, or Hobbes. G. M. T.

**TAAFFE.**—Sir John Taaffe of Smarmor had by his wife Anna, daughter of Viscount Dillon, besides other sons, Charles described in the pedigree compiled by Sir W. Betham as "Abbot of the Cistercian Abbey of Boyle." If this be correct, who then was Charles Taaffe (married to a Lady Susanna —) living in 1669, and who held a lease under Theobald, Earl of Carlingford?

Charles and the Lady Susanna Taaffe are entirely ignored in Sir W. Betham's pedigree, and yet it is clear from extant records that they held an important position in the Taaffe family. S.

**TIPTERERS.**—The mummers in Hampshire are called, spelling phonetically, "tipterers"; the second syllable is long, *tiptérers*. What is the derivation or meaning of the name? A. D.

**ABBOT OF GLASTONBURY'S WATCH.**—At the sale of the clocks and watches of H. R. H. the Duke of Sussex was sold the watch of the last abbot of Glastonbury, which is figured and mentioned in Warner's *Antiquities of Glastonbury*. It is described in the sale catalogue as—

"A highly interesting and curious hexagonal watch, the property of the last abbot of Glastonbury. It bears the maker's name, Isaac Symmes. A MS. note traces it back to the time of the dissolution of the abbey; also the abbot's seal."

It was sold for 6l. 6s., and the purchaser's name was Thorpe. Can any one tell where this watch now is? OCTAVIUS MORGAN.

**UNJUST WEIGHTS.**—Were the owners of defective weights or balances ever punished by the loss of their ears, which were subsequently nailed to the doors of a prison? If so, where shall I find a record of such a punishment? M. D.

"WITH HELMET ON HIS BROW."—Is this tune, which is also called "The Old Woman of Romford," English? I ask the question because very recently it has become an exceedingly popular air on the Continent, and particularly in French Switzerland. I suspect that it has been introduced into some opera. Who wrote the words to "With Helmet on his Brow," and whose name is affixed as the composer of the music? If the tune be English, it is as well to claim it at once. Now-a-days we stand a chance of having some of our best national tunes *prigged*! "Robin Adair" figures in concert bills with the name of Boieldieu, "The last Rose" is given to Flotow, and "Home, sweet Home" is claimed for Donizetti. I trust that some one learned in musical notes may be induced to answer this "note."

STEPHEN JACKSON.

**BROWNE WILLIS.**—Where is Willis's MS. referring to church matters in the beginning of the seventeenth century to be found? Is it in the Bodleian Library? M. H.

Sleaford.

### Replies.

"GOODY TWO SHOES" AND THE NURSERY LITERATURE OF THE LAST CENTURY.

(4<sup>th</sup> S. viii. 510.)

Most cordially do I agree with G. T. S. "that the writer of *Goody Two Shoes* had a keen insight into the mind of a child, and a wonderful appreciation of the sort of story to please the 'spelling' public," but I cannot agree with W. M. as to who that writer was. In the MS. of *Goldsmithiana* now preparing for the press, I had already fully taken notice of, and disproved, the tradition, theory, or assertion, unsupported as it is by a single proof, of the "chapter and verse" of W. M. With all good feeling to him, whoever he be, I should not have noticed it, however, till the publication of my new work; but on seeing the important and eloquent article in "N. & Q." (4<sup>th</sup> S. viii. 510), I felt I must give to its readers a little of the many "chapters and verses" I have read in Newbery's "renowned" little volumes, and not allow my pen to rest while "poor Goldie" was in the slightest danger of being deprived of the credit of one of the twenty little works I shall introduce to the literary and antiquarian world as the "unacknowledged offspring," but nevertheless authentic writings for children, &c. by Oliver Goldsmith.

I cannot possibly bring forward, in an article like the present, all the results of my reading and research and coincident comparisons, but I will here mention only a few of the items I have collected on this, to me, interesting, and I may say, for some years past, pet subject in connection with "Bewick" and engraved wood block collecting.

Of these I have gathered nearly seven thousand from various parts of Great Britain, amongst which I have several sets and specimens of cuts used to illustrate editions of *Goody Two Shoes*, *Tommy Trip*, &c. A selection of these I shall be happy to send to the Editor of "N. & Q." if he thinks them worthy of introduction to its pages. In alluding to *Tommy Trip*, I proved that to be from the poet's pen. In my preface to my reprint of it in 1867 I alluded to the following from Washington Irving's *Biography of Oliver Goldsmith*:—

"Being now known in the publishing world, Goldsmith began to find casual employment in various quarters; among others he wrote occasionally for the *Literary Magazine*, a production set on foot by Mr. John Newbery, bookseller, St. Paul's Churchyard, renowned in nursery literature throughout the latter half of the last century for his picture-books for children. Newbery was a worthy, intelligent, kind-hearted man, and a seasonable, though cautious friend to authors, relieving them with small loans when in pecuniary difficulties, though always taking care to be well repaid by the labour of their pens. Goldsmith introduces him in a humorous yet friendly manner in his novel of the *Vicar of Wakefield*: 'This person was no other than the philanthropic bookseller in St. Paul's Churchyard, who has written so many little books for children; he called himself their friend; but he was the friend of all mankind. He was no sooner alighted but he was in haste to be gone; for he was ever on business of importance, and was at that time actually compiling materials for the history of one Mr. Thomas Trip. I immediately recollected this good-natured man's red-pimpled face.'"

Here Goldsmith himself speaks of *Tommy Trip*, and among the numerous favourable reviews which appeared not one dissented from my views and arguments; and *Tommy Trip* is now duly entered in the General Catalogue of the British Museum under the poet's works. Since that time I have ascertained that it (*Tommy Trip*) was the subject of a conversation between Dr. Johnson and Boswell, in which the former called it a "great book" though a little one. I also find the first part of *Tommy Trip* and *Giant Woglog* (I will also show who he was in my preface to a reprint of the first edition (Newbery's) of *Goody Two Shoes* now at press) appears in the *Lilliputian Magazine* (another work I will prove Goldsmith wrote), published circa 1758 by Newbery. *Giant Woglog* is also mentioned in *Fables in Verse by Abraham Asop*, Newbery (also by O. G.), and in the *British Fairing, or Golden Toy*, in which—

"You may see all the Fun of the Fair,  
And at Home be as happy as if you were there."

This also is from Goldsmith's pen, and in one part of it may be found an interesting description of other curious sights to be seen in the Haymarket, Vauxhall Gardens, &c. Copious extracts from these and many others will be given in *Goldsmithiana*. I am much pressed for time at present, but if it would be considered interesting I will select all about "Woglog the great giant"

from the various Lilliputian volumes in mine and another very complete collection I have free access to, and so form a slight contribution on "Woglog" for "N. & Q." If I am not taking up too much space for this small but to me great subject, I would quote what Washington Irving says about *Goody Two Shoes* and its writer, also introduced in my preface to *Tommy Trip*, 1867:—

"This constant drainage of the purse therefore obliged him to undertake all jobs proposed by the booksellers, and to keep up a kind of running account with Mr. Newbery; who was his banker on all occasions, sometimes for pounds, sometimes for shillings; but who was a rigid accountant, and took care to be amply repaid in manuscript. Many effusions, hastily penned in these moments of exigency, were published anonymously, and never claimed. Some of them have but recently been traced to his pen; while of many the true authorship will probably never be discovered. Among others, it is suggested, and with great probability, that he wrote for Mr. Newbery the famous nursery story of *Goody Two Shoes*, which appeared in 1765, at a moment when Goldsmith was scribbling for Newbery, and much pressed for funds. Several quaint little tales introduced in his Essays show that he had a turn for this species of mock history; and the advertisement and title-page bear the stamp of his sly and playful humour.

"We are desired to give notice that there is in the press, and speedily will be published, either by subscription or otherwise, as the public shall please to determine, the *History of Little Goody Two Shoes*, otherwise *Mrs. Margery Two Shoes*; with the means by which she acquired learning and wisdom, and, in consequence thereof, her estate; set forth at large for the benefit of those—

• Who, from a state of rags and care,  
And having shoes but half a pair,  
Their fortune and their fame should fix,  
And gallop in a coach and six."

"The world is probably not aware of the ingenuity, humour, good sense, and sly satire contained in many of the old English nursery tales. They have evidently been the sportive productions of able writers, who would not trust their names to productions that might be considered beneath their dignity. The ponderous works on which they relied for immortality have perhaps sunk into oblivion, and carried their names down with them; while their unacknowledged offspring, *Jack the Giant Killer*, *Giles Gingerbread*, and *Tom Thumb*, flourish in wide-spreading and never-ceasing popularity."

Wm. Godwin, the author of *Caleb Williams*, himself a publisher of children's books, frequently asserted that Goldsmith was the writer. Numerous other authorities of name and weight I will give anon; but I will conclude with the tradition conveyed to me in conversations with the Misses Bewick, whose father engraved the frontispiece for the Newcastle edition (St. Nicholas's steeple in the background) of *Goody Two Shoes* published by Saint, the contemporary of, and Newbery of the North—a copy of which (24mo, 128 pages, 1796) sold at Puttick and Simpson's Jan. 17, 1871, for 3l. 7s.; and the next day changed hands for a much higher sum—thus exemplifying G. T. S.'s "clean copies, &c., would fetch their weight in gold"—that Goldsmith was



the author of both *Goody Two Shoes* and *Tommy Trip*, for both of which works Thomas Bewick engraved sets of cuts, and Bewick told John Bell that the *Tommy Trip* led to the publication of his *British Quadrupeds* in 1790. Bewick had an interview with Goldsmith in Newcastle, when the latter was on his way to the metropolis from Edinburgh. On the wrapper of my *Angler's Garland* for 1870, I announced as preparing for the press, among others:—

"The true History of Little GOODY TWO SHOES, and who wrote it, embellished with several series of the original woodcuts, fac-simile autographs, steel engravings," &c.

But it afterwards became incorporated in the MS. of *Goldsmithiana*. But seeing the interest raised on the subject, the world shall not remain long without an unabridged copy printed faithfully from the first three Newbery editions, with all the poems, characteristic phrases, and appendix to the printer, in which Michael Angelo is told to "brush up the cuts (from the Vatican?) that they may give good impressions." A genuine edition of the book, I can safely say, has not been reprinted for fifty years at least. I myself have access to, and in my own collection, above twenty different editions published by Newbery, Osborne, Darton, Mozley, Saint, and others all over the kingdom. None are right but the early ones, published by the Newberys or Carnan. I asked Mr. Winter Jones myself in the Reading Room of the British Museum if I could see a copy of *Goody Two Shoes*. They had not got one! And I have not the slightest reason to believe, from my brief interview, that Mr. Winter Jones or his ancestor ever thought of having any claim to the authorship of *Goody Two Shoes*. In 1867 I remember speaking to W. B., one of the oldest correspondents of "N. & Q.," of one of my arguments in favour of Goldsmith's being the author of *Goody Two Shoes*—the allusion to Dr. James's powder on the death of Goody's parent. This seems to have been mentioned to Mr. Forster in conversation, for I see he refers to it in his glorious work on Oliver Goldsmith (last edition, 2 vols., 1871); but I have volumes of "chapter and verse," if required, coincident and full of "confirmation strong." Apologising for thus far trespassing on your valuable columns. EDWIN PEARSON.

P.S. I may mention that in my "Lilliputian Library" are very many of the original little books mentioned in the list (including a copy of *The Museum*, from which I will shortly send the extract relating to "Woglog" to "N. & Q."), with numerous others not included there, of which I will send a further list to "N. & Q."; and shall be glad to hear of any (through its columns) not contained in either list.

## WILLIAM BALIOL.

(4th S. viii. *passim*; viii. 53, 487.)

I, an "Anglo-Scotus," am much obliged to your correspondent rejoicing in a similar *nom de plume* for his information under the above heading; but as he is, I think, wrong in one or two particulars, I shall be obliged by his giving proofs for his statements:—

1. I think that the charter granted by Sir John Graham to the monks of Melrose could hardly have been signed as witnesses by Alexander and William Baliol in 1325, as William at all events was dead in 1315.

2. I am very doubtful of any proof existing that the Baliol (by that name) held the barony of Cavers for nearly fifty years after 1325. I have never in my researches found the name of Baliol in history or documents, genealogical or otherwise, after the overthrow of Edward Baliol, the son of John Baliol, in the attempts of the former to regain the crown of Scotland—say about 1330—and I do not think it is to be found.

ANGLO-SCOTUS asks for my authority in stating that William Baliol was brother to Alexander, the chamberlain of Scotland. In the Public Record Office, under date of "March 21, 1292," is an acquittance from Robert Heron, the associate of the chamberlain of Scotland, for a part of his wages, wherein the following appears, and to my mind is conclusive:—

"Recepisse de domino Alexandro de Balliolo Camerario Scotie per manus Willelmi de Balliolo, fratris sui, clerici in parte solutionis vadiorum meorum," &c.

William Baliol throughout the deeds relating to the chamberlainship of Scotland is mentioned frequently as acting for Alexander Baliol.

The arms of Scott of Scotts Hall are undoubtedly derivative of those of Baliol, as those of Scott of Great Barr are derivative of the De Lambertons or Lindsays, with whom the Baliols were associated and connected by ties of relationship; but this is a matter of heraldry better suited to the pens of MR. S. W. ELLIS or MR. M. A. LOWER than mine.

Lastly. There appears to have been but one William Baliol, who died about 1311-15, and was buried at the same monastery (the Grey Friars of Canterbury), likewise the place of sepulture of his brother's wife, Elizabeth of Chilham, wife of Alexander, Chamberlain of Scotland and Lord of Chilham; and it is from this William Baliol that the Scotts of Brabourne, near Chilham and Canterbury, claim their descent. J. R. S.

WEEPERS (4th S. vii. 257; viii. 378, 443.)—Funeral hatbands are called "Jamie Duffs" in Edinburgh, after a noted character who lived there about the middle of last century. This "natural," as idiots were called in Scotland, had a passion

for attending funerals, which he always did in full mourning costume. Many amusing anecdotes are related of this eccentric in that scarce and entertaining work, Kay's *Original Portraits*, i. 7, and ii. 9, 17, 95.

ARCH. WATSON.

Glasgow.

**WHITEACRE CREST** (4th S. viii. 454.)—The following arms will be found in vol. iii. Robson's *British Herald*:—

"Whitacre [Warwick]. Sable, 3 mascles or.

Whitacre [Warwick and Althorne, Yorks]. Sable, 3 mascles argent. *Crest*—A cubit arm, erect, brandishing a sword, all proper.

Whitacre [Westbury, Wilts, granted 16 March, 1560]. The same, with a label of 3 points or. *Crest*—A horse passant or.

Whitacre [Henthorne, Yorks]. Sable, a chevron between 3 mascles argent.

Whitacre. Argent, a chevron between 3 mascles azure.

Whitacre. Gules, 3 lozenges argent.

Whitaker [Lysson House, Hereford]. Sable, a fess between 3 mascles argent. *Crest*—A horse passant argent.

Whitaker. Same arms. *Crest*—A tent gules, garnished or, pennon azure.

Whiteacre [Lancs. and Warwick]. Or, 3 mascles sable.

Whiteacre. Sable, 3 lozenges argent.

Whiteacre. Argent, on a chevron sable, 3 garbs or.

Whittaker [Barsning Place, near Maidstone, Kent]. Sable, a fess between 3 mascles argent. *Crest*—A horse passant or.

Whittaker. Azure, a cross wavy argent between 4 seagulls swimming proper. *Crest*—A seagull, wings expanded proper."

Notices of the family will be found as under:—

Whitacre of Whitacre Superior. Dugdale's *Warwick*, vol. ii. p. 1039.

Whitacre of Woodhouse, Yorks, and Whitakers of Broadclough, of Symonstone, of the Holme in Lancashire, and of Newcastle Court, Radnor. Burke's *Landed Gentry*, (second, third, or fourth edition).

Whitaker of Holme, Lancashire. See also Hoare's *Wilts, Westbury Hundred*, p. 43.

Whitaker of Leeds. Whitaker's *Whalley*, p. 336.

Whitaker of Motcomb. Hutchins's *Dorset*, vol. iii. p. 207.

FLEUR-DE-LYS.

**DOGS BURIED AT THE FEET OF BISHOPS** (4th S. viii. 222, 290, 378, 422, 537.)—I am not disposed to contend with dishonourable quibbling, and will only say that when I said "married ladies," whereas I had before spoken of "ladies" only, I never dreamed of introducing an "amended reading." Everybody knows, *tu quoque*, that the ladies represented in effigy on monuments are generally, if not always, married ladies; and every unbiassed reader would see my meaning when I explained the dogs at their feet as emblems of their fidelity as wives.

F. C. H.

Wallace, in his *Account of the Islands of Orkney*, 1700, p. 57, states that in The Links of Tranabie, in Westra, the remains of dogs have been found in human graves.

G. M. T.

"BIFRONS, CUSTOS," ETC. (4th S. viii. 478.)—The following occurs in the very interesting collection entitled *Walpoliana*\*:—

"Mr. Gostling, a clergyman of Canterbury, was, I am told, the writer of an admirable parody on the noted grammatical line:—

'*Bifrons, atque Custos, Bos, Fur, Sus, atque Sacerdos.*'"

It runs thus:—

"*Bifrons* ever when he preaches;  
*Custos* of what in his reach is.  
*Bos* among his neighbours' wives;  
*Fur* in gathering of his tithes.  
*Sus* at every parish feast;  
 On Sunday, *Sacerdos*, a priest."

Vol. i. p. 115, No. cxxxiii.

I cannot tell who was the *Sacerdos* thus satirised, or whether indeed any particular person was alluded to. I need not say that the scansion of the line is faulty. It occurs, of course, in the "*Propria que maribus*" of the *Eton Latin Grammar*, and there reads "*Ut bifrons: custos,*" &c. It is marvellous that Walpole should commit such an error, even in writing from memory. In my copy of *Walpoliana* it is stated that the collection was made by Isaac Disraeli. Is there any reason to suppose that this attribution is correct? It was printed by Bensley for Sir Richard Phillips, and forms one of a series with *Addisoniana*, *Brookiana*, *Swiftiana*, and perhaps others; each in 2 vols. small 8vo.

WILLIAM BATES, B.A.

Birmingham.

Vide *Walpoliana*, No. 138, vol. i. p. 118, edit. 2nd, Bentley; and *The Archaeological Mine*, p. 61, by A. J. Dunkin, published 1856. The *Sacerdos* was the Rev. Mr. Taylor of Bifrons.

HARDRIC MORPHYN.

"**KEMP**" (4th S. viii. 264, 357, 444.)—Here is an illustration of *kemp* and *kemping* from the other side of the Atlantic, apparently carried thither from the north of the Tweed. *The Times* of Ottawa (Dominion of Canada), Nov. 10, 1871, under the head "Gleanings," has the following:—

"Mr. McCormick lost \$750,000 in Chicago, and is ready to admit that, no doubt, the great fire is the *champion reaper*."

J. CK. R.

In the ancient ballad of "King Estmere," as given in *Percy's Reliques* (vol. i. ed. 1868, Nimmo), this word appears both singular and plural, as well as the adjective derived from it; e. g.:—

"But in did come the King of Spayne,  
 With *kemp's* many a one.

Down then came the *kemperye* man.

'And how now, *kempe*,' said the King of Spayne."

A note in Latin to the glossary gives a number of modifications of *kempe*.

\* Vide Sharpe's edition, p. 134; 1819 edition.

About four miles south of Belfast, in Donald parish, and townland of *Greengraves*, there is a very fine cromlech called by the country people "the kempe stone." W. H. P.

Belfast.

Jamieson, in his *Scottish Dictionary*, has "To Kemp, *v. n.* to strive." This phrase is always applied to shearers in the harvest field, in the southern counties of Scotland. It has been noticed by no less than seven contributors to "N. & Q.," and derivations given, but not one of them seems to have been aware of the humorous manner Allan Ramsay makes use of it in his inimitable poem, "Christ's Kirk on the Green." It being probable that many of the present generation, south of the Tweed, are unacquainted with this poem—the first canto of which was composed by James I., King of Scotland—they are herewith presented with a stanza towards the close of the second canto, in which it is said, "They kempit with their teeth":—

"Twa times aught bannocks in a heap,  
An' twa guid junts o' beef,  
Wi' hind an' fore spaul o' a sheep,  
Drew whittles frae ilka sheath:  
Wi' gravey a' their beards did dreep,  
They kempit wi' their teeth;  
A kebbuck syne that maist could creep  
Its lane, put on the sheaf  
In stous that day."

PAX.

This surname or word is derived, according to Blomefield the Norfolk historian, "from the Saxon word to *kemp*, or combat, which in Norfolk is retained to this day, a foot-ball match being called 'camping' or 'kemping'; and thus in Saxon a *kemper* signifies a combatant, a champion, or a man of arms. This family hath been of long continuance in this county" of Norfolk. (See Blomefield's *Norfolk*, vol. i. under "Gissing.")

Gotfred Kemp, of Norfolk, Esq., had a daughter Ann, who was married to Jevan Bladwell of Great Thurlow, Suffolk, anno 1154.

I was not aware till I saw MR. THOMAS DOBSON'S query that the word *kemp* was used in the sense of severe harvest-field work.

T. S. NORGATE.

Sparham, Norwich.

PRINTED MATTER COPIED (4th S. viii. 480.)—The paper alluded to may be obtained of Weigle (not Wergler, apothecary, Nuremberg, at six kreutzers a sheet, or one florin thirty-six kreutzers per book. Any foreign bookseller would, doubtless, undertake the commission. He also supplies a peculiar form of rubber, for giving the necessary pressure, at the price of nine kreutzers. Full details of the process are to be found in the *Bayerisches Industrie und Gewerbeblatt*, 1870, p. 210; 1871, p. 217. Would a translation be of any interest?

R. B. P.

KIDLY-WINK (4th S. viii. 486.)—This is surely the same as *kiddle-a-wink*—a word which advertisements and placards made sufficiently familiar to the public eye just before the appearance of Beeton's *Christmas Annual* for 1863. It was used as the general title of a collection of stories supposed to be told by some persons snowed up in a Cornish ale-house or *kiddle-a-wink*. The author of the tales, Francis Derrick, offers the following etymology:—

"In Cornwall, every ale-house licensed to sell beer only is called a *kiddle-a-wink*. The name is said to have arisen thus:—About thirty years ago, when I believe an Act of Parliament had just been passed establishing the new licence, some miners entered one of the first of the new-fashioned beer-houses and demanded some toddy. 'I am not licensed to sell spirits,' answered the poor woman who kept the place, looking hard at the men; 'but I can boil the *keddle* (kettle) for é, and ef ye mind to *wink* when I pour out tha hot waatur, maybe you'll find it's draawed out of an uncommon good well.' The miners did as they were told, and as they stirred and drank the hot *water*, one of them said, 'So the gran' folks up to Lunnun church-town that make tha laas cael this a beer-house, they do. Aw! my dear, I should cael et a *keddle-an'-wink*. An ef thee stick to this name, Un (Aunt) Tamson, thee'st do a power stem of trade; but ef thee kips to tha name they give et oop to Lunnun church-town, thee waient fang (earn) much *caashans* (savings) fer thee ould age. What do é say, soas (friends)? I reckon I'm right. Give me a drap more hot water out of the *kiddle-a-wink*, do é now, co'. (This last is a coaxing term generally added to every entreaty by the Cornish.) Thus, without the aid of parliament or of lexicon, a word was coined, that instantaneously and like a flash was conveyed throughout the county and adopted by every possessor of the new licence; and although beer-houses doubtless sell nothing but beer, they nevertheless remain *kiddle-a-winks* to this day."—Beeton's *Christmas Annual* for 1863, p. 39, note.

ST. SWITHIN.

CHANGE OF BAPTISMAL NAME (4th S. viii. 66, 153, 443.)—That a baptismal name can be changed at confirmation appears to have been recognised at the close of the last century. The following passage opens a popular address by Mr. Walter in the first number of *The Times*, Jan. 1, 1788, in which he explains his reasons for changing the name of his newspaper from that of the *Universal Register* to the shorter one—*The Times*:—

"The *Universal Register* has been a name as injurious to the logographic newspaper as *Tristram* was to Mr. Shandy's son; but old Shandy forgot he might have rectified by confirmation the mistake of the parson at baptism, and with the touch of a bishop changed *Tristram* into *Trismegistus*."—Grant's *Newspaper Press*, 1871, vol. i. p. 425.

H. P. D.

BRIÔT (4th S. viii. 351, 424.)—This word, as applied to a dish, doubtless means an example of the famous works by François Briôt, a French sculptor or engraver in relief, who flourished in the sixteenth century during the reign of Henri II. It is not unlikely that the highly finished works of François Briôt were produced in both gold and



silver, and, owing to the great cost of those metals, replicated or cast by the artist in pewter (*étain*). Good examples may be seen in the South Kensington Museum, but I am not aware of any known ones in either of the precious metals. (See Labarte, *Hist. des Arts industriels au Moyen Age*, vol. ii. p. 173.) W. MATCHWICK.

BEER-JUG INSCRIPTIONS (4<sup>th</sup> S. viii. 303, 387, 427, 460.)—I have a jug, in centre inscribed "William Gab, 1776," while on one side is a plough, with "God speed the plough"; on the other, a wheatsheaf with "Success to the grain returned." W. M. M.

RUDSTONE MONOLITH (4<sup>th</sup> S. viii. 368, 462.)—It is possible that this remarkable monument is not a bauta stone, but a British menhir, dedicated to the sun under his title The Red.

In Ruthwell churchyard (Red's Well), Dumfriesshire, are the broken fragments of a similar monolith, twenty feet high, exclusive of cap and pedestal. The pillar was thus broken by order of the General Assembly, 1644 (*superstitionis causâ*).

Rudstone probably was an ancient object of worship. The word is to be found in many countries. Rohan and Rouen recall our rowan and its red berries, efficacious against witchcraft. The Val de Barrouse in the Pyrenees, Rossel in Serk, Rousillon in the south of France, Ross in Scotland, are instances of Ross or Roux.\* RossGrani is the Norwegian name for the old sun deity, degraded to an ogre, otherwise Redgrain, the same as Dido's Grynæus Apollo, the Grian of the Irish.

Rotomagus, Rutupium, the Rhodanus, are further instances of the word being known to the Latins, probably through the form *rutilans*, or the Greek *rhodon*. Red and yellow were colours sacred to the sun. The red poppy is *coquelicot* in French, and Cock (Welsh *coch*, red) was one of the sun's many titles. E. R. P.

ETYMOLOGY OF "HARROWGATE" (4<sup>th</sup> S. viii. 179, 312, 406, 460.)—The worship of Aur or Ar, "the morning," by the British (*Aurigny* is the "fire of Aur" in France) seems to be preserved to us in such names as Harrow. Harrow (Aur's Hoe), Harlow, Arbory Low in Derbyshire, are all the same word differently formed. Harborough and Warborough are the same, as the Oarstone, Harstone, Warstone are various spellings of the monolith or menhir of Aur existing in different localities. Harrogate is the "path of Aur." The Warrie Glen is a haunted spot near Dumblane. E. R. P.

\* The "Cadet Roussel" of the French nursery is probably a myth of the pagan sun-god, Roux Sel.

Rodmarton is probably the enclosure of Rodmar, the great Red One.

Hrothgar, Rodbert, Roderic, Rodiger, are proofs of the use of this title in Gothic surnames. Rouena is another.

There is a hill near Harrowgate called Harlow Hill, or sometimes Harlow Car. Can Harrowgate have been originally Harlowgate, as from it there is a road to Harlow? M. B.

PHENOMENON OF THE SUN (4<sup>th</sup> S. viii. 183, 203, 387, 460.)—To your learned correspondent's quotation from old Horace allow me to add another from the same source, which has likewise its worth—"Est modus in rebus"; and to plead, as an excuse for the obscurity of the note he so justly criticises, the fear I am always in of abusing your space, which made me strike out, in transcribing my note for "N. & Q.," the extract I had at first made from the *Magazin pittoresque*; which showed clearly that it was not Mr. Botteineau who was "in the clouds," but that it was he who, in 1810, at the Isle of France, first saw by reflection in the clouds the three English men-of-war that appeared the next day at Port Louis.

And now, sir, as confession, we are taught, is the first step towards forgiveness—and I fully acknowledge my fault—so I trust to your indulgence and MR. TEW's to forgive me. P. A. L.

ANTIQUE HEADS IN MEDIEVAL SEALS (4<sup>th</sup> S. vii. 493; viii. 12.)—Perhaps the most interesting of all examples of the use of classical gems, during the mediæval period, is that brought to light by Mr. Smirke at Wardour Castle. I allude to the representation of the Laocoon on a seal attached to a document in the possession of Lord Arundel of Wardour. Mr. Smirke has noticed the intaglio in Dr. Oliver's *Monasticon* (additional supplement, p. 5); and Mr. C. W. King has written a very interesting paper on the subject in the *Archæological Journal* (No. 93, 1867). The latter points out that when Goethe had an opportunity of studying a collection of antique gems, he believed—

"that here it was also undeniable that copies of great important ancient works, for ever lost to us, are preserved, like so many jewels, within these narrow limits; hardly any branch of art wanted a representative amongst them; in scarcely any class of subjects was a deficiency to be observed."

Mr. King, in his *Handbook of Engraved Gems* (p. 45), has described gems which are the only things preserving the memory of the masterpieces of Canachus, Apelles, and others.

This intaglio of the Laocoon formed the private seal of Thomas Colyns, prior of Tywardreth from 1507 to 1539. Mr. King thinks it—

"possesses every characteristic warranting its ascription to the best period of Greek art in this particular branch, viz. the two centuries commencing with the era of Lysippus and Pyrgoteles."

As the Laocoon was found in 1512, there is a possibility that Colyns got a gem-copy of the sculpture. But a fact appears which renders such a supposition very improbable, to say the least. In the seal the father, with his right arm bent,

is trying to tear away the head of the serpent from his throat; while in the marble, as it now appears, the arm is extended at full length, merely forcing away a fold of the serpent's body. It seems, however, that when the sculpture was discovered the part in question was wanting, and Michael Angelo restored it; and it is wonderful that he should have so mistaken the meaning of the original. I refer your readers interested in the subject to Mr. King's valuable paper for his ascription of a Grecian origin to the gem-copy of the Laocoon.

JOHN PIGGOT, JUN., F.S.A.

**CURIOUS BAPTISMAL NAMES** (4th S. viii. 64, 136, 334, 464.)—The female name of Anne was borne by one of the Pawlett family in the last century, for some time M.P. for this borough. Also by Sir Frederic Anne Hervey, second baronet, who took the name of Bathurst. The former was so called after his royal godmother.

S. H. A. H.

Bridgewater.

Burke's *Peerage* gives us George Augustus Henry Anne Parkyns, the late and last Baron Ranchliffe; born 1785, died 1850. JOHN PIKE.

"Florence is certainly a female name," but not until it had been for many centuries a male one. We have a whole line of Counts of Holland, chiefly bearing the name of Floris, Florens, or Florence. The earliest instance of the use of Florence as a female name which I have met with, is in the case of Florence, daughter of Hugh de Courtenay of Devon, and Margaret Carmino. Her father was killed at Tewkesbury, May 4, 1471. In the next generation stands Florence Hastings, Lady Grey de Wilton, living 1511; and later still, Florence d'Albini, Countess of Bath, who died before 1548.

HERMENTRUDE.

"SPEEL" (4th S. viii. 205, 293, 462.)—Notwithstanding the many replies provoked by JAYCEE's inquiry, his simple question has not yet received the simple reply it so clearly demands. I may be allowed, therefore, to say that the word *speel* is used in the sense of a splinter of wood in many parts of Scotland, where the local patois gives that sound to what is more commonly pronounced *spale*. Thus Jamieson, *sub voce*, has *spale*, *spail*, *speal*, for a splinter or chip; and among the examples of its use are found the Scotch proverbs: "He that hews above his head, may have the *speal* fall in his eye"; and again, "He is not the best wright that hews maist *speals*"—as it is given by Ferguson, both equivalent to *speel*.

On the Border two words of very similar sound are in every-day use: (1) *spale* or *speal*, as above, the small splinters used to kindle fires; and (2) *speel*, v. n. to climb, as a tree, a hill. In using these the Lowlander says, *spale* and *speel*; the Highlander, *speal* and *spéale*,—the one sound the

broad vernacular, the other sharp, according to the practice of the Anglified Gaelic speech.

W. E.

This word is used by the boys here in the signification "to climb." They *speel* a pole, a tree, or the mast of a ship.

JAYCEE.

Aberdeen.

I recorded in your pages two years ago (4th S. iv. 546) a provincial use of this word. I have heard a boy in the grammar school here say he had got a *speel* in his finger, meaning a small splinter from the form.

W. D. SWEETING.

Peterborough.

**CURIOUS ADDRESSES ON LETTERS** (4th S. viii. 5, 163, *passim*, 468.)—Am I not right in thinking that, some fifty years ago, this Scotch firm at Liverpool was, not Mac Arthur, but "Mac Iver, Mac Vicar, and Mac Corquodale"? And some one, not knowing exactly how to write it, addressed them simply, "The three Macs of Liverpool," and the letter came duly to hand.

P. A. L.

"LES SUPERCHERIES LITTÉRAIRES DÉVOILÉES": HARRY LORREQUER (4th S. viii. 412, 489.)—I believe the surmise to be perfectly correct. At all events, if MR. OLPHAR HAMST will turn to the *Dublin University Magazine* for May 1847, the first article will be found to be a very severe diatribe upon the character and manners of the Germans, entitled "A Chapter of Continental Gossip: a German Grand Ducal City, by Harry Lorrequer." I have always considered this to be by Charles Lever himself, and hardly think that another would thus have been allowed to identify himself with him. I may perhaps be excused if, only on the *ex pede* principle, I transcribe the following amusing lines:—

"KENNST DU DAS LAND," ETC.

"Away with all jesting, sit procul! ye scorners,  
I sing the Land of Tobacco about!  
Of Gnädige Frauen and Hoch Wohlgebornen,  
Of Hamels Coteletten, and eke sauer Kraut.  
Where even the language can interdict joking,  
Nor gleam of bright fancy can ever arouse  
The brains that are torpid by hourly smoking,  
Or inventing flat phrases to flatter fat Fraus.  
Where men have no higher enjoyment than spitting,  
Or lounging in gardens to sip sour wine;  
And lady-like pastimes are centered in knitting,  
Or cooking fat messes adapted for swine.  
Where age is like childhood, and childhood old-  
fashion'd;  
Where prising and twaddle are taken for sense;  
Where even young manhood is never impassion'd,  
And the semblance of pleasantries deemed an offence.  
The fancy-struck maiden—I hope I shan't kill her,  
By letting such treason escape from my hand;  
But such is the country of Goethe and Schiller,  
And such are the types of the famed Fatherland.

WILLIAM BATES, B.A.

Birmingham.

"A CARRION CROW" (4th S. viii. 296, 377).—The following is the first verse of this song, as sung in this country:—

"As I walked out one morning in the spring,  
Fiddy, iddy, iddy, iddy, i-dough!  
As I walked out one morning in the spring,  
In hopes to hear the little birds sing,  
To my heigh-ho! the carrion crow  
Cries caw! caw!  
Fiddy, iddy, iddy, iddy, i-dough!"

Two of the lines in another verse are sung thus:—

"O wife! bring down some *physic* in a spoon,  
For the old sow's fallen in a *tarry-able* swoon."

The tune is very lively and agreeable.

UNEDA.

Philadelphia.

AMERICAN STATE NICKNAMES (4th S. viii. 282, 379).—In this article there are two errors. *Pennanites* (one of the nicknames of the Pennsylvanians) should be *Pennamites*. This name was given by the Connecticut settlers of northern Pennsylvania during the controversy between Pennsylvania and Connecticut. *Beadies* (the nickname of the Virginians) should be *Beagles*.

M. E.

Philadelphia.

PROVINCIAL GLOSSARY (4th S. v. vi. *passim*; viii. 381, 441).—The difficulty of accounting for the pansy, or "love in idleness," being corrupted, as your correspondent observes, into "loving idols," will be lessened in a great measure if he will recollect that an old form of the word *idleness* was "idlesse" (*vide* Spenser). No doubt the old name of the flower was "love in idlesse," from which the corruption into "loving idols," or, as I used to hear it pronounced in Wiltshire as a boy, "loving idles," is natural.

I perfectly well recollect in Somersetshire the common use of the word *empt* for "empty."

GEORGE WOODHOUSE.

8, Chesham Place, Brighton.

"CAST FOR DEATH" (4th S. viii. 308, 458).—My father has in his possession a penny which, like the halfpenny mentioned by MR. SWEETING, is perfectly smooth. On one side is scratched "Geor. Hall cast for death at Newgate the 7 of December 1827"; on the other are figures of a woman and little child, with the legend "Charlotte Monday and her mother." My father's explanation is, that coins of this description were supposed to be scratched by condemned culprits at Newgate, and disposed of for them by their friends or relations in exchange for the means of purchasing little comforts otherwise unattainable. He has an impression that he has somewhere read an account of these coins, in which this explanation is given, but cannot recall the reference. The scratching was, he believes, really done outside the prison by persons who made a trade of

the proceeding; and, judging from the morbid fondness which is exhibited for relics of criminals, the suggestion seems likely enough. The coins referred to by your other correspondents do not seem to me to point to any explanation of the words "cast for death," or the dates. If the above be correct, the first date on MR. SWEETING's coin would be that of the sentence, and the second that of her execution. A reference to the *Newgate Calendar*, or some similar work, might throw further light upon the matter.

JAMES BRITTEN.

British Museum.

HOGARTH'S "MODERN MIDNIGHT CONVERSATION" (4th S. viii. 268, 424).—Since my note at the first reference I have been assured that the painting at Lausanne is perfectly genuine, and that its purchase is under consideration by the direction of our National Gallery. An English gentleman now in Lausanne is acquainted with the history of the picture, and says that it *ought* to be in our National Gallery. Thanks to MR. HAIG, but as I am travelling abroad I cannot accept his kind invitation.

JAMES HENRY DIXON.

PRINTERS' ERRORS (4th S. viii. 51, *passim*, 440.) DR. CHANCE quotes the scrap of Latin found among the papers of the Rev. J. S. Watson, and says, "the meaning is of course quite plain." This is true of the first sentence, but if he will make the second intelligible in English he will really oblige a good many of your readers. In one of the daily papers it was translated—"It has often pained one who loved formerly to try to love always." The meaning of this is evident, but it is obtained by introducing the words *to try*, for which there is no sanction in the original.

L. W.

There is an interesting article on "Misprints" in *Household Words*, xi. 232.

EDWARD PEACOCK.

SIR PHILIP FITZWARYN (4th S. viii. 210, 337.) HERMENTRUDE will find that I correctly stated the parentage of Sir Philip Fitzwaryn of Bratton (4th S. viii. 210 \*). The Philip she supposes may be the same is a "different person altogether," and moreover mentioned in the will of his grandmother "Elanor Guaryn," given in my reply to one of *her* own queries (4th S. iii. 230). I may add that I did not write without some knowledge of the difficulties of the Fitzwaryn pedigree, occasioned chiefly by genealogists who have not been sufficiently careful to discriminate between the various Fulks, Williams, Philips.

A. S. ELLIS.

"FINIS CORONAT OPUS" (4th S. viii. 67, 175).—Apropos to MR. TIEDEMAN's remarks on this old

\* Erratum.—For *two* great concessions read *too*.



saying (p. 175 of the previous volume), I may mention that there is carved in stone over the doorway of an addition to the old castle of Dalquharan, Ayrshire, "Ut scriptura sonat, Finis non pugna coronat." Dalquharan is the seat of the Kennedys of Dunure, and the new portion of the building on which the legend appears bears the date 1679, about which time it was a pious fashion in Scotland to quote the Bible over the threshold of houses then building. I have been in hopes of identifying the chapter and verse of the scripture MR. TIEDEMAN takes so much interest in, but have as yet failed to do so. The mottoes in question were not always exactly in the words of the Bible—as, for instance, that found in Glasgow over the entrance to the house supposed to have been the residence of Zachary Boyd, who wrote the *Flowers of Zion*, and left his money to the university. The motto in question is this—"God's providence is mine inheritance." W. B. SCOTT.

REV. CHARLES WEST THOMSON (4<sup>th</sup> S. viii. 265.)—This gentleman has been for several years past the rector of a Protestant Episcopal church in York, the county town of York County, Pennsylvania. The volume entitled *The Phantom Barge and other Poems* contains three poems written in a dramatic form—namely, "Albertine, a Dramatic Sketch"; "Ianthé, a Dramatic Scene"; and "The Sisters, a Descriptive Sketch." The two other volumes mentioned contain no pieces of this kind.

Philadelphia.

UNEDA.

STAITH (4<sup>th</sup> S. viii. 395, 489.)—This word, frequently spelt *staithe*, is in common use in Norwich and throughout the districts drained by the navigable rivers Wensum, Yare, and Bure. It signifies a quay or landing-place for goods. The word is found in old records and deeds as well as in those of modern date. In the local newspapers and their advertisements the word is in current use.

P. LE NEVE FOSTER (a Norfolk man.)

COMMONPLACE BOOK OF LADY ELIZABETH COPE (4<sup>th</sup> S. viii. 391.)—For notices of the Cope family I would refer MR. ROBINSON to an easily got book—viz. the modern reprint of Sir Anthony Cope's *Godly Meditation upon XX Psalmes*, 1547, with its full biographic introduction. Probably the present Sir W. H. Cope, Bart., may be able to shed light on the poetic gift of Lady Elizabeth Cope. With reference to the initials G. W., they are plainly those of George Wither, the *Paraphrase upon the Creed and Lord's Prayer* being a well-known production of his, not published however until 1688. The Spenser Society ought to see this MS. The last piece printed in MR. ROBINSON'S interesting communication will be found appended to Tuke's *Breaden God* (1625), which indeed is very much an expansion of the lines, as half owned by Tuke himself in a curious

note (see my reprint of Tuke in *Fuller Worthies' Library Miscellanies*, vol. iii.) The other "copies of verses" seem familiar to me, but I cannot at present "note" where I have met with them. The MS. I find also contains Sir Thomas Browne's vivid little poem known to everybody.

A. B. GROSART.

St. George's, Blackburn, Lancashire.

"SKETCHES OF YOUNG LADIES": "SKETCHES OF YOUNG GENTLEMEN" (3<sup>rd</sup> S. xii. 130, 219.)—In your number for August 17, 1867, you inserted a query of mine as to the author of these two little volumes. I asserted too confidently that the author of the one was the author of the other, and hazarded a guess that he was the author of *Pickwick*. A correspondent answered me about a month afterwards (p. 219) that Charles Dickens was certainly not, for that another gentleman was, the author of the *Sketches of Young Ladies*. MR. FORSTER in his *Life of Dickens* now tells us (p. 128) that the *Sketches of Young Gentlemen* was the work of Charles Dickens, and that another volume about "Young Couples" proceeded from his pen. The latter I have never seen nor heard of till now.

C. T. B.

FRENCH AND FLEMISH EMIGRANTS (4<sup>th</sup> S. viii. 283, 488.)—As one of the humble but not laborious students to whom VIATOR alludes in "N. & Q." (4<sup>th</sup> S. viii. 475), I take the liberty of informing EGAR that there is a list of eighty-one foreign names that occurs in the register of Sandtoft Chapel in a small *History of Thorne*, printed and published by S. Whaley, Thorne, 1829. The name of Amory (suggesting "John Bunce") appears twice.

MAHARG.

"GREAT GRIEFS ARE SILENT" (4<sup>th</sup> S. viii. 166, 195, 254, 291, 382, 491.)—There is a beautiful expression in Metastasio (*Ciro*, atto primo, scena seconda), which is confirmatory of this saying:—

"Basta così t' intendo;  
Già ti spiegasti a pieno,  
E mi diresti meno,  
Se mi dicessi più."

H. E. WILKINSON.

Penge.

FINDERNE'S FLOWERS (4<sup>th</sup> S. viii. 92, 155, 236, 464.)—In "N. & Q." (p. 92) appeared a note from me signifying that, after a careful search, Finderne's flowers were found to be *Narcissus poeticus*. MR. BRITTEN, for whose botanical judgment I have the sincerest esteem, has (p. 464) objected to my inferred conclusion that *Narcissus poeticus* is a native of Palestine. I therefore feel bound to give the data from which I draw my conclusion. Miss Rogers, the observant and truthful author of *Domestic Life in Palestine*, who lived in that country five years, and journeyed (we may say) "from Dan to Beersheba," and from "the shores of the great sea" to the city of Damascus, makes

frequent mention of the flora of that country; and, in a letter that I received from her in June last, she says that "*Narcissus poeticus* grows in Palestine by never-failing streams."

I am aware that Loudon gives *Narcissus poeticus* as a native of "south of Europe" only; so also *Nerium oleander*, which nevertheless grows abundantly on the banks of the Jordan; nor indeed are the olive, the myrtle, anemones, cyclamens, irises, and many others—of which I possess dried specimens brought from the Holy Land—recognised by him as native in Palestine: from which we may infer that the flora of that country is but partially known. Therefore, confiding in my friend Miss Rogers' authority, I still incline to believe that *Narcissus poeticus* is a native of the Holy Land, and the flower which the good Sir Geoffrey planted in his garden at Finnerne, and which has, by its persistent growth, perpetuated the memory of a lost family and his own "gentle knighthood."

ANNA HARRISON.

Beckenham.

NINE ORDERS OF ANGELS (4th S. viii. 264, 357, 421, 491.)—The orders of angels were first reduced to nine by the pseudo Dionysius. The most perfect representation which we have of them is in a series in the windows of New College Chapel, Oxford, an account of which, with illustrations, is given in Parker's *Calendar of the Anglican Church illustrated*. The orders are—(1) Angels, (2) Archangels, (3) Virtues, (4) Powers, (5) Dominations, (6) Principalities, (7) Thrones, (8) Seraphim, (9) Cherubim. The intermediate orders (3, 4, &c.) are frequently alluded to by St. Paul—e. g. Rom. viii. 38; Eph. i. 21; Col. i. 16; and by St. Peter, 1, iii. 22.

E. L. BLENKINSOPP.

Springthorpe Rectory.

"DIP" IN MENDIP (4th S. viii. 144, 275, 386.)—Does not the *Men* in Mendip (if *dip* is the Welsh *dib*, fall, or *depth*) indicate the worship of the moon, as in the Menai (moon-water) Straits, Monmouth and the Monnow? Mancunium and Manduessedum are Romanised forms of the Northern *manī*, the moon; akin to *Noumēla* (*mensis*), and the Hebrew *manah*, numbered, divided. *Minerva* and *Sul* are classed as the same goddess in inscriptions on altars now extant in the Bath Museum.

E. R. P.

THE SHAPWICK MONSTER (4th S. viii. 334, 480.) Your correspondent MR. JOHN CROSS has put a poser to me. I do not believe that any one has the slightest idea of the date of the occurrence, which rests entirely on oral tradition; and may, so far as I know, extend back to the glacial age.

W. S.

STOCK AND FLUTE (4th S. viii. 419, 487.)—This, when rightly quoted, "stock and fluke," is sea slang, and means *totality* = a whole anchor.

U. O.-N.

This (corrupted) expression, though possibly obsolete, is no bagman's slang. My father was a merchant and shipowner, and I constantly heard something like it both at his table and in his office when a boy. It was used for "entirely," "totally." Any one over-head-and-ears in debt was said to be ruined "stock and flue" (not *flute*), sometimes "pea and flue." A total wreck was described in the same form of words. But there was a stronger form of the saying which shows its origin. A youth desperately smitten with the tender passion, for instance, was declared to be "pea, flue, and anchor-stock" in love—the nautical corruption of *peak*, *fluke*, and *stock*, those parts of a well-held ship's anchor which are forced into (the first two being often quite buried in) the bed of the sea.

SHERARDS.

THE UNBAPTISED CHILD (4th S. viii. 500.)—In MR. CUTHBERT BEDE's paper, "Traditionary Stories of Argyllshire," occurs the following passage:—

"It is believed by many in Cantire that if a child dies before it has been baptised, it is neither taken to heaven nor cast into hell, and that its soul is neither lost nor saved, but is left upon the earth and made a *syrechan raidhlic*, 'a shrieker of a burying-place.'"

Does not this Scottish tradition throw some light on the meaning of a passage in *Macbeth*, Act I. Sc. 7?—

"And pity, like a naked new-born babe  
Striding the blast, or heaven's cherubin, hors'd  
Upon the sightless couriers of the air,  
Shall blow the horrid deed in every eye,  
That tears shall drown the wind."

H. A. KENNEDY.

Waterloo Lodge, Reading.

At Looe and Polperro, in southeast Cornwall, unbaptized children were formerly believed to become fairies, or, in the language of the district, *piskeys*.

WM. PENGELLY.

Torquay.

PRE-KILLING (4th S. viii. 505.)—This superstition is, I believe, widely spread. In *A Journey to the Western Islands, &c.*, Dr. Johnson says of the people there:—

"They expect better crops of grain by sowing their seed in the moon's increase. The moon has great influence in vulgar philosophy. In my memory it was a precept annually given in one of the English almanacks, to kill hogs when the moon was increasing, and the bacon would prove the better in boiling."—Johnson's *Works*, London, 1796, viii. 342.

Did *Vox Stellarum* condescend to utter such uncelestial injunctions?

ST. SWITHIN.

The superstition mentioned by MR. FALKNER seems to have been very prevalent formerly. See "Moon, Superstitions respecting the," *Penny Cyclopædia*, vol. xv. p. 378.

WM. PENGELLY.

FOLK LORE: ROBINS (4th S. viii. 505.)—The superstition about robins is known in parts of



Derbyshire, where the catching or killing of a robin, or taking the eggs from a robin's nest, is certain to be followed by misfortune of some sort, such as the death of cattle or the blight of corn. The folks say:—

"Robins and wrens  
Are God's best cocks and hens.  
Martins and swallows  
Are God's best scholars."

And these birds are for the most part held in veneration. But I know of places where the delight of rough men and youths, in spare time on Sundays, was (and perhaps is) "jenty hunting": that is, hunting to death with sticks and stones any unfortunate wren they could find.

THOS. RATCLIFFE.

"MANURE" (4th S. viii. 399, 470.)—It does not appear that this word is ever found as *manure* when used as a verb, but only when a substantive. So that Cowper, in the *Garden*, has preserved for us a trace of a distinction which we should otherwise probably have overlooked; namely, that there was at one time a different pronunciation for the verbal and the substantival uses of this word. We are familiar with the manner of distinction in *a rebel* and *to rebel*; *a record*, and *to record*. These distinctions are not very old, as appears in the latter case from the fact that the lawyers still speak of *records* substantively. Also we find in Spenser the substantive *record*—

"But by record of antique times I fude."

F. Q. iii. 2. 2.

The pronunciation *manure* is therefore merely an example of natural effort to mark by pronunciation the difference between the verbal and substantival uses of the same word. There are many other cases besides the above, and of a different sort. Compare the difference of pronunciation between *a house* and *to house*; between *a use* and *to use*; *an advice* and *to advise*; *a prophecy* and *to prophesy*. It was new to me that the word *manure* had ever been subjected to this sort of modification, and a very interesting observation it is.

JOHN EARLE.

GUIDMAN (4th S. viii. 479.)—The passage required from Sir George Mackenzie seems to be the following one, which occurs in chap. ii. of his *Science of Heraldry* (Edinburgh, 1680)—

"This remembers me of a custom in Scotland, which is but gone lately in dissuetude, and that is, that such as did hold their lands of the prince were called lairds; but such as held their lands of a subject, though they were large and their superiour very noble, were only called good-men, from the old French word *bonne homme*, which was the title of the master of the family."

J. H. I. OAKLEY.

RUMMAGE (4th S. viii. 453.)—Is not this word rather of Anglo-Saxon derivation, from *Rum* and *agan*, to obtain or make room, which appears to

be its correct meaning, used commercially at the present day. "To rummage up" in a warehouse means the restowing of goods to make room for more. Hence "rummage sale goods," which means those goods are offered for sale found on such a restowing or rummaging. Likewise the "rummaging a ship" is the clearing away the remanets of an inward cargo preparatory to the taking in of the outward cargo.

WILLIAM PHILLIPS.

Hackney.

GARRET AND GERALD (4th S. viii. 479.)—We find in Jacob's *Law Dictionary*, under title "Mistake," "Peter and Piers have been adjudged one and the same name, and Garrett and Gerald are but one name." "But," adds Lower, "Garrett is a hamlet in Surrey, famous for its mock mayor." No doubt Garret might corrupt from Gerald (Gerold, Gerhold, Jerrold, Garrold, Jarrold), like Garbutt from Gerbold; but Garrett (Garett, Garratt) is more probably from Gerard (Garrard, Jarrard), and still more so from Garrad (Garrod, Garrood, Garrud), the inverse of Roger, Rodger.

R. S. CHARNOCK.

Gray's Inn.

P.S.—The first syllable of the name Rodger is from the O. G. *rat*, consilium, consiliarius; the last from *ger*, telum, missile, bellum, cupidus, cupide (*gar*, telum, totus, paratus, valde).

Miss Yonge, in her *History of Christian Names*, tells us that Gerhold, a Saxon, migrated to Ireland, took the cowl, founded a monastery at Tempul Gerald, did other saintly deeds, and died A.D. 732. The Irish call St. Gerhold "Garalt, and have confused his name with the Keltic Gareth, one of the Knights of the Round Table, so that Garrett and Gerald are regarded as identical."

J. H. I. OAKLEY.

The derivation of Gerald (synonyms Girald, Gérard, Girard, Giraud, &c., and probably also Garret, Jarrett, &c.), is possibly from the Welsh *Geirydd*, a speaker; or, as some think, the Gaelic (and allied forms) *geier*, *ger*, an eagle (preserved in *ger-falcon*, &c.) The name of Giraldus Cambrensis, a *Welshman*, was written in French—Gerald or Girard Barri, or du Barri. His patronymic did not, probably, contain the *l*, which appeared first in the Latinised form. This transmutation of liquids is illustrated in many other words, such as Bretwalda for Bretwarda.

The above may not establish the identity of *Garret* and *Gerald*, but it shows their close similarity, and perhaps points to their common origin.

L. SERGEANT.

DOVERCOURT (4th S. viii. 479.)—Baxter accounts for too much in deriving the first part of this name from *dwr isc*. The place was named from its situation near water, from the British *dwr*,

*dufr.* Hence Dover, Kent, named from a stream called the Dore.

R. S. CHARNOCK.

Gray's Inn.

QUEEN MARY (4th S. viii. 433.)—DR. ROGERS quotes the register in the Canongate church, Edinburgh, as to a record of the murder of David Rizzio, and of the Queen's marriage. The register of Rizzio's death is obviously wrong. The marriage of Mary and Darnley took place in July 1565; Rizzio was assassinated in March 1566; Darnley was murdered in Feb. 1567. See Chambers' *Book of Days*, vol. i.; also Froude's *Elizabeth*, vol. viii.

J. W.

WILD BEASTS FOR SALE (4th S. viii. 514.)—I may mention (not by way of advertisement) that on page 990 of the *Post Office London Directory* for 1871 the name of "Jamrach, Chas., naturalist and importer of foreign shells, birds, and animals," is to be found.

A.

IRISH BULLS (4th S. viii. 515.)—MR. W. STEUART TRENCH, in his *Realities of Irish Life* (second edition, page 189), has these words: "The house where the trial took place was a large barn"; and I heard them quoted by an Irish peer (Lord Clancarty), without any suggestion that there was anything paradoxical about them, in the great debate upon the Irish Church in the House of Lords in 1869.

A.

BOW BEARER (4th S. viii. 414.)—BAINES'S *Lancashire*, iii. 305, tells us as regards Bowland Forest, one of the principal officers was the bow-bearer and chief steward, called, in a patent of Henry IV. to Sir James Harrington, the forrester. In after times Baines says he was called the parker, and this feudal office was held for three centuries by the family of Parker of Browesholme as hereditary bow-bearers of Bowland Forest.

P. P.

THE VERB "PROGRESS" (4th S. viii. 369.)—So far as I understand, the Americanism is not the invention of a new verb, but the ungrammatical alteration of the irregular verb "progress" into the spurious regular verb "prógress."

In the lines of Shakspeare and Ford cited, the rhythm requires a false pronunciation—a poetical licence made use of by Byron in his "Spoils of Trafalgar," and by Shakspeare himself in the following instance: after "Birnam Wood shall march to Dunsinane" (which is correct), we have "high Dunsinane hill." Here the accent is on *sin* to suit the rhythm.

S.

COIN (4th S. viii. 516.)—The medal or counter described by F. B. seems to be an earlier variety of another which is now very common. On the obverse is the Queen's head to the left, with "H. M. G. M. (Her Most Gracious Majesty) Queen Victoria, 1867." On the reverse is a horseman in a hussar's dress, with drawn sword,

but wearing a crown, galloping to the right; at his side a two-headed forked-tongued dragon, with wings and forked tail. "To Hanover," above, and "1837" in the exergue. This date of course refers to the accession of the Duke of Cumberland to the crown of Hanover when her Majesty became Queen of Great Britain, and was by the operation of the Salic law precluded from reigning in Hanover. The reverse was no doubt struck at the time it bears date. The obverse is of a later period. They are both of wretched workmanship. Those I have seen are gilt; and though they also, as stated in the editorial note, "are often used as whist-markers," that is, by the virtuous, their principal employment is by sharpers, who will display a handful of them to an intended victim, inducing him to believe that they are sovereigns.

311.

DIABETES MELLITUS (4th S. viii. 517.)—This disease is mentioned by Celsus and Galen, and also by the eminent physician Aretæus, who gives a very good account of it. Your correspondent M. would do well to consult Étienne's *Θησαυρος*; Aretæus,\* *Περὶ αἰτιῶν*, &c. &c. Lugd. Bat. 1735, fol.; and Kuehn (C. G.), *Med. Græcorum Opera quæ extant*, Lips., 1821-30, 8vo. The late Dr. Golding Bird told me he had invented a better term than diabetes. If I remember rightly it was a compound of *μελι* and *ρεω*. R. S. CHARNOCK.

Gray's Inn.

CURE FOR RHEUMATISM (4th S. viii. 505.)—Of course any one can try for himself the cure for cramp noted by A. L., but I suspect that, the result granted, *imagination* is the only solution. Thus as to the remedy of the raw potato in rheumatism I can vouch for the following: Some few years ago a negro from the United States, wishing to deliver a lecture on the Civil War in America then just concluded, called on a clergyman in Oxfordshire, and observing him writhe frequently during the interview, asked him if he were suffering from rheumatism. This being admitted by the vicar, the negro confidently recommended a raw potato carried in the pocket. "Ah," said the vicar, "that requires faith, which I have not." "I don't want faith, but a potato," was the rejoinder; and the experiment was tried, the potato, strange to say, being carried in the hind pocket of a loose surtout. The cure was effected. Now to show that *imagination* may have exercised mysterious influence on body through mind, let me give a sequel to the above. I was once telling the story at a dinner-table in London, when one of the guests broke out with: "Oh, I know all about that cure, only I never heard of the potato. One friend of mine was accosted by another, and

\* Aretæus defines *Διαβήτης* "σπρκων και μελεων εις ουρον ξυτηξιν."

warmly thanked for having removed his rheumatic pains. 'And,' said he, 'I still carry your admirable remedy—here is the *nutmeg*.' 'Bless me,' said the other, astonished; 'I recollect giving you the advice; but I never mentioned a *nutmeg*: I recommended you a *magnet*.' W. T. M.  
Shinfield Grove.

NAME "THEASTER" (4th S. viii. 517).—This may be a surname which has been used as a baptismal name or a corruption of Theresa, or of some other high-sounding title, which the parents adopted without being able to pronounce. The mother of a cottage girl, Beatrice, to whom I was introduced, spoke of her as *Be-trice*, thinking, I suppose, that as *p, e, a*, spells *pe[a]*, *B, e, a* must spell *be*. I had to ask for the name twice before I could find out what *Be-trice* meant.

ST. SWITHIN.

The name *Theaster* would seem to be derived from *Θεός* and *ἄστρον*, meaning God's star. C. S.

Surely *Theaster* is a mistake, a concoction. I have both married and buried many with such concocted names since I became a clergyman, but took good care not so to christen any. In my parish not long since was a male called "Mince."

RANA E PALUDIBUS.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*Recollections of Past Life.* By Sir Henry Holland, Bart., M.D., F.R.S., D.C.L., &c., President of the Royal Institution of Great Britain, Physician in Ordinary to the Queen. (Longmans.)

A physician, a metaphysician, a scholar, a man of science, a man of the world, of genial and generous temperament, and who gratefully acknowledges that his long life has been happy and prosperous—Sir Henry Holland's *Recollections* take their tone and colour from these characteristics, to which much that is recorded in this charming book owes its origin. Recorded originally and put to press for the amusement of the writer's immediate friends, those friends have only shown a just appreciation of the merits of the volume in urging upon Sir Henry Holland the propriety of giving to the world at large his very striking *Reminiscences* and his intelligent comments on the scenes, events, and remarkable personages that have, during his long and useful life, come under his observation. There may be, according to the peculiar taste of the reader, some difference as to which part of the volume is the more valuable. Sir Henry's *Recollections* of London at the commencement of the present century are peculiarly interesting. His account of his preparation for a course of professional life is full of instruction for those who are about to enter on the career which he has so successfully pursued. His sketches of various excursions to the Continent, to the United States, and elsewhere during his autumnal vacations for more than half a century, are as graphic as they are instructive; while his notices of the various remarkable and eminent personages with whom it has been his good fortune to associate, will probably obtain the greatest number of admirers. We much doubt whether the present season will produce a volume which shall at all approach in deserved popularity the *Reminiscences of Past Life*.

*Cambridge in the Seventeenth Century. Part III. Life of Bishop Bedell by his Son.* Now first edited by John E. B. Mayor, M.A., Fellow of St. John's College, Cambridge. (Printed for the Editor, and sold by Macmillan & Co.)

This was originally intended to have been accompanied by a larger life by the son-in-law of Bishop Bedell, with the addition of inedited letters and illustrative notes; but the editor, being unwilling to delay any help he could render to the disendowed Church of Ireland, determined to issue this part at once, "the gross proceeds of which, after deducting the booksellers' commission, will be given to further the education of orphans of Irish clergymen. Churchmen who acknowledge the political justice of disestablishment seem of all men most bound to lighten the difficulties which beset the church under the altered conditions of her life."

*A Mirror for Monks.* Written by Lewis Blosius, Abbot of St. Benet's Order. Edited with a Preface by Sir John Duke Coleridge, Her Majesty's Attorney-General, M.P. for Exeter, and late Fellow of Queen's College, Oxford. (C. J. Stewart.)

This is a reprint (with the orthography slightly modernised and made uniform) of an English translation published in Paris in 1676, of a very popular Book of Devotion written by Ludovicus Franciscus Blosius (Louis François de Blois), who after being educated in the Court of Charles V., was, on account of the beauty of his character and holiness of his life, elected Abbot of the monastery of Liessies in Hainault, when only twenty-four years of age; which office he continued to hold till his death, having refused the Abbaey of Tournay and the Archbishopric of Cambay. Sir John Coleridge has done wisely in neither changing the title nor altering a sentence here and there, with which readers belonging to the English Church may not agree; for few readers of a truly Christian spirit but will gladly recognise in this little book "how pure, how simple, how Scriptural, how devout, how intensely and essentially Christian," is the religion here taught by a Roman Catholic Abbot of the sixteenth century.

*Captain Cox, his Ballads and Book; or Robert Laneham's Letter.* Wherein Part of the Entertainment to the Queen's Majesty at Killingworth Castle in Warwick Sheer, in this Summer Progress, 1573, is signified; from a freend Officer in the Court to his freend a Citizen and Merchant of London. Re-edited, with Forewords describing all the accessible Books, Tales, and Ballads in Captain Cox's List and The Complaynt of Scotland, 1548-9 A.D. By Frederick J. Furnivall, M.A., Camb. (Printed for the Ballad Society.)

We heartily wish for the sake of the Ballad Society, and of the important and praiseworthy objects for which that Society has been instituted, that it had been possible to have brought worthy Captain Cox to the front, and have made this the first book issued by the Society. How the lovers of old Ballads would have enlisted under his banner, ready to march through Coventry or anywhere else with him! But better late than never; and many, we doubt not, will be led by this new volume to enrol themselves on the list of members. For the book is one of great interest, and full of curious information; and although at first sight the reader, when he turns over the nearly two hundred pages of "Forewords," may be inclined to complain with Prince Hal—"that there is an intolerable deal of sack to but one halfpenny worth of bread"—yet, when he comes to look closer into it, he will be well pleased that it is so. For the halfpenny worth of bread, that is "Laneham's Letter," is somewhat stale, having been before reprinted; whereas Mr. Furnivall's



sack (being his illustrations of the Folk Books and Ballads recorded by Captain Cox, and in "The Complaynt of Scotland," and elsewhere) they will find racy and full of flavour, and much to their taste. A good Index adds to the value of a book which well deserves the attention of all students of Old English Literature.

**YORKSHIRE ALMANACKS.**—Students of our local dialects, and admirers of provincial humour, may be glad to know that the following almanacks have been issued for the use of our Yorkshire friends:—*Tommy's Annual* for 1872, *nah written an published by Hissen* (Leeds); *T' Bairnsle Foaks Annual* for 1872, and all be *Tom Tred-dlehoyle, Esq.*, by authority a tman i t'moon (Leeds); *The Original Illuminated Clock Almanack*, 1872, in the *Yorkshire Dialect*, by John Hartley (Halifax); and lastly, *The Dewsbre Back at Moon Olmenac an T' West Ridin Historical Calendar* for T' Year 1872. Put together bi *Mungo Shoddy, Esq., B.M.A.*

**BRITISH MUSEUM.**—The last addition to the most useful Class-Catalogue of Manuscripts in the British Museum consists of three volumes of Chronicles and Histories, arranged according to countries, and in order of time. It is, as inspection has satisfied us, says *The Athenæum*, an admirable piece of work, and has been done by Mr. E. Maunde Thompson, one of the officers of the Manuscript Department.

**LETTERS OF JUNIUS.**—It is announced by the *Pall Mall Gazette* that the Lord Chief Justice of England has undertaken to sum up, in a series of critical articles in *The Academy*, the whole of the circumstantial evidence respecting the authorship of the "Letters of Junius," including that of handwriting, as lately brought forward by the Hon. E. Twisleton and Mr. Chabot. The first article of the series will be published on January 15.

**LIVINGSTONE EXPEDITION.**—It is understood that the Government have decided to give no aid to the Geographical Society in their proposed Livingstone expedition. Under these circumstances the society has undertaken the expedition on its own account, and we are sure the sympathy and support of the public will not be wanting.

### BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

*MORNING POST* March 3, 1850.  
*BEVERLEY EXPRESS*, August 29, 1857.

Wanted by E. J. "Notes & Queries" Office, 43, Wellington Street, Strand.

*LAW'S THREE LETTERS TO THE BISHOP OF BANGOR*, 8th Edition. 8vo, c. 1750.

*DURANDUS ON SYMBOLISM*, translated by Neale and Webb. 8vo. Leeds.

Wanted by Capt. F. M. Smith, Alnmouth, Bilton, Northumberland.

*WAVERLEY NOVELS*, 42-vols. edition of 1831. Vols. V. and VI. (THE ANTIQUARY) in tolerably good condition.

Wanted by Mr. J. Bouchier, 2, Stanley Villas, Bexley Heath, S.E.

### Notices to Correspondents.

**CHAUCER CONCORDANCE AND GLOSSARY.**—Communications from gentlemen willing to assist in this good work should be addressed to the Hon. Sec. of The Chaucer Society, A. G. Snelgrove, Esq., London Hospital.

OUR CORRESPONDENTS will, we trust, excuse our suggesting to them, both for their sakes as well as our own—

I. That they should write clearly and distinctly—and on one side of the paper only—more especially proper names and words and phrases of which an explanation may be

required. We cannot undertake to puzzle out what a Correspondent does not think worth the trouble of writing plainly.

II. That to all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

III. That Quotations should be verified by precise references to edition, chapter, and page; and references to "N. & Q." by series, volume, and page.

IV. Correspondents who reply to Queries would add to their obligation by precise reference to volume and page where such queries are to be found. The omission to do this saves the writer very little trouble, but entails much to supply such omissions.

J. H. (Stirling.)—We shall always be glad to hear from you, but on the present occasion cannot insert your note, as the lines in question were not written as you suppose.

M. A.—We have not inserted the quotation, thinking that your object was served by MR. SKEAT's subsequent note, which appeared in our last number, having reached us before your letter.

KYMRY.—Thanks for your contributions. Want of space compels us, however, only to make a selection. We cannot too often remind our correspondents that brevity has great merit in our eyes.

JUS.—The origin of the quotation is not known. The Indexes of "N. & Q." should be consulted.

### NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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LONDON, SATURDAY, JANUARY 13, 1872.

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## Notes.

## NAPOLEON ON BOARD THE NORTHUMBERLAND.\*

"I therefore quitted the cabin, and went to the admiral, to whom I stated my reasons for wishing to retire, and he agreed with me; upon which I returned and whispered to Lord Lowther and Sir G. Bingham what had passed between me and the admiral. After which I said, 'Monsieur le Général, j'ai l'honneur de vous saluer.' He made a slight return to my bow, and I quitted him. My companions, however, probably not understanding what I had said to them, remained, and in about five minutes I returned into the cabin by the admiral's direction, and brought them away. Lord Lowther told me that during my absence Bonaparte had laid hold rather eagerly of Sir G. Bingham's ribbon at his button-hole, and asked him what it meant. Bingham told him it was for service in Spain. B. 'For Salamanca?' Sir G. 'It means four medals for four general actions.' Bonaparte did not bid him enumerate them, but only said 'So you have seen a good deal of service,' or some such words. I now thought it was all over, as we were to go on shore immediately as soon as the despatches were ready, of which Lord Lowther was to be the bearer; so we got some cold meat in the fore-cabin,

and as we were at table behold the door opened, and Bonaparte, followed by Bertrand, made his appearance. On seeing me, who fronted him, he smiled, and said, 'Allez-vous à terre?' L. 'Oui, Monsieur le Général, nous mangeons un morceau avant de partir.' He passed on, and went out upon deck. We then made extreme haste to finish our luncheon, and in a couple of minutes Lowther was after him, and I in a minute after that. Looking through the window in the mean time I saw Bonaparte walking briskly up and down and looking at the rigging, then stopping, and bending down courteously to speak to Madame Bertrand and Madame Montholon, who were sitting in chairs under the bulwark. When I came upon deck I went on to the mainmast, and, turning round, saw Bonaparte standing close to the poop, talking to Lord Lowther, who had his hat off. Shortly afterwards they advanced, and then Lowther put on his hat, rather slowly and hesitatingly. On coming up to me Bonaparte spoke to me, and made me face about with him, and on arriving within a yard or two of the poop halted there, and entered into the following conversation with me: B. (looking round at the bulwark, which wanted painting in several places) 'Ce vaisseau paroît avoir été équipé à la hâte.' L. 'Monsieur le Général, il est vrai, mais en revanche, c'est un de nos meilleurs vaisseaux, il est surtout très-bon voilier.' B. 'On auroit pu envoyer d'autres vaisseaux qui sont en meilleur état; il y avoit à Plymouth le Chatham par exemple, ou bien le Tonnant.' To this I answered that I did not know precisely in what condition those ships were, but that they might be in very good condition to float in Plymouth harbour or to cruise in the Channel, and yet not fit for foreign service. Here some officers on the poop, whom he had not seen before, caught his eye, and he asked Bingham abruptly what those epaulettes were. Bingham answered, the light infantry division of his regiment. I then inquired of him whether there were marines in the French navy; to which he replied in the affirmative. Shortly afterwards I took up the subject of his accommodation in the Northumberland, and said I hoped it was tolerably good; that it would have been better if the ship had not been so hastily fitted out, and added that I was sure the admiral and his officers were desirous of doing all they could to make his voyage pleasant, or some such words. On this he took occasion to break out into complaints against the conduct of our government in confining him at all. B. 'Vous avez souillé le pavillon et l'honneur national en m'emprisonnant comme vous faites.' L. 'On n'a violé aucun engagement avec vous, et l'intérêt de la nation demande que vous soyez mis hors d'état de rentrer en France; vous n'êtes sujet à aucun degré de contrainte qui ne soit nécessaire à l'accomplissement de cet objet.' B. 'Paut-être donc ce que vous

\* Continued from p. 5.



faites est prudent, mais ce n'est pas généreux.' L. 'De particulier à particulier la générosité est de saison, mais Monsieur le Général, l'intérêt national doit déterminer la conduite de nos Ministres, qui sont comptables à la nation, et la nation exige d'eux de vous mettre en lieu sûr.' B. 'Vous agissez (or vous raisonnez) comme une petite puissance aristocratique, et non comme un grand état libre! Je suis venu m'asseoir sur votre sol, je voulois vivre en simplecitoyen de l'Angleterre.' On this I told him that every account from France proved that his party was exceedingly powerful, that affairs might take such a turn there that he should again be recalled to the throne, and (to put the argument in the least offensive way to him) he might think himself in honour bound to obey the call. B. 'Non, non, ma carrière est terminée.' I reminded him of his having used the same words a year ago in Elba, on which he exclaimed with great animation: 'J'étois Souverain alors, j'avois le droit de faire la guerre, le roi de France ne m'a pas tenu parole;' and then, quite exultingly, laughing and shaking his head significantly, 'J'ai fait la guerre au roi de France avec six cents hommes!' Here we all laughed: \* we could not help it, his manner was so remarkably dramatic, and the thing said so pointed. After a minute's laughing I said, thinking to get something out of him about Italy, that many people in England wondered, at the moment of his reappearance in France, that he had not rather disembarked in Upper Italy. B. 'J'ai été assez bien reçu en France, n'est-ce pas?' and then he went on describing his reception: how he advanced without a guard, and how he could have raised four millions of peasants. I said I did not doubt his popularity in France; that, however, I thought it extraordinary the conscription should not make him unpopular with the peasants. B. 'Ce sont vos préjugés, la France n'est pas épuisée.' L. 'La loi de la conscription étoit pourtant très-rigoureuse, vous preniez jusqu'à l'unique fils.' B. 'Ah, non! ce sont vos préjugés, des chimères.' He then repeated his charges against the English government, and said if he had not expected far different usage, he would not have given himself up to us; that he had many resources left—that he might have surrendered to the Emperor of Russia, or to the Emperor of Austria. L. 'Pour l'Autriche, passe—mais pour le projet de vous rendre à l'Empereur Alexandre, vous me permettez d'en douter.' (I knew that he had said the day before, with a shrug, when Lord Keith told him he might have been delivered up to the Russians, 'Dieu m'en garde!') He defended himself but faintly on this, and only said, to the best of

\* "When I say we, I mean Lord Lowther and Bingham, besides myself. Mr. E. Byng had put himself into the Tonnant just after Bonaparte came on board the Northumberland."

my recollection, that the Emperor Alexander loved France and Frenchmen, or some such words. Then he asserted that he could have joined the army of the Loire, and should presently have been at the head of 100,000 men. I observed that the Prussians or perhaps the Duke of Wellington might have intercepted him. He answered that the garrison of Rochefort was devoted to him, and offered—nay, came and besought him, with tears in their eyes, to be allowed to escort him to Bordeaux, where he should have found more troops, and might easily have effected his purpose. This I did not dispute, but said it would have been a hazardous step, since after all the allies would probably have been too strong for him. He admitted that, but alleged that 'il y auroit eu de quoi capituler'—an opinion I was not inclined to controvert, and so that rested there; and he renewed his declamation against us for confining him, saying it would increase the irritation in France, and disgrace us in the eyes of all Europe. I repeated the arguments I had used at first in vindication of our conduct, which provoked him to say, after some repetition of his wish to have lived in retirement on his estates like his brother, 'Vous ne connoissez pas mon caractère, vous auriez dû vous fier à ma parole d'honneur.' L. 'Oserais-je vous dire (or permettez que je vous dise) la vérité nette?' B. 'Dites.' L. 'Il faut donc que je vous dise, que depuis le moment de l'invasion de l'Espagne il n'y a guère de particulier en Angleterre qui ne se soit délié de vos engagements.' B. 'J'ai été appelé en Espagne par Charles IV, pour l'aider contre son fils.' L. 'Mais pas, à ce que je crois, pour placer le roi Joseph sur le trône.' B. 'J'avois un grand système politique, il étoit nécessaire d'établir un contre-poids à votre énorme puissance sur mer, et d'ailleurs ce n'est que ce qu'ont fait les Bourbons,' or some such words. L. 'Mais il faut avouer, Monsieur le Général, que la France sous votre sceptre étoit beaucoup plus à craindre que la France telle qu'elle étoit pendant les dernières années du règne de Louis XIV, d'ailleurs elle s'étoit agrandie.' B. 'L'Angleterre de son côté étoit devenu bien plus puissante,' and he instanced in our colonies, and in our Indian acquisitions. L. 'Beaucoup de gens éclairés sont d'avis que l'Angleterre perd plus qu'elle ne gagne à la possession de cette puissance démesurée et lointaine.' B. 'Je voulois rajeunir l'Espagne, faire beaucoup de ce que les Cortès ont tenté de faire depuis.' I then recalled him to the main question, and reminded him of the character of the transaction by which he had obtained possession of Spain; to which he made no answer, but took another line of argument on the subject of his detention, and said at last, 'Eh bien, je me suis trompé, remplacez-moi à Rochefort,' or something to that effect. I cannot recollect at what precise period of the discussion Bonaparte said

these words: 'Je voulois,' or 'je pensais, préparer au Prince Régent l'époque la plus glorieuse de son règne,' but the very words I remember distinctly. I am in the same uncertainty as to the moment when he said, 'Si vous n'aviez d'autre dessein que d'agir selon les règles de la prudence (or some such words), pourquoi donc ne pas me tuer? c'eût été le plus sûr.' He once interrupted me. I was going to say our conduct was regulated by a necessary policy, but when I had uttered the words 'une politique' he cut me short, and put in 'étroite.' He filled up the interval of this little debate with repeated assertions that the English government and nation were disgracing themselves. Such expressions as these: 'Non, vous avez flétri le pavillon,—ce n'est pas en user noblement avec moi,—la postérité vous jugera,' were, if one may so say, the burden of his song. There are many other remarkable passages of this conversation which I must set down loosely as they occur to my recollection. I could hardly place them in anything like the real order of their succession, and it is not worth while to attempt it, since nothing would be gained by the arrangement. I asked him his opinion of Mr. Fox; he said, 'J'ai connu M. Fox, je l'ai vu aux Tuileries, il n'avait pas vos préjugés.' L. 'M. Fox, Monsieur le Général, étoit zélé citoyen de sa propre patrie; de plus, citoyen du monde.' B. 'Il étoit sincère, il vouloit la paix sincèrement, et moi je la voulois aussi, sa mort empêcha que la paix ne fût faite; les autres n'étoient pas sincères.' He said abruptly, some time after we had quitted the subject of the Emperor Alexander, 'So you have no great opinion in England of this Emperor Alexander,' or something to that effect. I answered, *we had not*: that he was, indeed, soft-spoken (*doucereux*), and had flattered some women, but that Englishmen in general thought but meanly of him; that for my part I did not see how one could admire a prince who, with all his boasted magnanimity, had yet possessed himself so unworthily of Finland and Poland. I did not clearly make out his answer to this. Shortly after he inquired whether I had been at Petersburg, and when? I told him yes, the winter before last. On which he asked whether I had been at Moscow, and finding I had not he paused, but soon said, with an abruptness and eagerness rather remarkable, 'Au reste, ce n'est pas moi qui ai brûlé Moscou.' L. 'I never thought you had committed such an act of folly as to set fire to your own winter quarters.' I then returned to the subject of Petersburg, and told him that when I was there I found several people who spoke well of him—better indeed than I, as an Englishman, liked. He answered, 'Eh! pourquoi me haïssent-ils? Je leur ai fait la guerre, voilà tout!' To this I replied, that the war was somewhat unprovoked, I thought, or something to that effect.

He said, 'Je voulois rétablir la Pologne.' I let that pass, and took occasion to tell him how much attachment the two Polish officers had shown him. He did not affect much feeling on this, and only said 'It is a brave nation.' I told him I had heard great praise of Prince Poniatowski. Bonaparte said of him that he was 'Chevalier, celui-là c'étoit le vrai roi de Pologne.' \* \* \* \* being mentioned, he said he was a traitor. L. 'Vous voulez dire, porteur des deux épaules?' He did not at first understand the meaning of the phrase, which I suppose is not a good French one, but soon elucidated his own meaning thus: 'C'est-à-dire, du parti russe, c'est ce que nous appelons traitres nous autres polonois.' Lowther told him I had made a speech about Saxony; I acknowledged it, and said I would not disguise my sentiments on the subject from him. That I had witnessed the attachment of the Saxons to their king, and thought they were cruelly used by the Allies, especially since, if I was not mistaken, the battle of Leipzig was decided by the Saxon troops. This he assented to, and told us that on a sudden 25,000 men and 60 or 80 pieces of cannon were turned against him; that, though this was not fatal to him at the moment, he found the day after that it had put out all his calculations, and he was obliged to retreat. I do not remember whether he said anything else about Saxony. Soon after he said that there was an end of Bavaria, the States of the Rhine, &c., and that now 'L'Autriche et la Prusse écrasent tout.' To this I replied that it might be so, or something like it; but that our interest required rather the aggrandisement of those powers, and the reduction of the others, since France would find it easier to maintain an influence among those petty states than at Vienna or Berlin. He readily admitted that we ought to keep down the French interest, and said several times in the course of the conversation that it was our business to try to reduce the power of France. If my memory does not deceive me, he used some expression like this: 'You should keep your eye upon France.'

[To be concluded in our next.]

#### ENGLISH GILDS: EARLY PRINTING: PARCHMENT PAPER.

The late Mr. Toulmin Smith, in his very valuable work on English Gilds published by the Early English Text Society, 1870, mentions two most interesting discoveries which he supposes he had made—*e. g.* In a note (p. 175) he draws attention to a roll then bearing the Record Office register mark cccx. 206 (now English Gilds, No. 252), which he says it is impossible to look at without the suggestion arising that it is not *written*, but *impressed with letter stamps*; and he supports this conclusion chiefly upon the supposi-

tion that where the ink has disappeared the forms of the letters remain deeply impressed upon the vellum, so deeply that they can be felt blindfold with the finger, alleging that "the ink has not eaten away the vellum and made it transparent"; and further, that the initial letters, which at the beginning of each paragraph it was intended to illuminate, are not finished.

With the highest respect for the learning and sagacity of Mr. Smith, after having carefully examined the document to which he refers, I am constrained to differ from him in these conclusions. In the first place, there could not have been any object in printing a document of which one copy only was required. It is true there is much regularity in the writing, but not more than may be observed in many other ancient records. It is not so much marked in this respect as many of our Saxon charters; but apart from this, and the question of contractions, to come to the tests which Mr. Smith has himself suggested, they do not, in my opinion, bear out his theory.

Mr. Smith very much relies upon what he considers the deep *impressions* of the letters, and the absence of transparency. With respect to the last I may observe, that the vellum is very thick, and although I have no doubt whatever that what he considers the *impression* of the dies arises from the vellum having been eaten away by the corrosive character of the ink used when subjected to damp, the indentations are not sufficiently deep to produce transparency. Moreover they are not so deep as Mr. Smith's words would lead one to conclude; at least his sense of touch must have been much keener than mine if it enabled him to discern the forms of the letters by the finger blindfold. The indentations are, however, very well defined, and the edges *particularly sharp*, far more sharp than they would have been had they been the result of pressure. It seems evident that the substance of the vellum has been removed; for the back of the document is quite smooth, and shows no indication of pressure having been applied to the other side. As to the characters, the same letters in many instances vary considerably in form. Some of the *a*'s, for example, have the connecting, or cross stroke, sloped upwards; in some it is quite horizontal, and in others it slopes downwards, whilst in other instances the letter is altogether of a different form. Again, a line is ruled on the margin as a guide to the scribe to keep the edges straight, and this line is perforated with little holes at equal distances to enable him to maintain the same distance between the lines of writing, precisely as is now done in every law stationer's office. It is true the initial letters are not completed, but I cannot conceive that this circumstance is any evidence that the document is printed. It was usual to finish the ornamental

letters last; perhaps they were generally executed by a more skilful hand; certainly those who are accustomed to ancient MSS. must often have noticed them unfinished in this respect. The reason assigned by Mr. Smith would apply equally to a written or a printed document.

*Parchment Paper.*—I am also obliged to differ from Mr. Smith's conclusions as to what he calls "parchment paper," which he considers he has discovered in these records (see note, pp. 132, 133). I have carefully examined the documents alluded to, and have no doubt they are simply of vellum. Mr. Smith admits that they are of "the colour and stoutness, and have the general appearance of parchment, but," he says, "the wire marks of the linen fabric that forms its basis are plainly to be seen on a close examination." It seems to me quite clear, upon a "close examination" of the material, that it is none other than parchment or vellum. The apparent wire marks noticed by Mr. Smith, and which formed the foundation of his too hasty belief that he had found a "material hitherto unknown," are, in my opinion, nothing more than the marks on sheets of "laid" paper, between which the vellum has been pressed when much damped for the purpose of being flattened, and in this conclusion I am supported by the Record authorities.

Some of these documents may be found in a bundle described as "Writs for Returns," especially numbers 12, 17, and 19; and, considering the high character of Mr. Smith, and the great interest of his discoveries (if well founded), I should be very glad if some other gentleman would inspect the documents, and favour "N. & Q." with his opinion.

JOHN MACLEAN.

Hammersmith.

#### CHAUCER RESTORED.—No. I.

I once commenced a paper under the somewhat ambitious title of "Chaucer Restored." In now recasting it, I may state that my object is to question the validity of certain arguments for excluding from the collection known as *Chaucer's Works* some half-dozen or so of minor poems, for which no MS. authority has been found, ascribing them to Chaucer.

Gower, in his *Confessio Amantis*, writes thus of Chaucer:—

"In the flower of his youth  
In sundry wise, as he well couthe,  
Of ditties and of songes glade,  
The which he for my sake made,  
The land fulfilled is over all;  
Whereof to him in especial.  
Above all other, I am most [be]hold[en]."

These words are placed in the mouth of Venus, who, further, calls Chaucer—

"My disciple and my poet."

Nothing can exceed the friendship and ingenu-



ousness of this valuable tribute from a contemporary.

The two points of interest are, that Chaucer wrote in "the flower of his youth," i. e. when very young; and that there were many songs of love—"for my sake," *Venus log*.

Now, Mr. Furnivall (see *Athenæum*, No. 2279, July 1) identifies nothing of much importance as certainly Chaucer's before the "Death of Blanche," 1369, when he would be about thirty years of age. I say "nothing of much importance," because the "A. B. C." and the "Complaint to Pity," are very poor results for "the flower of his youth."

We have, therefore, to face the following difficulties:—

1. Would Gower call a man of thirty still in the "flower of his youth"?

2. How could Gower call the land "full-filled," with such a paucity?

3. How can these three pieces be ascribed to Venus "for my sake," when her name does not appear in either one of them?

I pause here to note that it is quite clear to my mind that the *Canterbury Tales* were not known, as a whole, when Gower wrote.

What are the pieces in which Venus's name does appear?

After the "Romance of the Rose," that part-translation ascribed to Chaucer, and the "Testament of Love," which may be called a pseudo-autobiography of Chaucer, we have—

1. "The Court of Love."

2. "The Complaint of the Black Knight."

Then follow—

"Chaucer's Dream," an allegory of the God of Love; "The Cuckoo and the Nightingale," also called "The Book of Cupid, God of Love."

These four pieces are especially *erotic*; and the writer, be he whom he may, is just the poet whom Venus may truly call—

"My ownē clerke."

The "Flower and the Leaf" completes the list of important compositions which Mr. Furnivall seeks to withdraw from Chaucer—seven in all.

Tyrwhitt accepted all the above.

I shall not pause to discuss the "Testament of Love," obviously composed on a hint from Gower:

"That he upon his latter age,  
To set an end of all his work,

Do make his *Testament of Love*."

The "Romance of the Rose," also, I will pass for the present. Who wrote the remaining five poems, if Chaucer did not? Mr. Furnivall thinks the "Flower and the Leaf" is in a style later than Chaucer's era; the remaining four we may assume to be admittedly contemporaneous. Who was this unknown writer, who could ape Chaucer's style so well?

The rhyme-test, I contend, should not be final, for there are obvious reasons to disregard it in assumed early productions; and I will endeavour to show that these five pieces are linked together with Chaucer's undoubted writings, in a manner that cannot possibly be accidental. A. HALL.

(To be continued.)

#### THE DURHAM MS. OF EARLE'S "MICROCOSMOGRAPHIE."

44. *A Contemplative Man*. MS. 46. For "Braine trauele," read "Braines trauele"; for "Man," "Men"; for "him . . . this," "them trulyer at his"; for "distance in," &c., read "distance. In his Infirmities and poorenesse he scorneth"; for "partaker," "spectatour"; for "and variety. Hee," "and he"; for "but," "and"; before "excellent," insert "most"; for "yawning," read "young"; for "mysterious," "mysteriall"; for "Ladder," &c., "Ladder on them to clime vp to God"; omit "heere."

45. *An Attorney*. MS. 8. For "nested," read "nestled"; for "Paper set," "Paper setteth him vp and thus he sitts in his seate," &c.; omit "can" and "very"; for "maintain'd," &c., read "maintained. In his libells his stile is very constant, for it keepes allwayes the stile afore-saide, and yet it seemes he is much troubled in it, for he is alwayes humbly complaining. Your poore oratour"; for "smatch," "snatch." Before "contrary" insert "quite"; next line omit "poore"; for "He . . . soundly," "When he hath rack't them first soundly"; for "and then," "then he"; for "looks," "bookes"; omit "as fiercely"; for "wrangling," "babbling"; for "there is law," "shall be law"; "when the . . . going out," not in MS.

46. *A Scepticke in Religion*. Not in MS.

47. *A Partiall Man*. MS. 33. Omit "one that is"; for "in," "by"; for "swayes. His," "swayes his"; for "you shall," "one shall"; next line, for "and," "he considers"; for "giddily," "quiddity"; for "because . . . friends," "because brought vp their, and the best Scholler there, is one of his Colledge. The Puritane is most guilty of this humour; for he takes the opinion of one Dutch Commentatour before a Legion of Fathers; and which is worse, his owne before them both"; for "indifferent in" &c., "indifferent. In nothing but Conscience men esteeme him, for this he is a zealous affectionate, but they might mistake him many times, for he doeth but to be esteemed so of all men. He is," &c.; for "cosen'd," "coosened."

48. *A Trumpeter*. MS. 34. *A Trumpetter*. For "not . . . insolence," read "none of the worthiest"; for "and (which . . . dearer," "and which is worse he differs from a fidler only in this, his impudencie is dearer"; for "Drinke," "liquor"; for "Storme," "sea"; for "noyse," "nose"; for "as euer," "howsoeuer"; for "wheresoeuer," "wheresoerer"; for "alwaies," "ordinarily"; for "No man . . . himselfe," "In short he is"; after "bubble," insert "and his life a blast"; for "Bankrupt," "Bankront."

49. *A Vulgar Spirited Man*. Not in MS.

50. *A Herald*. MS. 40. *An Herald*. "He giues armes himselfe though he be no Gentleman, and therefor hath good reason to dispence with others. His trade and profession is honour, and doth that which few noble can doe, thrive by the Title. You would thinke he had the Indian mines, for he tells of the fesse of gold and siluer,

but believe him not, for they are but deuses to get money. He seems only to deal with Gentry, but his chiefest purchases are on them that are none, whose bounty he conceals, yet blazons. His bribes are like those of a corrupt iudge, for they are the prizes of blood. His traffiques are like children's gewgaws, pendants, and scutcheons and little daggers, and his penniworths are extraordinary deare, for he holds three Boares heads higher then three Brawnes in the market. He was sometime the coate of Mars, but is now for more merciful battailes in the tilt yard, where whosoever is victorious the spoyle is his. He is an art in England, but native in Wales, where they are borne with Herauldry in their mouths, and each name is a pedigree.

51. *A Piodding Student*. MS. 44. For "mettle," read "mettal"; for "His . . . Midnight," "His Study consists much in the sitting up while Midnight"; omit "some"; for "till," read "that"; for "industry," "endeavour"; after "ability," insert "at length"; for "politer," read "wittier"; for "accounts," "holds"; for "is as iust as," "no more then"; for "discomfoter of," "discomfort to"; for "trauell," "howers"; for "Apothegms," "Apophthegmes"; for "will go," "will stalke goe"; omit "whole"; for "sets forth," "setts out"; for "Saturday shall," "Sattyday may."

52. *Paul's Walke*. MS. 43. *A Paul's Walk*. For "perfect'st," read "properest"; for "vast," "strange"; for "The noyse," "Their noyse"; for "or buzze mixt," "and buz"; for "here" "their"; after "afoot," insert "It hath its tempests like the Sea, and as violent, and men are shipwrack't vpon pillars like great rocks"; for "need," read "may"; omit "coyn'd and"; after "Temple," omit "in it"; for "the Croud," read "a Croud"; after "Oathes," omit "left"; for "ytch," read "heate"; last line, "after walke," insert "their"; add "finally, it is vsed for a church of these two only, sharkes and cut-purses, the one comes thither to fast, the other to prey."

53. *A Vniuersitie Dunne*. MS. 42. *A Dun*. Omit "ha's"; omit "contracted . . . drinke"; for "to . . . Suite," read "too little to bee put in a bond"; for "Hee . . . vpbrayder," read "He is a fierce besieger of Chambers, and assaults them with furious knocks sometimes, but finds strong resistance commonly, and is kept out. He is the best witness of a Scholler's loytering, for he is sure neuer to finde him within: some choose their chamber on purpose to auoyde his surprisall, and thinks the best commodity in them is his prospect"; for "brayne," "witts"; "Some choose . . . prospect" transferred *ut supra*; for "reiected acquaintance, hunts," read "forlorne suitor, haunting, haunting" (*sic*); for "The sole," "There is no"; for "is," "in but"; omit "griuous"; for "hee is one much," read "no man is."

54. *A stayed Man*. Not in MS.

None of the "Additional Characters" printed by Mr. Arber are in the MS.

J. T. F.

Hatfield Hall, Durham.

THE GATES OF SOMNATH.—The comments on the death of the Earl of Ellenborough have naturally caused reference to be made to the gates of Somnath—the great point of his celebrated proclamation after the Cabul war. As, however, the truth regarding these noted trophies does not seem to be generally known, I send you the following extract from the *Daily News* of December 25, 1871, on the subject. The writer, Mr. William Simpson, thus relates how he became acquainted with the gates:—

"In 1860 they were in the Dewan-i-Awm, or Hall of Audience, in the fort of Agra. I made a very careful sketch of them, including details of the ornament. As I sketched, it struck me as strange that the art contained nothing Hindoo in its design. It was all purely Mahomedan. Out of the thirty-two million of Hindoo gods there was not one of them visible. This was so strange that I began making inquiries as to whether they really were the veritable gates of Somnath. The answer always was that there could be no doubt of it, and Lord Ellenborough's proclamation was in every case referred to. To an artist historical evidence, or even proclamation by a Governor-General, goes for little when there is a style of art opposed to them, so my doubts clung to me. Before leaving India I had the opportunity of putting the question to Lord Canning, a man far from indifferent to questions of this sort, but even with him Lord Ellenborough's proclamation was the infallible guide. It was only on my return to England, and in conversation with Mr. Fergusson, that I got confirmation of what I suspected. He agreed with me that the ornament was sufficient evidence that they could not possibly be the gates of Somnath; but he added—what I had not the opportunity of learning in India—that the gates in the Dewan-i-Awm at Agra had been inspected with a microscope, and they are of 'Deodar pine,' and not of sandal wood. This fact, in spite of the proclamation, would command a verdict against them from any jury.

"Puttun Somnath, in Gujerat, contained one of the most celebrated temples of the Brahmins. Mahmoud of Ghuznee, shortly after he came to the throne, in A.D. 877, made a raid into India for the double purpose of destroying idolatry and looting in that well-to-do country. The wealth of Somnath led this Mahomedan hero in that direction, and, after a desperate resistance, he took the place. Amongst the plunder, he carried back to Cabool the gates of the temple. They were of sandal wood, and of great celebrity from their elaborate ornament. After Mahmoud's death these gates were put on his tomb, and were treasured as evidences of Mahomedan conquest. The probability would seem to be that the original gates were destroyed by fire, and when the tomb was repaired, a new set of gates were made of Deodar. These gates are not new, for they bear many evident marks of age. Panels are smashed, and much of the ornament destroyed; rude repairs are done with scraps of wood and iron; and, curious link between East and West, there are a number of horse-shoes nailed upon these old portals. As they were brought from Mahmoud's tomb at Ghuznee by our conquering army, they were an evidence to the Hindoo population of India that our power had no rival in the East. So far Lord Ellenborough's proclamation is correct enough; but now, as their political signification has ceased to be, it ought to be known, for historical and archaeological reasons, that they are not the gates of Somnath."

PHILIP S. KING.

Parliament Street.

DOCTOR NASH.—The penurious disposition of the historian of Worcestershire was no secret among his contemporaries. It forms the point of an epigram which I have many times heard my father repeat in days long gone by. I am not sure whether it may not be too generally known to merit admission into "N. & Q."; but if it should find a place, perhaps some correspondent will be able to complete the first line, of which one word has escaped me. I am not sure whether it was



"genius," or "weakness," or something equivalent:—

"The Muse thy — well divinest,  
And will not ask for cash;  
But gratis round thy brow she twines  
The laurel, Dr. Nash."

The following anecdote, from the same fertile source, is probably less known. I recite it as well as a very old recollection enables me:—The doctor was once invited to Kyre, a mansion in a remote part of Worcestershire. He travelled thither, I think, on horseback, as was the more usual custom of those days; but had some difficulty in finding the way, and was glad to obtain the assistance of some workman (a thatcher, I believe), whom he took from his employment. When past danger of losing the road, he inquired of his guide whether he was paid by the piece (or job) or by the day; and expressed his satisfaction on finding that it was the former, as in that case his time was his own. Having then ascertained what he would get by his day's work, and calculated the exact time which had been lost by leaving it, he remunerated him accordingly—more, it seems, to his own satisfaction than that of the poor man, for he related the story himself for the amusement of the company at dinner. One of the guests, however, was not only of a different opinion, but did not hesitate to express it. "You did wrong, Dr. Nash, very wrong!" "Why, what do you mean?" "Because every man deserves to be paid for his knowledge." "My dear sir, what knowledge could that poor man have had to be paid for?" "He knew the way to Kyre, which you did not." T. W. WEBB.

PARSLEY-BED.—Inquisitive children with us are usually told that babies are dug up from the "parsley-bed," and sometimes it is vexatiously added that the boys are dug up from beneath a "gooseberry-bush." I had always looked upon this as a more or less nursery fiction, but it must be of more general diffusion than our English nurseries, if Napoleon I. (see "N. & Q." 4<sup>th</sup> S. viii. 393) could sing by his camp-fire—

"There's a maiden of fifteen, Jean,  
As innocent as may be;  
'Mongst the parsley she was seen, Jean,  
Searching for a baby!"

M. D.

HEALTH ENQUIRIES.—In a notice in a late number of *The Athenæum* of the *Literary Life of the Rev. Wm. Harness*, I observed the following passage:—

"A bachelor, he lived with a spinster sister. One household rule he gently and successfully enforced, that neither should ever enquire after the other's health. Such enquiries, he thought, suggested ailments that otherwise would never exist."—*Athen.* Oct. 28, 1871.

I greatly admire this household rule, and think it worthy of the wisdom of Solomon. In similar

circumstances I should certainly adopt it, though of course it was never meant to apply to grave and decided attacks of illness. It would be a wise regulation in the ordinary track of life, and put an end to much empty formality, while it effectually checked nervousness and hypochondriacism. Some people like to be asked after their health, and could hardly bear to be thought well; and to such Mr. Harness's opinion is directly applicable, that such inquiries suggest ailments that otherwise would never exist.

A sensible person rather feels annoyed at these daily enquiries, and would gladly escape them. Above all, be careful how you ask an old woman after her health; for she is pretty sure to come out with a fearful enumeration of real or supposed maladies. She has got the *rheumatics*, has frequent *stoppages*, meaning spasms, has been troubled with the *diarrea*, or, as one once told me, she has got *cartruts* in her eyes. Well I remember only one instance where I was agreeably disappointed. I ventured to enquire after one old woman's health, and to my surprise she answered quite briskly, "O thank you, sir, I'm quite well." "Sic me servavit Apollo." F. C. H.

"BETTER TO REIGN IN HELL THAN SERVE IN HEAVEN" (Milton, *Paradise Lost*).—In my last Sunday reading I met with the following remark from Jeremy Taylor, which concludes his admirable treatise on Obedience, in his *Life of Christ*:—

"And to encourage this duty [obedience] I shall use no other words than those of Achilles in Homer: 'They that obey in this world are better than they that command in hell.'"

How far was our immortal epic poet indebted to this Homeric speech for the bold blasphemy with which his "not less than archangel ruined" hurls an impious defiance in the face of the Almighty? J. A. G.

Carisbrooke.

UNRECORDED SAYING: "LIKE THE WALSALL MAN'S GOOSE."—One of the popular dishes of the Christmas season—goose—reminds me of a local saying that has not (I believe) yet been noted in these pages. It is this: "Too much for one and not enough for two, like the Walsall man's goose." The presumed foundation for this saying is, that an inhabitant of Walsall, Staffordshire, when asked if he and his wife were going to have a goose for their Christmas dinner, replied in the negative, adding that the goose was a very foolish bird; it was "too much for one and not enough for two." CUTHBERT BEDE.

\* "The Great Exemplar, with introductory essay by the Rev. H. Stebbing, M.A." Virtue, Hall & Virtue, n. d. but the essay is dated 1855.

**LONGEVITY.**—About the year 1840 I was staying with a connection of mine, then the incumbent of Little Saling, Essex. When the Bishop of London (Blomfield) was visiting his diocese, my friend, the Rev. Richard Vickris Pryor, attended the visitation at Dunmow, and dined afterwards, as is very usual, with the bishop. On his return he told me that the bishop, in his after-dinner speech, had mentioned a remarkable fact, viz. that it was "*on record*, in the diocese of London and county of Essex, that an incumbent had held his living ninety years." If *on record* then, it is *on record still*, and any one of your readers who may obtain access to the registry of the diocese will be able to verify the statement.

HERBERT RANDOLPH.

**FOLK LORE: CHRISTMAS DECORATIONS AND THE UPPER ROOM.**—In the past Christmas I was helping in some decorations for a village church in Rutland, and was at work upon them in a first-floor room of a house. I was told that it was a very unlucky thing to make in an upper room anything that was intended for a church. My informant was unable to give any explanation of this bit of folk-lore, but said that she had heard it since her childhood, and that it was a common belief in Rutland. Perhaps this connection between an upper room and "bad luck" may be founded on Luke xxii. 12. CUTHBERT BEDE.

**FAZEN.**—I heard a native of Sandwich lately make use of the expression, "fazen eels," and he informed me it was generally used in the Isle of Thanet to signify the brown kind of eels. The word is pronounced similarly to *brazen*.

GEORGE BEDO.

Faversham.

**BERNARD LENS AND HIS SONS.**—The rest of the family portraits of B. Lens have come to light. It may be well to notice that his son Petter (i.e. Peter Paul Lens, pictor, as at the back of his portrait, when young) turned out a very good miniature painter, his signature being an imitation of his father's, the long L with two p's across it in gold. J. C. J.

**BOYHOOD OF CHARLES DICKENS.**—Allow me to call attention to the fact that a number of letters, &c., on this subject are now appearing in the *Camden Town Gazette*, a local paper, published at 80, High Street, Camden Town, about one hundred yards from Bayham Street, where the elder Dickens is said to have resided. Amongst the correspondents is the son of one of the masters of the school which young Dickens attended.

R. B. P.

[Unsuccessful applications have been already made for the papers containing these letters. The numbers asked for were out of print.]

## Queries.

### "THE LEXINGTON PAPERS."

In 1851 Mr. Murray published a volume entitled *The Lexington Papers*, being extracts from the correspondence of Robert Sutton, Lord Lexington of Aram. The book was edited by the Hon. H. Manners Sutton, the preface is dated Berghapton Cottage, and the originals had then been recently found at Kelham (formerly the residence of the last Lord Lexington), then the property of his grandson Lord George Manners Sutton, whose great-grandson, John Henry Manners Sutton, M.P. for Newark, held it in 1850.

I beg leave to ask, first, the editor's name: secondly, to inquire if the "miscellaneous papers" found at the same time, as mentioned in the preface, are still preserved? If so, is there any mention of any gift by Lord Lexington to the incorporators of the town of Lexington in Massachusetts, March 20, 1712-13?

This question has some interest to us here, because thus far it has been impossible for us to understand the reason why this name was adopted. There is no village of the name in England, Lexington being the old form of the place now called Laxton in Notts. Very possibly the name Laxton was in common use before 1700, as Lord Lexington seems to have chosen his title as a revival of a barony formerly in his family. It would seem almost as clear a case of the selection of the name of some individual as the ordinary one of choosing Washington, Lafayette, Barré, or Adams as sponsor for a new town.

Yet I cannot find a reason for the selection of Lord Lexington. He indeed was a diplomatist holding several consecutive appointments, and from 1699 to 1705 he was a member of the Council of Trade and Plantations. But he lived in retirement during the early part of Queen Anne's reign, being restored to favour in 1712, and made ambassador extraordinary to Madrid. I fail to see, however, that in 1712 or 1713 he occupied so prominent a place in political life that a little township in Massachusetts should have selected his name for its own.

It seems worth while, however, to ask if among the papers of Lord Lexington anything has been found showing either that he was aware of this naming, or that he had any interest in any way in affairs in New England at that time. As all of the acts of our provincial legislature came before the privy council, of which Lord Lexington was a member from 1692, he may be presumed to have known of the incorporating.

W. H. WHITMORE.

Boston, U. S. A.

**AMERICAN QUERIES.**—1. It would be interesting to note the first appearance of the long, thin, straight-haired Yankee of the caricaturists. The figure was evidently based upon the old Puritan of the Civil War tracts, and the first illustrator of *Hudibras*, but does not appear to have been common at the commencement of the Revolutionary War. The Boston mobs of the *Political Register* do not differ from the English mobs drawn by the same hand. In the *London Magazine* of 1778 there is a singularly unfortunate "emblematical plate," published according to the fashion of the times, after Keppel's engagement off Brest. Neptune is consoling Britannia and deriding America. The British fleet is riding triumphant in the background. The revolted colonies are typified by a man in old-fashioned costume with long lank hair, who is waving the flag of the thirteen provinces, and has the Gallic cock upon his shoulder. The personal characteristics of the early Revolutionists had probably also something to do with the creation of the popular American. In the caricatures of the *Remarks upon the Jacobinad*, published some years later, we find—

"As lank *Honestus* with his lanthorn jaws,"

which was probably intended for Austin or Jefferson.

2. In the *Monthly Review* for March 1764 there is a very interesting letter from Boston—a kind of defence of Puritanism, in reply to some remarks upon the New England provinces which appeared in an earlier number. The writer defends the so-called "religious laws" which he thinks "most of the sober-thinking people of our mother country would be glad to see revived among them." The letter is signed A. N. Who was the writer?

3. Who was the author of the *Adventures of Jonathan Corncob*, London, 1787? and did any sequel ever appear. C. ELLIOT BROWNE.

**CHEAP BOOKCASES.**—Where can bookshelves of cheap construction on iron frames be obtained? They have been advertised, but I made no note of it. Such information may be valuable to other sufferers from *biblio-plethora*.

EDWARD RIGGALL.

Bayswater.

[Probably the makers of cheap and portable iron wine bins would be also the makers of bookcases on similar construction. The manufacturers advertise at many of the railway stations, so that our correspondent will find no difficulty in ascertaining their addresses.]

**BOWS IN BONNETS.**—I am told by a lady that in her youth, some thirty years ago, it was the practice for ladies, according to their state as married or single, to wear the bows in their bonnets on a different side of the face. She does not remember whether the married ladies wore theirs on the right side, and the unmarried on the left

spondents could enlighten us as to this, and tell us when the custom originated? H. B. W.

[The bow on the bonnet was worn on the right side by married ladies, and on the left by those in single blessedness.]

**ROBERT BUTTS, D.D., BISHOP OF ELY, 1738-48.** Some years ago I inserted a query with a view of eliciting information respecting this bishop. It provoked an almost useless genealogical discussion. I regret to say that nearly all who entered into it are dead; and, unfortunately, one, I believe, of them was one of the bishop's descendants. Can any correspondent give me information respecting him? I have all I can get from local sources, Cole's MSS., &c. If any one has happened to have read anything about him, or knows aught of him and his descendants, please to let me know.  
RANA E PALUDIBUS.

**"CARPATHIAN WIZARD'S HOOK"** (Milton, *Comus*, v. 872).—I should be glad to have this allusion explained. MAKROCHEIR.

["The Carpathian wizard" is Proteus, the prophetic old man of the sea, who had a cave at Carpathos, between Crete and Rhodes (*Georg.* iv. 387); and was a wizard or prophet, and also Neptune's shepherd, who as such bore a hook. See also Ovid, *Met.* xi. 249.]

**COMMERCIAL QUERIES.**—1. *Bawdkin*. Can any of your readers tell me whence this rich stuff obtained its name? It was composed of silk interwoven with threads of gold, and was introduced into England in the thirteenth century. We read of "cloth of bawdkyn," "changeable bawdkyn," "gold bawdkyn," "Lukes bawdkyn," as well as red, green, and blue bawdkyn.

2. *Tinsin Satin*.—Is any one able to define the difference between "tinsin satin," "satin of Bruges," and ordinary satin?

3. *Changeable Silk and Taffetas*.—Was taffetas called changeable silk? If so, why? Changeable silk is often mentioned during the sixteenth century, and in Taylor's *Workes* (A.D. 1630), ii. 40, we read—

"No taffaty more changeable then they—  
In nothing constant but no debts to pay."

Palsgrave says that sarsenet and taffetas were two names for the same thin kind of silk. What was "dornyx taffa"?

4. *Tuke*.—What was this material, of which vestments for priests were occasionally made?

5. *Branched Damask*.—What was the peculiar pattern or texture of "branched" stuffs? We read of "white damask branched," and of "white cruel branched with tawney silk."

6. *Russell Worsted*.—Whence did this black stuff derive its name? It has been in use for four or five centuries. W. A. S. R.

[\* To avoid reiteration, the previous articles on Bishop Butts should be first consulted: see "N. & Q." 2nd S. i. 34; ii. 17, 478; family, iii. 16, 74, 137; iv. 35, 257; viii. 495. — G. 149, 185. — 108 — E. 1]



**COUTTS FAMILY.**—I am much obliged by your notice of my inquiry as to the father of Mr. Coutts the banker, and the time of his decease. Mr. Coutts, the banker, died in February, 1822, aged eighty-seven according to some accounts, and ninety-one according to another account; and it is obvious, therefore, that James Coutts, M.P. for Edinburgh, who died in 1778, could not have been his father. He was in fact his brother. In the *Gent. Mag.* for 1822, p. 195, the father's name is given as John Coutts, a merchant in Edinburgh, but the period of his decease is not given.

There was a Thomas Coutts, a merchant in London in 1723, and who, I believe, was living in 1732. Can any correspondent of "N. & Q." give me any account of this Thomas Coutts, and say when he died? T. P. Clifton.

[On farther research it is clear we have confounded the brother with the father of Thomas Coutts (see p. 122 of the last volume). John Coutts, Lord Provost of Edinburgh, 1742, and the father of Thomas, the famed London banker, died at Nola, near Naples, on March 23, 1750, at the age of fifty-one. Perhaps the best account of the Coutts family will be found in the *Memoirs of a Banking House*, by the late Sir William Forbes of Pittligo, 1860, 8vo, and Bourne's *English Merchants*, ii. 123-147.]

**HENRI DEUX WARE.**—I have in my possession a teapot of what I suppose to be Henri Deux ware. Could you tell me if it is so, from the following description? It is of a whitey-brown colour, diamond shape, Grecian pattern; dragon on lid (half of which is missing);  $4\frac{1}{2}$  in. in height;  $4\frac{1}{2}$  in. in length; and it is extremely light in weight.

Could you also tell me its probable value, and the best means of disposing of it? A. J. H.

[We have submitted your query to a friend who is learned in Ceramics, and have received from him the following information:—

"The Henri II. ware is so distinct in appearance from all others that it cannot be mistaken. Only fifty to sixty pieces are known to exist. They are of great value, the authorities at South Kensington having given as much as 640*l.* for a candlestick at an auction. Their judgment was criticised in giving so large a price, but a wealthy collector offered to relieve the public collection by an advance of more than 100*l.* on that cost. Pieces are generally ornamented in the Renaissance style of decoration. They have chiefly come from the neighbourhood of Touraine in France, where the ware was made from 1520 to 1550. Modern copies are made, always distinguishable as reproductions.

"The teapot would appear to be early Staffordshire, very likely to have been made by Ralph Wovel of Burslem, as we have seen specimens of his make with which this account seems to correspond. No one could give an estimate of the value without seeing it. The damage that you mention would be a great detraction even if repaired."

**HERALDIC HEDGEHOG.**—In a recent number of the *Ross Gazette* was an interesting letter about the monuments, &c. in its famous church, in which appeared the following quotation:—

"The hedgehog—erst in prickly ball—  
Now stands of Kyrle the crest;  
And thrice on shield of Abrahall  
The urchin's form's impressed!"

In Dr. Strong's *Heraldry of Herefordshire* the shields of Kyrle and Abrahall are beautifully blazoned: but neither in it nor in the erudite *Handbook to Ross* is rendered any explanation, nor is any origin assigned for the heraldic hedgehog named in the preceding quaint old verse. Can you or your readers inform me of the authorship of the above four lines? and also the when, where, and why the said symbol was first introduced in the armorial bearings of the two families? P.

"MARY ANNE."—Can any of your readers inform me what a party of Republicans mean by drinking to the health of "Mary Anne"? This is frequently referred to in *Lothair*. HEDDWCH.

**POYNTZ FAMILY.**—Where can I find some account of the death of the two sons of Mr. Poyntz, at one time M.P. for Midhurst, and married to the heiress of Cowdrey? They were drowned by the capsizing of a boat, off Bognor, about the year 1812; but I can find no mention of the accident in the *Annual Register*. C. L. W. C.

**PROBER.**—Can you tell me when a London clockmaker of the name of Prober lived? J. O. H.

**QUOTATION WANTED.**—Who is the author of the line—

"Parent of sweetest sounds, now mute for ever"?

Is the original allusion to the codfish, or whose is the humorous application? R. F. S.

**CAPTURE OF RICHARD I.**—Can any of your correspondents inform me if there be any detailed narrative of the departure of Richard I. from the Holy Land, and of his capture by the Archduke of Austria? All the historians of the time that I have read are very brief on this subject.

T. W. R.

Nottingham.

**ROYAL HEADS ON BELLS.**—Will some readers of "N. & Q." who have a taste for such matters hunt for the heads of royalty on any bells in their locality or elsewhere, if they have an opportunity? I may say, there are none such ancients in Somerset, Cornwall, or Devon, excepting one at St. James's, Devonport, which was brought from a destroyed church in Worcester.

I think only three types of heads are known to campanists; those are supposed to be of Edward I. and Eleanor, Edward III. and Philippa, Henry VI. and Margaret, and the young Prince Edward.

H. T. ELLACOMBE.

Rectory, Clyst St. George, Devon.

**ARMS OF PRINCE RUPERT.**—Can any one acquainted with foreign heraldry say if it is

likely that P. Heylin should have made a mistake about the arms of Prince Rupert?

He gives them as quarterly, the 1st and 4th a lion ramp. or, crowned gules; 2nd and 3rd, paly bendy, ar. and az., and all usual books follow this description. But on a very elaborately and beautifully carved boxwood tobacco-box top, underneath a very finely executed royal arms, with C. R. at the top, is a coat looking like Prince Rupert's; but not as Heylin has put it, 2nd and 3rd being a bend engrailed.

The connection with Charles I., and there being no English coat, as far as I know, like it, make me have little doubt that the arms on the box are Prince Rupert's, though varying from Heylin's description. He was by no means always correct. Is there any seal or contemporary emblazonment of Prince Rupert's arms in the British Museum or other public place? J. C. J.

GEORGE SANDYS.—Having just completed a new edition of George Sandys's *Poems* for Mr. Russell Smith, I should be much obliged if any of your correspondents could give me any hitherto unedited notitia relative to so good and great a man. Communications may be sent to Mr. J. R. Smith, 36, Soho Square, or published in "N. & Q."

RICHARD HOOPER.

THREE LEAVES EATEN FOR THE HOLY SACRAMENT.—In reading Mr. Ludlow's *Popular Epics of the Middle Ages*, I made a note of the following:—

"Three leaves he takes from the grass between his feet, and receives them in place of the body of God."

This occurs in *Garin the Lorrainer* (p. 85), an epic of the twelfth century; and in *Raoul of Cambay*, which was probably written about the same period, at p. 135, I read that—

"Many a gentle knight takes the sacrament with three bits of grass, for other priest is none."

Is anything known concerning this piece of mediæval superstition? H. FISHWICK.

SIR TOPAS.—The nickname of "Sir Topas" applied to Sir Charles Dilke by the *Army and Navy Gazette* of Nov. 25 last is said to be drawn from Dryden's works. From which of them? G. T. M.

[The knight-errant of the "Rime of Sir Topas," one of Chaucer's *Canterbury Tales*, is thus alluded to in one of Prior's poems:—

"Bad as Sir Topas, or Squire Quarles,"

Matthew did for the nonce reply,—

"At emblem or device am I!"

WATTON CASTLE.—Can any one enlighten me respecting the history of a ruined castle situated on a hill near this place, and called here Watton Castle? There appears to be a variety of opinions in the neighbourhood respecting its antiquity, but I am unable to get any trustworthy history. Any information on this subject would be most

## Replies.

### GAINSBOROUGH AS A MUSICIAN.

(4th S. viii. 450, 555.)

This great painter was not only an enthusiastic lover of music, but a respectable performer on the harpsichord. I have frequently heard my father speak of his performance on this instrument in terms of great praise. Stephen Francis Rimbault, to whom I allude, was born in 1768 and died in 1837. He was intended for an artist, and learnt the rudiments of the profession under Philip Reinagle, the landscape painter. After a few years of study he abandoned the limner's art and turned his attention to music, a profession which he followed for the rest of his life. His love of art threw him a great deal amongst artists, particularly painters in water-colours, of whose works he formed a large collection, which was disposed of after his death by Messrs. Christie & Manson (Wednesday, Dec. 13, 1837, and two following days.) I perfectly well remember, when a boy, seeing Dayes, Howitt, Westall, S. Pether, Turner, Rowlandson, and many other celebrated artists of the time, at my father's house, No. 9, Denmark Street, Soho.

But to return to the subject of my notice. Gainsborough knew a little of almost every musical instrument (such as were used for solo playing), but his chief forte consisted in modulating upon the harpsichord. He was too capricious to study music scientifically, but his ear was so good, and his natural taste so refined, that these important adjuncts led him far beyond the mechanical skill of the mere performer who relies only upon technical knowledge.

The late Henry Angelo (the son of the well-known riding-master) gives some amusing anecdotes of Gainsborough, in connection with his love of music, in his *Reminiscences*, 1828, vol. i. p. 184 *et seq.* He quotes Jackson's ill-natured remarks, thus commenting upon them:—

"This sprightly sketch of the musical eccentricities of the painter, with all due respect to the memory of Mr. Jackson, is somewhat of a caricature; for Gainsborough not only did know his notes, but could accompany a slow movement of the harpsichord, both on the fiddle and the flute, with taste and feeling."

Abel (who jointly with J. C. Bach founded the Bach and Abel concerts) was a great lover of the arts. He laid an impost upon the talents of Gainsborough, and exchanged with him notes on the viol-di-gamba for drawings. Angelo speaks of seeing the walls of Abel's apartments literally covered with the genius of the painter. When Abel died (June 20, 1788) this collection was sold at Langford's auction-room in the Piazza, Covent Garden. These works of Gainsborough were chiefly drawings in chalks. My father was a large purchaser, but what became of them afterwards I have no means



And now comes the question, What was the cause of Jackson's animosity to the great painter? MR. SEWELL thinks that the expression in Gainsborough's letter to the Duke of Bedford, that Jackson was "no fiddler," was the sore point; but in this he is surely mistaken. Gainsborough assures the duke that Jackson was *no fiddler*, but something *much better*—a man of science and letters. "As ignorant as a fiddler" is a proverbial saying, and to this day, I am sorry to say, it holds good. It means that a man who makes music his sole study is fit for little else. Gainsborough's words were intended to imply Jackson's superiority over many of his fellow musicians, ordinary fiddlers, and as such I recognise in them the greatest compliment he could possibly pay to a man in Jackson's position. With due deference to MR. SEWELL, this is, I think, the right interpretation of the passage in the letter. If so, we must look elsewhere for the cause of Jackson's ill feeling towards the painter. If I might be allowed to give my own idea, I should point to the following passage in Angelo's *Reminiscences* as suggestive:—

"Had Gainsborough outlived the witty musician, he might, perhaps, with equal truth have given the world as satirical, not to say as unfriendly, a posthumous description of Jackson's *attempts with the pallet and painting brushes*."

From this it appears that Jackson was a painter! Now may not Gainsborough have been free in his remarks upon the *amateur artist*, and so have caused the bitter feeling in return?

EDWARD F. RIMBAULT.

#### AN AMERICAN CENTENARIAN.

(4th S. viii. 281.)

I have to explain that my statement III. was simply a correction of my own clerical error in No. II. I have omitted the initial A., which occurs after the name *Edward*. I wrote at the time to the town clerk, and received the following reply:—

"Marblehead, April 4th, 1868.

"Dear Sir,—The birth registered Aug. 1, 1728, is Edward A. Holyoke. It is very seldom I find the middle name in full, although sometimes it is entered. But in this case nothing but Edward A. Holyoke.

"GLOVER BROUGHTON, Town Clerk."

There can be no doubt that the child whose birth was recorded in 1728 was named Edward Augustus. I think I may add there is equally no doubt that he lived more than a hundred years.

The *Memoir of Dr. Holyoke* which I have cited is full of details of his life, and your readers may be assured that the case is not one of vague tradition, but one which was thoroughly examined during the lifetime of its subject. The little volume of eighty pages might well be reprinted to furnish arguments against those who deny the

I have said that Dr. Holyoke was the son of Rev. Edward (IV.) H., who was President of Harvard College. The latter was son of Elizur (III.) H., and grandson of Elizur (II.) Holyoke, one of the early colonists here. This Elizur (II.), senr., was undoubtedly born in England, and settled here with his father, Edward (I.) Holyoke, about 1636. Edward and Prudence, his wife, were from Tamworth, co. Stafford, as appears by the Salem records at the date of the marriage of their daughter in 1643. Elizur (III.) Holyoke, jun., died at Boston in 1711, and used on his will a seal of arms, viz. a chevron cotised between three crescents; crest, a crescent. Prudence, the wife of Edward (I.), is said to have been the daughter of Rev. John Stockton of Kinholt, and their marriage is recorded June 18, 1612. Can any of your correspondents trace the pedigree of the family further?

HON. TIMOTHY FARRAR.

I now proceed to my second case of centenarianism. Hon. Timothy Farrar, born at Lincoln, Mass., June 28, 1747, died at Hollis, N. H., Feb. 21, 1849, aged 101 years, 7 months, and 12 days. Such is the statement made, which I will proceed to verify as far as possible. I must premise that Mr. Farrar was not in an obscure position. He was a judge in the courts of New Hampshire from 1775 to 1816, and justice of the Superior Court there from 1791. There is no question that he believed himself to be a centenarian, since he was present at the delivery of a discourse on the Sunday following his centennial anniversary, a copy of which is sent herewith to the Editor of "N. & Q." It is entitled—

"A Discourse occasioned by the Centennial Anniversary of Hon. Timothy Farrar, LL.D. Delivered at Hollis, N. H., July 11th, 1847, by Timothy Farrar Clary. Printed by request. Andover, 1847."

So much for the belief of Mr. Farrar and his nearest friends. As to the date of his birth: he was the son of Samuel and Lydia (Barrett) Farrar of Concord, Mass. (I may here mention that Lincoln is part of the old town of Concord, incorporated as a distinct town in 1754.) Their children were—Lydia, born Sept. 2, 1735, married William Bond; Samuel, born Feb. 14, 1737; Stephen, born Sept. 8, 1738; James, born July 24, 1741; Rebecca, born Aug. 13, 1743, married Dr. John Preston; Lucy, born April 27, 1745, married Humphrey Farrar; Timothy, born June 28, 1747; Mary, born July 5, 1754, died Sept. 2, 1756. Of these eight children, all but the last are recorded at Concord, and I have before me a copy of the record signed by George Heywood, town clerk, dated Oct. 24, 1871. The last child, Mary, I enter on the authority of the town clerk of Lincoln, Henry C. Chapin, who says that this is the only child of Samuel and Lydia Farrar on the

is a continuation of the Concord records for such inhabitants as lived in the part thus set off for a new town.

Lastly, and before proceeding to the other cases, I wish to call special attention to the evidence furnished by the record at Harvard College. In this college the class is the unit. All students, as a rule, are admitted at one examination in each year, and are known collectively as the class of the year four years later, when they are graduated. To cite an instance of a familiar name, Charles Francis Adams was of the class of 1825, the year of his graduating. In each class the members are acquainted, and throughout life the friendships are firmly maintained. Every year, at the annual festival of the college, the members meet together, march in procession under the class banner, and in most instances have reunions of the survivors. For many years annual and triennial catalogues have been issued, and since 1845 great attention has been given to procuring the vital statistics of each graduate. It will be seen that there can be no question as to the identity of any noted graduate, and it may be added, no probability of a mistake as to age, where the chain of evidence is so continuous. Each class remembers in a degree its predecessors; and though the contemporaries of Holyoke and Farrar died before them, there were venerable witnesses of succeeding classes to form a continuous chain.

I submit therefore that their claims as aged, very aged, and most aged men were yearly carefully examined by the alumni of Harvard, a most suitable body for such an investigation. I subjoin a letter on this subject from the present librarian of the college, a gentleman who has every facility for knowing the facts, and who has for years prepared the triennial catalogues:—

“Harvard University, Cambridge, Dec. 8, 1871.

“Dear Sir,—At your request I have personally examined the cotemporary faculty records, and they confirm my previous statements that Dr. Edward Augustus Holyoke of Cambridge, of the class which graduated at Harvard College in 1746, was born August 1, 1728, and was fourteen years old when he entered college; that Samson Salter Blowers from Boston, of the class of 1763, born March 22, 1742, entered at the age of seventeen and a quarter; and that Dr. Ezra Green from Malden, of the class of 1765, with whom I was personally acquainted, and on whose hundredth anniversary the Rev. Samuel K. Lothrop preached a sermon, which was printed, was born June 17, 1746.

“In the class of 1767 were Timothy Farrar and Joseph Farrar, both from Lincoln, the first of whom, according to the records, was born July 11, 1744, and entered at the age of nineteen; the other, born July 8, 1747, entered at the age of sixteen; the dates of birth being transposed, a fact easily accounted for by the circumstance that in those days a student was never named by his Christian name or its initial, but only by his surname, “first” and “second” being added to it.

“The dates of birth and the ages were taken when the students were examined for admission; a few months after which, as soon as the family rank of the fathers

was determined, these were copied into the permanent records, wherein the names of the students were entered in the order determined upon.

“My minutes are from these continuous records.

“Respectfully yours,

“JOHN LANGDON SIBLEY, Librarian.”

This testimony seems to be of the highest value as fixing the ages of the boys at a time when the mistake of a year is almost impossible.

I propose hereafter to take the cases of Blowers and Green.

W. H. WHITMORE.

Boston, U.S.A.

#### THE LATIN LANGUAGE, ETC.

(4<sup>th</sup> S. viii. 465.)

The New Testament referred to by HERMENTRUDE is a *Romansch* one (not “Romaunt”): for the language of the Engadine—or, more properly to speak, of a part of it—is different to what is known as the Romaunt or Troubadour tongue. The Romansch is confined to the great valley of the Engadine, and to some small lateral ones. This language may be said to commence at Samaden, and to terminate at Tarasp Schuls, near the Austro-Tyrol frontier. There are two dialects of the Romansch: in the High Engadine we have the Romansch, properly so called; in the Low Engadine we have the *Ladine* (not “Latin”). The Bible is printed in both dialects at Celerina, and the Bible Society pay a portion of the expense. The New Testament of Menni is, I believe, not an authorised version, but the private effort of a learned man. The church, which uses in its services the Romansch and Ladine languages, is not called “the Swiss church.” It is a church perfectly independent of any other one, and was founded by Bishop Vergerio, the Italian reformer. It differs in ritual and doctrine from the Lutheran and Calvinistic churches of Switzerland. The worship is Liturgical. The Romansch Prayer-book is printed at Coire, and is entitled—

“Liturgia ner Uratiums ad Agendas par las baselgiadas Rumonschas Evangelicas en l’Aulta Rhözia.”

The Vergerionian church extends into German and Italian districts; and hence, though it has only forty congregations, three synods are required, viz. Romansch, German, and Italian ones. The moderators have the title of “Monsignor,” probably from compliment to Vergerio. The only spot beyond the Grisons where the Vergerionians have a congregation is Florence, where they have a Romansch service in the Swiss church.

There are two Grisons newspapers in the pure Romansch. I would advise HERMENTRUDE, if she is in search of Ladine or Romansch works, to inquire of the Bible Society, or at the Swiss church in Endell Street, London, or of some foreign bookseller. Probably DR. RIMBAULT, who is a gentleman of Swiss descent, could give some information. But the most likely way of obtaining

such works would be to address the publishers at Coire, and obtain their catalogue. The application should be in Romansch or German.

I will take this occasion to remark that the *Romande*, or ancient language of French or "*Romande Switzerland*,"\* has no affinity with the Romansch or Ladine, with which it is often confounded.

A dictionary of *Romande* is published at Lausanne; and connected with *Le Conteur Vaudois*, a little periodical published weekly at Lausanne (ten centimes a number), are several witty wags, who contribute tales, poems, and jokes, all written in the choicest *Romande*—quite a treat for the philologist, perhaps a puzzle too!

JAMES HENRY DIXON.

May I be permitted to correct a misprint in my former paper on this subject? The printer has placed periods at the ends of the words *nowe* and *tradiit*, as if they were abbreviated; this is not the case. I may at the same time ask leave to add, in order to prevent any misapprehension, that the British and Foreign Bible Society has published a translation of the New Testament into the dialect of the Lower Engadine, which is not by any means the same thing with the language of the Upper Engadine, but is a later and more corrupted patois. The two may be compared with interest, but no one possessing the former volume only must suppose that he has in it a specimen of the pure Romaunt.

HERMENTRUDE.

#### PUBLIC TEACHERS.

(4<sup>th</sup> S. viii. 413, 556.)

MR. WALTER THORNBURY, in what is hardly "N. & Q."-ish language, stigmatises me as "arrogant" and "malicious"; but makes up for it by suggesting that I must be either a "Parsi" or a "parson"—characters which it is one of my peculiarities to regard as about the most to be looked up to of any in their respective countries. He is pleased to add, that my remarks on his criticisms are "totally irrelevant to the subject"; and I must indeed plead guilty to the same particular kind of irrelevance which made King Jamie exclaim—"O Geordie, Jingling Geordie, it was grand to hear Baby Charles laying down the guilt of dissimulation, and Steenie lecturing on the turpitude of incontinence." MR. THORNBURY is what is called an "agreeable writer," and these "pretty Fannies" of the press may without any harm be permitted to have their own way to a certain extent, and in their own particular channels; but when they begin to write to

\* In all legal and Swiss documents the term "*French Switzerland*" is never used. It is always "*Suisse Romande*."

"N. & Q.," giving as original *I finds* what they have discovered in a bookseller's catalogue of the preceding week (see last vol. p. 240), and then proceed to brand a great original writer such as Mr. Carlyle with misquotation, and a critic like John Wilson Croker with puzzleheadedness and blundering, nothing surely can be less "irrelevant" than for somebody to step in and point out the peculiar qualifications possessed by this daring assailant. Such I believe to be the extent of my crime; and if anything were wanted to justify it, it would be supplied by MR. THORNBURY's singularly unfortunate rejoinder. He commences by throwing on the printers the whole blame of a string of blunders which, from the very nature of nearly all, *must* have existed in the MS. from which they worked, and the list of which could be quadrupled with the greatest ease from the same volumes, and extended not a little from other works by the same writer; and he carefully abstains from mentioning that the volumes from which I quoted were themselves a reprint from *All the Year Round*, and that in this double process such bloated blunders as these could only have escaped by their author not recognising them to be blunders at all! He then winds up by saying, "If CHITTELDEGG can correct my corrections of these two great writers, why does he not do so?" Be it so. I had made no assertion whatever on this point, but had simply left your readers to form their own conclusion as to what was likely to be the value of such a writer's criticism; but being now challenged, I have no hesitation in saying that, at p. 533 of vol. vii., and at p. 369 and p. 371 of your last volume, MR. THORNBURY has attacked both Mr. Croker and Mr. Carlyle on insufficient grounds.

In the first of these communications ("N. & Q.," 4<sup>th</sup> S. vii. 532) MR. THORNBURY writes:—

"There is an error in Boswell, which neither Croker nor any later commentator has, I think, detected. The dates of the various epochs of the career of the great conversational gladiator of the last century are the very vertebrae of his life. Now one of the chief of these dates Boswell has evidently set down incorrectly. At p. 30 of the 1860 edition, Boswell, in his list of Johnson's London residences, writes 'Staple Inn, 1758,' whereas at p. 118 he inserts a letter of Johnson's to Mrs. Lucy Porter, dated March 23, 1759. . . . In 1760 he had chambers at No. 1, Inner Temple Lane, and in 1777 he went to Bolt Court."

Croker did not detect the "error in Boswell," because *Boswell* had made no error to detect. The date MR. THORNBURY might have seen was inserted in brackets [1758]; and had he read the notes at the foot of the page, he would have found it specially stated that these dates were Croker's. He would also have been saved the trouble of copying out the two passages from *Rasselas*, and describing the emotions with which he "always" reads them, as he would have discovered that the same passages had been copied out, and the same feel-



ings experienced, many years before he was born, by Malone and by Boswell. It is instructive also to note that MR. THORNBURY, while correcting the error of 1758 for 1759, goes on himself to perpetrate another dislocation of the "great conversational gladiator's vertebre" by stating that he "went to Bolt Court in 1777," whereas, had he turned to p. 524, he would have seen that Johnson wrote to Boswell from that court in November of the preceding year! But if correction No. 1 is not altogether creditable to MR. THORNBURY's accuracy, what shall I say to correction No. 2?

In this case he says:—

"Croker, when he liked, could be very puzzle-headed, and his notes are often rather blundering. In vol. vii. p. 329 of the 1835 edition, he is much exercised at Boswell's (in 1780) calling Akermann, the keeper of Newgate, his 'esteemed friend'; he conjectures that it arose from Boswell's constant desire to make the acquaintance of everybody eminent, remarkable, or even notorious, and talks of a strange propensity (*which Buzzy never showed*) of witnessing executions, which had perhaps brought him into intercourse with the benevolent keeper. If Croker had compared a few dates, and looked closer, he might have found an easier explanation of the phrase," &c. &c.

But what are Mr. Croker's words?—

"Why Mr. Boswell should call the keeper of Newgate his 'esteemed friend,' has puzzled many readers; but besides," &c. &c. [And here follow the reasons as given by MR. THORNBURY.]

Here it will be seen that Mr. Croker himself was neither "puzzle-headed," nor "exercised," nor "blundering." He merely states what "many readers" had thought, and proceeds to give the true explanation: for, in spite of MR. THORNBURY's positive assertion to the contrary, Boswell had a passion for attending executions. Besides this case of Hackman, which MR. THORNBURY has discovered "where the Highlander found the tongs," we know that on one occasion he came fresh to Johnson from the execution of six men at Tyburn; and that, on another, he dragged Sir Joshua to witness the execution of five malefactors at Newgate. So strong and so well known, indeed, was this propensity of Boswell's, that he was attacked about it in the newspapers, and in his printed vindication describes it as a "natural and irresistible impulse"! With regard moreover to the date of 1780, on which MR. THORNBURY's whole triumph hinges, had he himself done what he accuses Mr. Croker of neglecting to do, viz. "compared a few dates and looked closer," he would have found that *Boswell's Johnson* was a biography not a diary; and that if the epithet "esteemed" reflected the feeling of the hour, it was the feeling of 1790, when that portion of the *Life* was written, not of 1780, when the Gordon riots took place; and he would also have found that in this very 1790 Boswell was in close intercourse with Mr. Akermann. I think I have

thus established that, in this second case, MR. THORNBURY has contrived to make as many mistakes as it was possible to compress into so small a compass. He has accused Mr. Croker wrongfully; he has contradicted him ignorantly; and he has based his own small argument on a false assumption. So much for the charges against Mr. Croker. That against Mr. Carlyle may be more briefly dismissed.

"Mr. Carlyle, in his too eulogistic life of that great robber Frederick the Great, rails at the smaller robber Trenck, and twice misquotes his extraordinary adventures."

Now, in the first place, I have been unable to discover that Mr. Carlyle makes any regular quotation from the *Pandour*. He speaks of him and his autobiography with scorn, ridicule, and contempt; but does not seem to go beyond borrowing a few "touches," and perhaps expressions, from his narrative. I hardly like to express a suspicion that MR. THORNBURY has been misled by the great historian's free use of inverted commas, which are employed page after page as marks of quotation from that very convenient invention, an *alter ego*. Be this as it may, I am quite content to rest my reprehension of MR. THORNBURY on the fact admitted by himself, that he has never seen the original of the book he accuses Mr. Carlyle of misquoting; and is so doubtful of the accuracy of the translation, that he appeals to the readers of "N. & Q." to inform him whether an important passage is correctly rendered.

CHITTELDROOG.

LONGFELLOW (4<sup>th</sup> S. viii. 435).—An English paper has come to me to-day in which there is a brief abstract from a note by MR. J. H. DIXON in your journal on a paper I wrote just before our fire, entitled "A Nook in the North." Will you let me say I felt sorry, as I was writing the paper in question, that I had not copied the line about the Longfellows exactly as it stands in the venerable register, together with the letter Mr. Snowdon read me from the American gentleman who was digging for the roots of this notable family tree. I was to read a lecture to the Ilkley folk directly after, was then in a great hurry, wanted to see as much as possible of the registers down to the middle of the last century, and did not like to trench too far on the good vicar's time. But I believe MR. DIXON is a Wharfedale man. He must therefore now and then visit that jewel of the dale, the town of Ilkley; when he does so he can easily see the parchment and copy the entry for himself; or if that cannot be done, I am sure a note, addressed Rev. John Snowdon, will bring a copy of the entry and whatever beside he may need to verify my statement. I hope he will do this for the sake of the truth.

The story about Thomas Heber is to be found in the volume of the Surtees Society, entitled *Depositions taken at York Castle*. There is no copy that I know of within a thousand miles of my desk. I copied it and had it inserted in my dear old Whittaker's *Craven*, with many other precious things about the dale, but they all went up in the fire. It will be easily found in London. In the same volume will be found a curious account of the way this Tom Heber caught certain popish emissaries at Skipton on their way to the house of the Tempests at Broughton.

Chicago, Dec. 23, 1871.

ROBERT COLLYER.

CAMPSHEAD (4th S. viii. 371-439.)—A great deal of erudition has been wasted in this case, because the querist did not in the first instance find out the true word of which he wished to ascertain the derivation and meaning. The true word is campsheathing, and it is of common use in engineering contracts. It means a wooden sheathing used to protect the face of a bank, whether of a river, or of a dock, or of a cutting of any kind. When the purpose is effected by a work in brick or stone, it is called a retaining wall. The word "sheathing," or as North-country people call it, "shething," corrupted to "shedding," is well known in ship-building, and conveys the same idea of a covering or protection. Piles in certain positions and of a certain scantling are for the same reason called sheathing piles. As to the first syllable, I am inclined to think, but I cannot now verify my conjecture, that it should be "camb," and that it refers to the curved or "cambered" form of the sheathing or of the piles or ribs forming the support of the sheathing: which term, strictly speaking, applies more particularly to the flat timbers. Formerly campsheathings were of more common use in large works than they are now, masonry and ironwork having superseded them; and as they are only used now in comparatively small works, where so great resistance to pressure is not needed, they are rarely seen in a curved form.

A. F. B.

This word is spelt also *campsheathing*, and (more commonly) *campsiding*; and though MR. SKEATS' explanation of the former part of the word is plainly correct, I venture to suggest a doubt whether the verb *shed* has any part in the latter half. The *campsiding* is a planking with which the sloping sides of a canal or the like are lined; and it seems rather forced to suppose it to divide the sides, either from the water or from one another.

Is it not rather the *siding* or *sheathing* of the *camb*, verge or brink of the canal? Another name for the same thing is *campstead*, which I suppose implies the propping up or retaining of the said *camb*.

HENRY H. GIBBS.

St. Dunstan's, Regents Park.

CERVANTES AND HIS TRANSLATORS (4th S. viii. 392, 456.)—I have heard it reported that a new English translation of *Don Quixote* is in preparation, and probably the great Spanish wit will be more faithfully rendered than in any extant translation. So far as the Spanish text is concerned, late editions will give an English translator all the assistance that careful and loving editorship can command. It is the generally accepted tradition that Shelton used an Italian translation, and this seems probable, as Brunet gives 1616 as the date of the first French one (by Oudin). It seems hardly probable, looking at the immense popularity of the Spanish work, that eleven years would elapse before a French translation appeared (Oudin published his translation of Spanish proverbs in 1600). I merely mention these facts, hoping to elicit some particulars with reference to the earliest *Quichotte* in French. Brunet notes:—

"Le meurtre de la fidélité et la défense de l'honneur, où est racontée la triste et pitoyable aventure du berger Philidon et les raisons de la belle et chaste Marcine, accusée de sa mort. Paris, Jean Richer, 1609.—Épisode tiré de la première partie du D. Quichotte."

Brunet cites 1621 as the date of the first Italian translation he met with, but says one must have appeared prior to 1612, as Shelton used the Italian work for his edition, 1612. I am inclined to think that there must have been a French translation prior to 1616, and that Shelton used it.

F. W. C.

ARCHERY *versus* MUSKETRY (4th S. viii. 371, 447, 485.)—I have to thank MR. W. H. RUSSELL for his interesting endorsement to my note. If I remember my old French informant rightly, the Russian bowmen at Austerlitz were Calmucks, and not Cossacks; but the smoke of modern battles often confuses even military observers.

WALTER THORNBURY.

5, Furnival's Inn, Holborn, E.C.

"PRISE" (4th S. viii. 305, 376, 487.)—MR. SKEAT taunts me with a specimen of what he chooses to call "guessing etymology." I considered, and still consider, the word *prise* as a contraction of *upraise*; and see no reason why I am to derive it from a French word. The French word *prise* signifies a seizing or holding fast; but our mechanics' term "*prise*" means something more—raising up, or *upraising*. A man may seize and hold fast, without intending to raise, or force up.

F. C. H.

FUNERAL OF QUEEN CAROLINE (4th S. viii. 281, 333, 463.)—I see by your correspondent's note (p. 463) that there was no foundation for the generally received opinion, at the time, that Sir Robert Wilson lost his commission in the army—where he had rendered such distinguished services—in consequence of having taken an active part in the demonstration at the Queen's funeral.



MR. RANDOLPH, writing the *Life* of this gallant soldier, no doubt has the best authority for his contradiction: and I stand corrected when he affirms that Sir Robert "was simply following as a mourner," on horseback, "but not in uniform"; and "the only reason for his presence at all being the fact of his eldest son having been equerry to the late queen." But then what could be the *causa causans* of Sir Robert Wilson's being, "by an arbitrary and unjust fiat of a servile and hostile government, absolutely deprived of his commission and all the fruits of his long and arduous services"? This history we shall learn in the third volume of his *Life*, which I shall read with interest. MR. RANDOLPH again says: "His restoration was owing more to the personal favour of the king than to any intervention"; and yet, according to his own showing and Sir Robert's notes, "Lord Hertford told him that the Duke of Clarence asked his opinion as to what he should do on becoming king, and that he (the Marquis of Hertford) recommended him to restore Sir Robert Wilson." Mr. Peel, too, told him "that he had taken the first step for his restoration"; and "Sir Henry Hardinge told him that the Duke of Wellington had said, 'The time is come for Wilson's reinstatement.'" Surely these interventions or recommendations, whatever you please to call them, coming from such advisers, must have had great weight on the old and at the same time new king. In fact, we learn that Lord Hill had, on July 21, directions from William IV. for the restoration to the army of the noble Sir Robert Wilson with the rank of lieutenant-general, and that he was accordingly gazetted on the 23rd.

One of Sir Robert Wilson's sons, he told me, went out to South America, and became aide-de-camp to the liberator Bolivar. Was it the eldest?

P. A. L.

WASHING HANDS (4<sup>th</sup> S. viii. 505.)—The same fancy as to the necessity for the sign of the cross being made over water, to prevent a quarrel with the person who has already washed in it, prevails in this part of the West Riding. G. T. D.

Huddersfield.

This making "the sign of the cross over the water" was common in the village where I was born, and we practised it at school. I add another bit in connection with hand-washing:—If you wipe your hands on the same towel, and at the same time with another person, you and that person will, at some time in life, go a-begging together.

THOS. RATCLIFFE.

DAVID: DAVIT (4<sup>th</sup> S. viii. 329, 402.)—F. C. H. says "the Welsh name is *Dewy* or *Dewid*." In "An Elegy" to Nest, the daughter of Howel, by Einion, the son of Gwalchmai, about the year

1240\*, the name occurs as *Dewi*, of course equivalent to *Dewy*. The name of a famous Welsh bard, who flourished A. D. 1400, is Griffydd Llwyd-ap-Dafydd-ap Einion Llygliw.† In the "Brut y Tywysogion," the name is variously spelt, viz. *Dyued*, *Dyfed*, *Dauyd*, *Davyd*, *David*.

Clerkenwell, E.C.

J. JEREMIAH.

BONNETS (4<sup>th</sup> S. viii. 516.)—W. M. M. will find much curious and amusing information concerning women's head dresses in a paper by J. A. Repton in *The Archaeologia*, vol. xxvii. pp. 29-76. Among other documents quoted there is the provision accounts on "The Marriage of the Daughters of Sir J. Nevil, temp. Henry VIII."

The prices of ladies' bonnets seem to have been high, but these were no doubt of a costly kind:—

"Item, 3 black velvet bonnits for women.	Every	s. d.
bonnit 17 <sup>s</sup>		51 0
Item, a frontlet of blue velvet.		7 6
Item, a millen bonnit, dressed with agletts		11 0
Item, a bonnit of black velvet.		15 0
Item, a frontlet of the same bonnit.		12 0."

(P. 57.)

The writer also quotes Hall\* (I suppose the chronicler, but he does not say so, or give any reference to assist in verification), who speaks of ten ladies who had "on their heades square bonnettes of damaske gold with lose golde that did hang doune at their backes."

EDWARD PEACOCK.

HERON, OR HERNE (4<sup>th</sup> S. viii. 517.)—A highly educated lady, a native of the south of England, once told me that she could tell, if she had not already known, that I was a native of Lancashire from the fact that I pronounced the word *Heron* as it is spelt, and not *Herne*, as I ought to do.

J. P.

"BLACK BARNSELEY" (4<sup>th</sup> S. viii. 451.)—I am well acquainted with "*Blake* Barnsley," and have no hesitation in declaring that *Blake*—the dialect form used as an adjunct to the town—means *bleak* and not *black*. In the dialect of Lancashire, *blake* certainly means *black*. Thus "*Blakeburn*," = *Blackburn*, is the *black* burn or rivulet. But the meaning of *blake*, in the language of Tom Treddlehoyle, is different to its signification in that of Tim Bobbin.

VIATOR (1.)

CAMB-PENCIL (4<sup>th</sup> S. viii. 512.)—A shale of this description is common in Derbyshire, and is used by school-boys when they find pieces long enough to write with. They call it "dog-pencil"; why so, I have often wondered.

THOS. RATCLIFFE.

GENEALOGICAL HINT (4<sup>th</sup> S. viii. 513.)—The suggestion of MR. BARRINGTON, that a child should

\* Evans's *Specimens of Ancient Welsh Poetry*, *Llanidloes*, reprinted from Dodsley's edition of 1764, p. 28.

† Evans, p. 14.

bear his mother's as well as his own Christian name and his father's surname, has been a favourite argument of mine for several years. It would have many advantages beyond those named. It would not only distinguish the child from all others bearing a favourite family name, but would permanently record the mother's maiden name as well. It would connect families between which only a vague and doubtful link exists. A recent example occurred only to-day in reading of the *Walters* who founded *The Times*. "Mr. John Walter, Jun.," is mentioned, and the writer has to pause to explain that this is the second of the three who have borne the name of "John Walter," and who have all been associated with *The Times*. The only possible objection is, that names would become too long; but practically double names are so common (merely to distinguish) that such an objection has little weight. One odd difference in the fashion of names has often struck me. In England, and especially lately, we give the second name in full—G. Washington Moon, &c.; while in the United States the custom is generally reversed, and George W. Moon would be the common form. ESTR.

STEREOSCOPY (4th S. viii. 512.)—Your correspondent will find that he can obtain the effect produced by a picture in a stereoscope in the following manner:—Let him hold the slide before him at a proper distance to enable him to see both pictures distinctly. He should then, without altering the distance of the slide, look as if were through it, as if the slide were of glass. He will then become aware of four pictures, of which the two innermost will gradually merge into one; when this is accomplished, he will see only three, and the middle one will stand out with the usual stereoscopic effect. Care should be taken to hold the slide perfectly horizontally; and when the two innermost pictures begin to merge, the observer must look further or nearer through the slide, until both become one. I never require the aid of a box when looking at a slide.

ALFRED STRONG.

Junior Athenæum Club, Piccadilly, W.

Not many ladies, I should think, would care to be subjected to such an ordeal as that suggested by your correspondent. At all events, I doubt if *science* would be the thought uppermost in the minds of persons so situated. Give me leave to recommend the proposed alternative, viz. to "perform it alone by flattening one's nose against a looking-glass," in preference to the other method, which seems to inculcate an exceptional morality.

BILBO.

"THE MISLETOE BOUGH" (4th S. viii. 8, 313, 554.)—Miss Mitford in 1829 (*Life*, ii. 281) says this story belongs to Bramshill, Sir John Cope's house in Hampshire. But she adds, "This story

is common to old houses: it was told me of the great house at Malsanger." This last house is near Basingstoke, and, at nearly the same date, is said to have been unoccupied. (*Cary's Paterson's Roads*, 1828.) LYTTELTON.

Hagley Hall, Stourbridge.

MARRIAGES OF ENGLISH PRINCESSES (4th S. vii. *passim*; viii. 57, 152, 253, 315, 492.)—MR. T. S. NORGATE's contribution may be an interesting scrap to himself, and may, alas! for human nature, be particularly interesting to the reverend descendant of the Lady Alianore, but it is altogether beside the point at issue. The names of princesses registered in "N. & Q." under the above title were daughters or sisters of the sovereign; and if your correspondent did not, he ought to have known this. Perhaps he will allow me to tell him that the Lady Alianore had four sisters, all of whom married subjects of the reigning sovereign; and her brother (the first Duke of Lancaster), the father of "Blanche," also married a subject; but they were great-grandchildren of one king and great-nieces and nephew of another, and were themselves children of the third Earl of Lancaster, whose wife "Chaworth" was not of royal blood. The Lady Eleanor's husband, the Earl of Arundel, was, by the way, her second husband. JUNII NEPOS.

GYBBON SPILSBURY (4th S. viii. 528.)—By a singular coincidence I was occupied the very morning I received "N. & Q." in endeavouring to find out this name in the *Court Guide*, *London Directory*, &c., in which I was unsuccessful.

I have for many years been trying to find out the inventor or patentee of a paint called kalsomine, which I believe was first invented by Miss Fanny Corbax the artist, and by her used professionally. Subsequently, with some modifications, it was introduced into house-painting, and was used by one of the first house-painters in London. In his hands, however, it was not successful, as it did not prove remunerative, and he discontinued the use of it, and it is now only employed by one house, who will not give the receipt.

I have recently and accidentally come into possession of the *Third Report of the Commissioners on the Fine Arts in 1844* (a parliamentary paper), and the appendix contains an account of this paint signed "Gybbon Spilsbury, Patentee." I am therefore, though for another cause, interested in M. D.'s inquiry, and should much like to know if Mr. Spilsbury is still alive and still in possession of the patent; or if not, who the patent now rests with. H. M. SUSSEX.

BATTLE OF HARLAW (4th S. viii. 527.)—I beg to recommend to your correspondent the account of this battle in Mr. Arthur Hill Burton's *History of Scotland* as being both graphic and accurate.

J. H. I. OAKLEY.

ORPHANAGE (4th S. viii. 518.)—I cannot help to determine when this word "orphanage" was first diverted from its proper original meaning of "state of an orphan" to that which it usually bears at present; but this use of the termination *age* need not surprise anyone who considers its local force in "hermitage," "steerage," "vicarage," &c., or its collective force in "baggage," "coinage," "verbiage," &c. As "orphan" is from the Greek, a purist would object to such a word as "orphanhood," as a hybrid; but happily there is no such word. J. H. I. OAKLEY.

"HE MADE THE DESERT SMILE" (4th S. viii. 518.)—I was familiar with the noble mansion of Alton Towers in the days of its glory, and well knew the figure and inscription alluded to by ELLA. It is a bust, however, not a statue, which surmounts the pedestal. The first time I visited that fairy land was in the time of the excellent Earl John; and going with him over the indescribably beautiful gardens, we came to this pedestal and bust. I had no idea whom the bust represented; and not being very near it, it struck me as so like O'Connell, that I said very unguardedly to Lord Shrewsbury, "That, I suppose, is O'Connell." Had I been near enough to read the inscription, or had I reflected for a moment on the antagonism between O'Connell and the noble earl, I should never have uttered words so rash and offensive. Lord S. immediately answered in a tone of surprise, as well he might: "O no, that's my uncle." It was in fact the bust of Charles, Earl of Shrewsbury, who built Alton Towers, and laid out the magnificent gardens, where before there had been little better than a desert. The line below is very happily chosen. I am not sure, however, if it is a quotation. It sounds like one from Pope; but I have not found it in his poems. F. C. H.

This line is engraved on the pedestal of the bust of the Earl of Shrewsbury, who built Alton Towers. I never took it for a quotation, but it refers to the fact that he converted what was once a rabbit warren into these beautiful though fantastic gardens. W. J. BERNHARD SMITH.

CHRISTENING BIT (4th S. viii. 506.)—I have frequently witnessed, at Looe, in south-east Cornwall, the custom described by H. A. The gift, however, was generally a small cake made for the purpose, and was called the "christening crib"—a *crib* of bread or cake being a provincialism for a *bit* of bread, &c. According to the late Mr. Couch\* the same custom was formerly observed at Polperro, about three miles from Looe, at weddings as well as christenings. The gift, there termed the *kimbley*, was also made to the person who brought the first news of a birth to those interested in the new arrival. WM. PENGELLY.

\* *History of Polperro*, pp. 129-30 (1871).

## Miscellaneous.

### NOTES ON BOOKS, ETC.

*Round the World in 1870: an Account of a brief Tour made through India, China, Japan, California, and South America.* By A. D. Carlisle, B.A., Trin. Coll. Cam. (King & Co.)

An unpretending, pleasantly written narrative, of a thirteen months' run round the world, five of which were spent on board the steamers. It is for the most part a transcript from the author's journal, and claims to be nothing more than an easy, truthful, and, as the writer modestly hopes, not uninteresting account of the men, manners, and objects of interest, natural and artificial, seen in the different countries visited by him. In one respect Mr. Carlisle shows marked good sense, for feeling very properly that his opportunity of forming a judgment upon many of the vexed questions connected with the various places visited by him were too few and too brief, he very wisely abstains from dogmatizing on such difficult topics; and we sincerely hope that any one with 1500*l.* to spare, and two years on hand, who may be disposed to employ them in a similar trip, will, if he publishes an account of his travels, follow in this respect the excellent example set by Mr. Carlisle.

*Count Robert of Paris.* By Sir Walter Scott, Bart. (A. & C. Black.)

*The Surgeon's Daughter and Castle Dangerous.* By Sir Walter Scott, Bart. (A. & C. Black.)

With these two volumes, the 24th and 25th, "The Centenary Edition" of *The Waverley Novels* is brought to a close. Its success has been very great; and it is a good sign that there is such a demand for these admirable and healthy fictions, for we were assured the other day by a London retail bookseller that he had himself sold upwards of four thousand volumes of this cheap and popular issue of them.

*Pliny's Letters.* By the Rev. Alfred Church, M.A., Head Master of the Royal Grammar School, Henley-on-Thames, and the Rev. W. J. Brodribb, M.A., late Fellow of St. John's College, Cambridge. (Blackwood.)

This new volume of Messrs. Blackwood's "Ancient Classics for English Readers" will, we think, prove to be one of the most popular of the Series. In the first place, from the introductory notice of the Younger Pliny, and of the important period at which he lived—that period of transition in the history of mankind which began with the origin and rise of the Christian Church; and next, from the great interest both in the matter and style of his letters. In the work before us many of the translations are borrowed from those of Lord Orrery and Melmoth, some few are derived from Dean Merivale, and the rest are by the editors.

BOOKS RECEIVED.—*The Debatable Land between this World and the Next. With Illustrative Narratives.* By Robert Dale Owen. (Trübner & Co.) We have neither time nor space to enter into an examination of our author's views on Spiritualism, and must therefore content ourselves with calling the attention of our readers interested in the subject to Mr. Owen's book.—*Johann Gibb of Gushetneuk, in the Parish of Pyketillim. With Glimpses of the Parish Politics about A.D. 1843.* (Walker, Aberdeen.) An amusing sketch of Aberdeen rural life, exhibiting the characteristics of the Aberdeen Dialect, which will amuse readers generally and Aberdeen folk especially.—*Water not Convex: the Earth not a Globe. Demonstrated by William Carpenter.* (Printed for the Author, Lewisham.) We do not profess to treat questions of



science in these columns, and therefore leave Mr. Carpenter's theory to the examination of our more scientific contemporaries.—*White's Substantive Seniority Army List. First Issue. Majors and Captains.* (H. S. King & Co.) In the uncertainty which still obtains with respect to the future organisation of the army, our military readers may be pleased to learn the existence of an Army List like this, which exhibits the "Seniority" which is destined to be "tempered by selection and merit."

THE new edition of Mr. Walford's "County Families" (which is dedicated, by special permission, to H.R.H. the Prince of Wales) will be published by Mr. Hardwicke very shortly. It will contain 200 additional families, without, however, adding to the bulk or the cost of the work. Henceforth it will be published annually, together with the Peerages.

AGRIPPA D'AUBIGNÉ.—*The Athenæum* announces that M. Réaume, Professor at the Lycée Condorcet, in Paris, and M. de Caussade, are preparing a complete edition of the works of Agrippa D'Aubigné. They have been able to avail themselves of the valuable M.S. collections belonging to the late Col. Tronchin of Geneva. The works will be classified as follows: 1. *Memoirs—Correspondance* (entirely *inédit*), with a portrait of the author. 2. *Aventures du Baron du Fœneste—Confession de Saney—Traité de la Douceur dans les Afflictions—Œuvres diverses en Prose.* 3. *Les Tragiques—Poème sur la Création (inédit).* 4. *Poème du Printemps et Poésies diverses (inédits).* 5. *Memoirs on the Life and Writings of D'Aubigné—Bibliographical Essay—Various Readings—Commentary—Table of Proper Names—Glossary.* 6-10. *Histoire Universelle.* The first volume is in the press.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

THE LIFE OF PHILIP HARRIS.  
MEMOIRS OF J. T. SERRIS THE PAINTER. With Portrait. 8vo. 1826.  
Wanted by William J. Thoms, Esq., 40, St. George's Square, Belgrave Road, S.W.

BREVARIUM LEONENSE.  
STANGHEIM POSTILLA.  
Fine Bindings.  
Illuminated or Early English MSS.  
Early Engravings.

Wanted by Rev. J. C. Jackson, 13, Manor Terrace, Amhurst Road, Hackney, N.E.

THE BIRDS OF ARISTOPHANES, translated by the late Mr. Hamilton.  
"All copies were returned to the author (translator) by Mr. Murray in 1854."

Wanted by Mr. Mortimer Collins, Knowl Hill, Berkshire.

SIR JOHN FERNIE'S BLAZON OF GENTRY.  
HENRY DRUMMOND'S PARLIAMENTARY SPEECHES. 3 Vols. 8vo. 1860.  
Wanted by Alpha, United University Club, Pall Mall East, S.W.

TRANSLATIONS OF RANKE'S CIVIL WARS IN FRANCE.  
RANKE'S HISTORY OF THE REFORMATION IN GERMANY.  
Wanted by Mr. W. A. B. Coolidge, Exeter College, Oxford.

TRANSLATION OF MOLIÈRE'S WORKS.  
VOLTAIRE'S WORKS.  
MRS. MARY WOLSTONCRAFT GODWIN'S WORKS.  
PHYSICAL VIEW OF MEN AND WOMEN.  
ISAIAH'S PROPHECIES MESSENGER. 1853 and 1861. (Or any Works on Astrology.)  
MARRDEN'S WELSH SERMONS.  
GRANVILLE'S BLESS AT SADDUCISM.  
Wanted by Mr. Thomas Millard, 79, St. Paul's Churchyard, London.

FRÜHRICH'S REMARKABLE CRIMINAL TRIALS.  
CARPENTIER'S HUMAN PHYSIOLOGY. 5th Edition.  
ST. IRVING'S OR, THE ROSICRUCIAN, by P. B. Shelley.

SUGAR-MAKING IN DEMARARA, by Dr. Slier.  
ESSAYS, PHILOSOPHICAL AND THEOLOGICAL, by Martineau. 1865.  
JESU'S ANCIENT FAITH EMBODIED IN ANCIENT NAMES. 2 vols. 8vo.  
GENTLEMAN'S MAGAZINE, March, 1842.  
Wanted by Mr. John Wilson, 93, Great Russell Street, W.C.

## Notices to Correspondents.

THE INDEX to our last Volume will be ready for delivery with "N. & Q." of Saturday next.

W. F. B.—The subjects on which you have written are really exhausted; it is, therefore, with regret that we are compelled to withhold your communications. For the same reason we must appeal to our readers generally to bear with us when we express a rather decided opinion that the close of last year should witness the termination of many old discussions.

CHITTELDRÖG.—Your P.S. arrived too late for this week.

J. E. F. A. (Whitehall).—Have you referred to pp. 292 and 479? Perhaps one of these is the article referred to; if not, repeat the query.

J. M. (Newark).—We do not remember having received any paper from you on the Talmud.

F. B.—"Cælis exploratis," the words on the late Sir John Herschel's gravestone, is the motto on the family arms.

CUTHBERT BEDE.—To prevent all possibility of mistake, will you be good enough to re-write, at the proper time, your paper as you wish it to appear in "N. & Q."?

H. J. H. (Ipswich).—The Twelve Golden Rules attributed to Charles I. are printed in "N. & Q." 3rd S. iii. 197, 215. We are inclined, however, to think they were agreed to by Ben Jonson and his fellow poets, and called by them "Table Observations."—For some account of John Bowles, the engraver, see "N. & Q." 3rd S. ii. 145, 254.

T. P. F.—Cat ice is a term for ice from which the water has receded. The phrase is explained in "N. & Q." 3rd S. i. 429.

NUMISMATOLOGIST.—Both queries will be answered privately on application to Mr. Robert Ready at the British Museum.

M. D.—The notice of Francis Walkingame appeared in "N. & Q." 2nd S. iv. 295.

J. W. (Junior Carlton Club).—The Penny Magazine commenced on April 1, 1832, and the Saturday Magazine on July 7, 1832.

LIEUT.-COL. W. R. WALLACE.—Prose by a Poet, 2 vols. 1824, is by the late James Montgomery, of Sheffield. See Holland and Everett's Memoirs of him, iv. 39.

N.—Edmond Perronet (ob. Jan. 1792) was the author of the hymn "All hail the power of Jesus' name." (Miller's Singers and Songs of the Church, ed. 1869, p. 247.)

MACROCHIR.—The cottage-building humorist, and writer of Oikidia, or Nutshells, by Jose Mac Pache, a bricklayer's labourer, 1785, is James Peacock, architect, author of Filtration by Ascent, 1793; and "Instruments for Perspective Drawing," Philos. Transactions, 1785.

H. FISHWICK.—The passage in question runs—"Itaque quoquo pacto emigrant miseri, viri, mulieres, mariti," &c.

### NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

All communications should be addressed to the Editor at the Office, 5, Wellington Street, W.C.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.



LONDON, SATURDAY, JANUARY 20, 1872.

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## Notes.

BALLAD UPON SIR WILLIAM DAVENANT'S  
"CRUELTY OF THE SPANIARDS IN PERU."

My friend Mr. HUSK's notice of Davenant's first dramatic attempts to amuse the public during the period of the Commonwealth (4<sup>th</sup> S. viii. 495) reminds me of a ballad which I possess, in a contemporary MS., illustrating his second essay—*The Cruelty of the Spaniards in Peru*. According to the title-page of the first edition, 4to, 1658, it was "expressed by Instrumental and Vocal Musick, and by the Art of Perspective in Scenes, &c., represented daily at the Cock-pit in Drury-lane, at three in the afternoon punctually." At the end of the book is this advertisement:—

"Notwithstanding the great expense necessary to scenes and other ornaments in this entertainment, there is a good provision made of places for a *shilling*, and it shall begin certainly at *three* in the afternoon."

John Evelyn thus speaks of this piece in his *Diary*:—

"5 May, 1659. I went to visit my brother in London, and next day to see a new opera after the Italian way in recitative musiq. and scenes, much inferior to the Italian compassure and magnificence: but it was prodigious, that, in a time of such publique consternation, such a vanity should be kept up or permitted. I being engaged with company, could not decently resist the going to see it, though my heart smote me for it."

The consternation here alluded to was, of course, the recent death of Cromwell. We get a good idea of the sensational effects of this spectacle

from a scene which is thus described in the stage directions:—

"A doleful pavin, is played to prepare the change of the scene, which represents a dark prison at a great distance; and farther to the view, are discerned racks and other engines of torture, with which the Spaniards are tormenting the natives and English mariners, who may be supposed to be lately landed there to discover the coast. Two Spaniards are likewise discovered sitting in their cloaks, and appearing more solemn in ruffs, with rapiers and daggers by their sides; the one turning a spit, while the other is basting an Indian prince, who is roasted at an artificial fire."

I may add that the following ballad is probably copied from a printed broadside, and a version of it is given, with some slight variations, in the third volume of *A Select Collection of Poems, with Notes*, 1780, p. 203:—

"A BALLAD UPON THE LATE NEW OPERA, 'THE CRUELTY OF THE SPANIARDS IN PERU.'

"Now Heaven preserve our realm,  
And him that sits at th' helm:

I will tell you of a new story  
Of Sir William and his apes,  
With full many merry japes,  
Much after the rate of *John Doric*.

"This sight is to be seen  
Near the street that is call'd the Queen,  
And the people have call'd the Opera:  
But the devil take my wife  
If all the days in my life  
I did ever see such a foppery.

"Where first one begins  
With a trip and a cringe,  
And a face set in starch to accost 'em;  
Ave, and with a speech to boot  
• That had neither head nor foot  
Might have serv'd for a Charterhouse rostrum.

"Oh, he look'd so like a Jew,  
Would have made a man spew,  
When he told them here was this, here was that:  
Just like him that shews the tombs,  
For when the sum total comes  
'Tis two hours of I know not what.

"Neither must I here forget  
The music, how it was set,  
Dice two ayres and a half, and a Jove [*sic*]:  
And the rest was such a gig  
Like the squeaking of a pig,  
Or cats when they're making their love.

"The next thing was the scene,  
And that, as it was lain,  
But no man knows where, in Peru;  
With a story for the nonce  
Of raw head and bloody bones,  
But the devil a word that was true.

"There might you have seen an ape  
With his fellow for to gape,  
Now dancing and turning o'er and o'er.  
What cannot poets do?  
They can find out in Peru  
Things no man ever saw before.

"Then presently the Spaniard  
Struts with his winyard,  
Now heaven of thy mercy how grim!  
Who'd have thought that Christian men  
Would have eat up children,  
Had he not seen them do it limb by limb?

"Oh, greater cruelty yet!  
Like a pig upon a spit,  
Here lies one, there another boil'd to a jelly;  
Just so the people stare  
At an ox in the fair  
Roasted whole, with a pudding in's belly.  
"I durst have laid my head  
That the King there had been dead,  
When I saw how they basted and carved him;  
Had he not come up again  
Upon the stage, there to complain  
How scurvily the rogues had serv'd him.  
"A little further in  
Hung a third by the chin,  
And a fourth cut out all in quarters;  
Oh, that Fox had now been living,  
They had been sure of heaven,  
Or at the least been some of his martyrs.  
"But, which was strange again,  
The Indians that they had slain  
Came dancing all in a troop;  
But, oh, give me the last,  
For as often as he pass'd,  
He still tumbled like a dog in a hoop.  
"And now, my Signior Strugge,  
In good faith you may go judge,  
For Sir William will have something to brag on;  
Oh, the English boys are come  
With their life and their drum,  
And still the Knight must conquer the Dragon.  
"And so now my story is done,  
And I'll end as I begun,  
With a word, and I care not who know it;  
Heaven keep us, great and small,  
And bless us some and all,  
From every such pitiful poet!"

EDWARD F. RIMBAULT.

#### NAPOLÉON ON BOARD THE NORTHUMBER- LAND.\*

"He would not give any opinion whatever of Mr. Pitt: 'He had never known him.' I returned to the charge, saying I meant what did he think of his political principles? but he would not utter a word on the subject. I think he repeated, 'I never was acquainted with him.' On my mentioning Mr. Windham, he inquired whether I meant him who had been minister of war? and on my answering in the affirmative, he described him as a man of great talents, but who had been *very much his enemy*, or nearly these words. I said Mr. Windham was a *Burkite*, to which he assented, and so we dropped the subject. The flotilla, he said, had been only a feint. He did intend to have attempted an invasion with his great ships, his *Escadres* from Brest and Ferrol. I forget when it was that he said, shaking his head and swaggering a little, '*Je ne dis pas que ce ne me soit pas passé par la tête de conspirer la perte de l'Angleterre. Eh! pendant vingt années de guerre!*' Then, suddenly checking himself as if he had spoken his mind too freely, '*C'est-*

*à-dire, votre perte, non! mais votre abaissement; je voulois vous forcer à être justes, ou du moins, moins injustes.*' He defended his continental system, as though it had been provoked by our orders in council. I reminded him that the Berlin and Milan decrees were antecedent to those orders. He said, 'But Lord Grey's blockade of the Elbe and Weser had preceded them.' I was preparing an answer, I believe, to this, when he gave the discussion another turn by saying that, however, it was all our fault for not having made peace when Lord Lauderdale was at Paris. That was prior to the battle of Jena, to which the Berlin and Milan decrees were unquestionably subsequent. Had we made peace then there would have been no war with Prussia, &c. I asked him what he thought of the Russian admiral Tchitchagoff? He replied that he was a clever fellow, but not a good general. L. 'But at the passage of the Beresina he had not a sufficient force to stop you; 24,000 men, of whom 8,000 were cavalry, and useless in such a position.' He began upon this to describe his operations rather technically, which I not understanding, I took the opportunity of preventing his going on in that strain, and observed to him that Kutusoff had undoubtedly not sent sufficient force to that point, since Tchitchagoff might have been overwhelmed by Schwartzberg's army alone if, for reasons best known to himself, Schwartzberg had not thought fit to abstain from attacking him. B. 'Ah!' shaking his head and smiling significantly, '*ils s'entendoient déjà.*' Speaking of Belgium, he admitted that it was our policy to fortify it, &c.; and when I told him I thought we might perhaps have allowed France the possession of Belgium if we could have prevented Antwerp from falling into her hands, he said that Antwerp was the port which most threatened England. He considered our present position as a very commanding one. It had, however, its disadvantages if we were '*dans la première ligne de guerre,*' and entitled to take a leading part in whatever was doing in Europe. On the other hand, not a shot could be fired anywhere that might not give us cause of war, and involve us in a quarrel. It was, I think, in one part of his argument against us for our present treatment of him that I introduced cautiously, and with as much delicacy as I could, the battle of Waterloo, of which I said the issue was (as it might truly be stated without offence to him) three or four times doubtful. I then asked him what he thought of the British infantry? B. (looking more grave and serious than usual) '*L'infanterie anglaise est très-bonne.*' L. (in a subdued tone) '*Relativement à la française?*' B. '*L'infanterie française est aussi bonne.*' L. '*A la baïonnette?*' B. '*L'infanterie française est aussi bonne à la baïonnette. Beaucoup dépend de la conduite.*' L. '*Le corps de*

\* Concluded from p. 31.

génie? l'artillerie? B. 'Tout cela est bon, très-bon!' L. 'C'est à vous, Monsieur le Général, que nous devons nos progrès dans l'art de la guerre.' B. 'Eh! on ne peut faire la guerre sans devenir soldat, l'histoire de tous les pays prouve cela.' Early in the conversation I had said I hoped he was satisfied with the permission given to so many officers to accompany him to St. Helena. He replied, with a slight shrug, 'Three or four of them.' St. Helena he called 'une île de fer, d'où il ne seroit pas possible de s'évader;' and complained of its climate as unwholesome. I denied the unwholesomeness of the climate, and assured him I knew the contrary, not only from books, but from the report of several people who had been in the island. When first he mentioned St. Helena there was a great noise upon deck, and I heard him indistinctly, and thought he was speaking of England. This occasioned my saying, 'Sir, you must recollect that many of your officers have effected their escape (*se sont évadés*); for instance, Lefèvre Desnouettes,' but when I found my mistake I pursued that subject no further, and apologised, I think, for having introduced it.

"The state of France, he said, was such as might be expected in a country in which you were attempting 'imposer un roi par une force étrangère.' The Bourbons, in his opinion, would hardly attempt to revive the slave trade. It was impolitic, and besides, 'chose très-inhumaine.' I asked him if he had read Sismondi's *Essay*? to which I could not collect his answer. His general reasons against the slave trade as a measure of policy were—that, supposing it were advisable to import negroes into the colonies (which, however, he denied), it could only be done at a great expence, and that the moment war broke out we should probably take the French islands, and that French capital was more wanted now in the interior of the kingdom, where it was on all accounts better to employ it. We finished by talking of chemistry, to which we were led by his asserting that France was flourishing not only in agriculture (which was admitted) but in manufactures (from which I dissented, and instanced Lyons, without, however, obtaining any concession from him); and, finally, although her commerce had undoubtedly suffered, her internal resources sufficed, and that chemical discoveries had supplied many things that foreign commerce used to furnish: as, for instance, sugar from beet-root, which he said was very good, and sold for fifteen pence a pound—much cheaper than the foreign, on which he laid a heavy tax that would in time of peace yield a tolerable resource, as the rich would after all prefer the true sugar, and he should in the mean time be encouraging his home manufactures.

"He talked eagerly on this subject: said they were making indigo from woad (*pastel*), and that

there was an old law of Henry the IVth forbidding the importation of indigo, which he either had or intended to revive. In England, he said, we had as much chemistry, 'à la tête de l'Institut,' but that it was not so popularly diffused or so practically useful as in France. Sir H. Davy he remembered, but gave no opinion of him. All the time that we were thus conversing he remained standing on the spot where he had first halted with me, near the poop, and facing it. It is obvious that it was his wish to continue the conversation, since there were people enough upon deck, among others people of his own train, to whom he might have turned aside if he had chosen it. He quitted us at last with great abruptness, looking suddenly up to the sky, and saying, 'Il me semble qu'il fait un peu frais,' after which he tripped straight off into the cabin on tip-toe, with a mincing step and a slight shrug. We stared, and had some difficulty in refraining from laughter.

"During the whole of these conversations, which lasted altogether not less than two hours, Bonaparte never appeared for a moment to lose his temper or to be in any degree indecently if at all agitated. His expressions were often strong, but were calmly uttered; his voice was scarcely ever elevated; his countenance composed, and he gesticulated very little indeed, much less than Frenchmen or Italians generally do. In short, there was nothing in his manner that indicated passion or dejection. He seemed to be perfectly collected, and talked as freely upon trifles as upon the greater questions of politics connected with his history, or the points that peculiarly related to his present condition. Nay, more, his style was remarkably lively; he always made very pleasant play, and I should imagine it impossible not to admire his quickness, adroitness, and originality, and the excellent command of temper that accompanied these spirited and agreeable qualities. He was, as I suppose I have already sufficiently shown, by no means coarse or uncivil, but, on the other hand, neither did he use much form or ceremony; and I observed that he never once said Monsieur to me, or Milord to Lord Lowther. He gave us no appellation of courtesy whatever."

SIR WILLIAM CLERKE, CHAPLAIN OF BANFF  
1547: CLERK OF PENNYCUICK.

There existed in the royal burgh of Banff, during the fourteenth and fifteenth centuries, a grammar school or schools of considerable importance, and as the town was inhabited by persons of rank and wealth, it may reasonably be supposed that the teachers were carefully selected, and fully qualified for their situations.

On March 6, 1547, the important office was held by an ecclesiastic of the name of Clerke or



Clerk, whose salary was then fixed at five marks by the provost and magistrates, payable half-yearly—at Whitsunday and Martinmas. The liferent grant was to the "venerable" man, Sir William Clerke, Chaplain of Banff—"Pro erigendis et docendis per eum scholis grammatilibus continuis in dicta urbe de Banff." The deed was witnessed, amongst others, by Patrick Grantully, Rector of Glass, a neighbouring parish; Andrew Anderson, Curate of Banff, and the Members of the town council. Its due execution is certified by Thomas Walters, "Presbyter Aberdoniensis diocesis, publicus papalis, imperialis, et regius notarius."

The name of Clerke or Clerk frequently occurs among the Banff muniments. From one of them it appears that John Clerk, a burgess of the royal burgh, was owner of certain tenements there, which he sold to Patrick Duncan, a fellow-burgess. These subjects were bounded on the north by the lands of Robert Berclai (Berkeley), those of William Strach (Strachan) on the south, the lands of Alexander Abercrombie on the east, and from thence ascending "usque ad le Corsgate" on the west. This was evidently the Crossgate.

Clerk mentions in the testing clause that, not having a "proper" seal of his own, Archibald Lyddale and James Bard, baillies of Banff, appended their seals for him. The tag only remains of the seal of the former, but the seal of Bard or Baird is entire and well preserved. There is no date to this deed, but, judging from the caligraphy, it was written before 1500. Baird was a vassal in the lands of Ordenbuffie, in the county of Banff, held then of the Gordons of Huntly.

Various writings prove that Sir William Clerke was a man of substance. In several title-deeds reference is made to his tenements as boundaries. John Clerke, who sold his possessions to Duncan, was perhaps his father or grandfather. It would be interesting to know something more about the venerable schoolmaster of Banff, to whose supervision the education of the youth of the district had been entrusted. The Clerks of Pennycuik, in the county of Midlothian, are supposed to have come from Forfarshire. May they not have had some connection with the shire of Banff? They were originally traders in Montrose, and settled in Edinburgh during the perilous days of Charles I., when one of them, a burgess of Edinburgh, acquired the estate of Pennycuik from the ancient family of that name.

One of the family, conjectured to have been William, the third son of the first baronet who got the title from Charles II. in 1678-9, was in 1662 a member of the Faculty of Advocates, and the author of a comedy entitled *Marciano*, which possesses great merit. One of the songs introduced in it might be accepted as the production of Carew or Herrick. It was acted before the Lord

High Commissioner Middleton by a party of private gentlemen: this at least is stated on the title of the play, which was published in Edinburgh, and, with the exception of *Tarugo's Wiles* (by St. Serfe or Sidserfe), is the only drama written by a Scotsman during the latter part of the seventeenth century, Crawford's two comedies properly belonging to the beginning of the succeeding one. J. M.

#### MURAL DECORATIONS: TREVALGA CHURCH.

A few weeks ago I visited the ancient church of Trevalga in the deanery of Trigg Minor, Cornwall. On the north side of the chancel is a small chapel, 11 ft. by 10 ft., of the first pointed period. It is now in a sad condition of repair, though untouched materially since the date of its erection. It is lighted by an elegant double lancet in the east, and by a single lancet in the north wall. In the angle on the south side is a small round-headed piscina, and at the angle of the splay of the eastern window is a large bracket, on which formerly stood the image of the saint to whom the church is dedicated. There remains also what appears to be a fragment of a ledge in the window sill, which would lead one to suppose it was a portion of the altar slab, except that an examination on the outside shows that the window has been walled up about a foot above its original base.

My present design, however, is to call attention to another object in this interesting chapel, which is perhaps unique, at least in Cornwall. Observing that a small part of the whitewash on the walls had been peeled away, showing colouring underneath, the rector, the Rev. W. P. Roberts, courteously gave me permission to examine it further; and finding that the whitewash of ages was easily separated from the walls in large thick flakes, with the aid of a long screwdriver I soon stripped off sufficient to disclose the whole design of the ornamentation. It is, I consider, coeval with the building, and the colours are as bright as when laid on some six hundred years ago. The design is executed in fresco, and is very simple and effective. The arches of the windows are painted in masonry, in indian red and bright orange, the divisions being white, jointed with black lines. This ornamentation of the arches is supported by columns, painted at the angles in red lines, with an orange capital foliated with black lines. The eastern window is further enriched by a foliated coronal in red. The walls are ornamented throughout their whole surface in masonry with red lines—the horizontal lines being single, and the perpendicular double; whilst the divisions are enriched, alternately, by red scrollwork and black cinquefoils. The head of the east window is decorated with a quatrefoil within a striped border of black, white, and orange. The



whole surface of the walls is of a pale grey colour. The church, which is in a very dilapidated condition, is about to be restored as soon as funds for the purpose can be obtained, under the direction of Mr. St. Aubyn, the architect; and it is to be hoped that careful tracings will be made of this ancient and interesting work of art, with a view to its being replaced in the restored chapel.

JOHN MACLEAN.

Hammersmith.

**BELL INSCRIPTIONS.**—The following inscriptions are to be found on five good bells at Passenham, co. Northampton:—

1. "Sancta Maria ora pro nobis" (in Old English letters).
2. "Richard Chandler made me, 1711."
3. "Bartholomew Alton made me, B. A. 1624."
4. "A + TRVSTY + FRENDE + YS + HARDE + TO + FYNDE + 1585."
5. The tenor is very large and good:—

"This Bell, the gift of Sr Robert Banistre in 1635, was recast at the expense of Charles Viscount Maynard and the Parishioners, 1817. Rev. Loraine Smith, rector; John Clare, John Clark, C. W. John Briant, Hertford, fecit. Gloria Deo in excelsis."

D. C. E.

South Bersted.

**LUCIFER MATCHES.**—As the following newspaper cutting relates to a most useful modern invention, I send it to you. Pray give it a corner in "N. & Q." What would the civilised world do (not forgetting the readers of your valuable paper, these dark mornings and still darker evenings), if lucifer matches, and how to make them, were quite forgotten?

**INVENTION OF LUCIFER MATCHES.**—The invention of lucifer matches was due, it seems, to the devotion of a young chemist to his studies. Mr. Isaac Holden, in his evidence before the Patent Committee in England, says that he had to rise at four in the morning to begin study, and that he found it very tedious and troublesome to obtain a light by the then ordinary method with tinder, dirt, and steel. He tells us that he, like other chemists, knew the explosive material that was necessary in order to produce instantaneous light; but it was very difficult to communicate light from that explosive material to wood. In a fortunate moment, the idea occurred to him of placing sulphur next to the wood. This he did, and showed the process in the lectures which he was delivering at the time before a large academy. Among the audience was the son of a London chemist, who wrote to his father about it; and within a short time afterward lucifer matches became known to the world at large."

R. W. H. N.

Dublin.

**BABIES: FOLK LORE.**—On a nurse taking out a baby for the first time to show it to different friends, the one upon whom the first call is made should give it a little flour and a little salt, each wrapped in paper; an egg, and a sixpence, or any other coin: so that the child, in its future career,

may never want money or food or its necessary seasoning.

G. T. D.

Huddersfield.

**TINKER'S CRY.**—Would the following, which I have heard from my father many years ago, be of sufficient interest for the readers of "N. & Q."?—

"Work for the tinker, O [or all?] good wives!

For we are men of metal;

T'were well if you could mend your lives,

As we can mend a kettle."

T. W. WEBB.

**FOUR CHILDREN AT A BIRTH.**—Inscription on a tombstone in the churchyard at Seaton, Devonshire:—

"Here lyeth ye Bodys of John, and Rich<sup>d</sup>, and Edward, sons of John Roberts and Eliz<sup>th</sup> his wife, together with a Dr of the same Parsons, borne at one Berth. They died y<sup>r</sup> 9 Day of September, and was buryed y<sup>e</sup> 17 day of September, Anno Dom. 1694."

W. C. TREVELYAN.

Seaton, Axminster.

**AN OLD SONG IN PRAISE OF BEEF.**—I happened to hear a lady repeat the following lines lately, which she said she had committed to memory over sixty years ago. I asked her to write them out for me, as I thought they were worth a corner in "N. & Q." She kindly complied with my request, but could tell me nothing as to their authorship, &c.:—

"Queen Bess once fed three men for a year,  
On different kinds of food,  
To see which might the best appear,  
To do a Briton good.

"The first was fed upon veal, sir;  
The second was fed upon mutton;  
The third was fed upon good roast beef,  
And gormandised like a glutton.

"When brought to answer the queen's appeal,  
On what they'd been licensed to guttle,  
The first replied, 'Mem, I've dined upon veal,'  
T'other, 'Muttie, sir, muttie, sir, muttie.'

"Says the queen, 'These for soldiers of Britain won't do,  
For I swear by my majesty's word,  
The first would make good men-milliners,  
The second — tailors, good lord.'

"The third he came to be questioned in kind,  
When as loud as he could bawl,  
When asked by the mayor on what he had dined,  
Cried 'Beef, and be damned to you all.'

"Queen Bess she gave him her fiat with a smile,  
And swore it was her belief,  
The devil himself could not conquer this isle  
While Britons were fed upon beef."

R. W. H. NASH, B.A.

Dublin.

**GEORGE III.'S VISIT TO PORTSMOUTH, 1773.**—The following extract from a newspaper of the time of George III.'s visit to Portsmouth, nearly one hundred years since, is worthy of preservation. His majesty's admiration of the Isle of Wight is not surprising, as his granddaughter was equally struck with its beauties; so much so,

that she has made it one of her most favoured residences.

His majesty's preference of taking his dinner in his pocket to dining on board the *Barfleur*, rather than not sail round the island, is an amusing instance of the king's homely habits. There does not seem any reasonable doubt of the anecdote being quite authentic:—

"Extract of a Letter from Portsmouth, June 24, 1773.

"On Tuesday his majesty went on board the *Barfleur* at three o'clock, dined, and sailed round the fleet in the afternoon, when he was saluted with twenty-one fires from each of the ships; he returned to dock in the *Augusta* yacht about eight in the evening. Part of the company in town went to the theatre. The next day, at two, his majesty went on board the *Barfleur* again, when five of the ships were dressed in the colours of all nations. His majesty sailed along-side the Isle of Wight shore a considerable way up; at nine the *Augusta* dropped her anchor off the Castle of South Sea, and the king returned to the dock in a barge. The sea from the harbour's mouth was covered with an infinite number of ships and sailing-boats. The firing has an admirable effect when looked at from shore. They say the Duke d'Aguillon (the French Prime Minister), the Duke de Lausun, and Count Guignes are here. This morning his majesty has been to Weovil to see the brewhouse; he has held his levee at the governor's house, and if the rain subsides, will go round the walls on foot to view the fortifications; he does not return to London till to-morrow evening.

"The king, while he viewed the dockyard of Portsmouth on Thursday morning, declared he never spent two such happy days in his life as Tuesday and Wednesday. He was so struck with the beautiful appearance of the Isle of Wight, that he asked one of the admirals present at the review of the invalids on Thursday morning, if he could not go round it that day? On receiving for answer, 'that it would be impossible if he dined on board the *Barfleur*,' he replied, he would take his dinner in his pocket sooner than not see the whole coast of so fertile an island."

J. M.

**LONGEVITY: MRS. LENFESTY.**—On referring to "N. & Q." (4<sup>th</sup> S. vii. 358), an account will be found of two centenarians, aunt and niece, of the same name. It may not be uninteresting to those who feel a curiosity on the subject of longevity to know that the latter of the two, Mrs. Lenfesty, *née* De Beaucamp, died at four o'clock P.M. Thursday, Dec. 14, 1871. She was born on November 29, 1770; and had, consequently, reached the advanced age of one hundred and one years and fifteen days. On her last birthday she was in perfect health, and in possession of all her faculties. The proximate cause of her death seems to have been the extreme cold which prevailed about the beginning of December.

EDGAR MAC CULLOCH.

Guernsey.

**A REMARKABLE CENTENARIAN.**—At p. 224 of his recently published *Recollections of past Life*, Sir Henry Holland says, in talking of Sir George Lewis's views on longevity, "I have myself since seen a person, still living, who numbers 106 years

well attested by documentary proofs." It would be interesting if the facts of this remarkable case, vouched for by so high an authority, were published in "N. & Q." and properly authenticated.

W. S. P.

[We have reason to know that this is the case of the so-called *Captain Lahrbusch*. Sir Henry Holland has obviously never seen the exposure of this case in *The Standard* of April 11, 1870. See also "N. & Q." 4<sup>th</sup> S. viii. 367.]

**MARTIN GUERRE, OR ARNAULD DU THIL.**—I think this French case is stranger than that mentioned by MR. KING (4<sup>th</sup> S. viii. 515), and is to be seen in the *Variétés historiques et littéraires*, par Édouard Fournier, tome viii. Paris, 1857. (Vide *Histoire admirable d'un faux et supposé Mari, advenue en Languedoc l'an 1560*. J. MACDONALD.

**NEW YEAR'S EVE CUSTOM.**—At Chichester, shortly before midnight on New Year's Eve, a band of musicians assembles in the South Street to perform religious music, and as the clock strikes twelve the musicians playing loyal airs, and a long following of the citizens, march three times in procession round the City Cross, the younger folk often dancing to the livelier tunes.

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

### Queries.

#### EBONY PORTRAIT OF LOUIS XVI.

I have in my possession a piece of ebony about two inches high. It is shaped somewhat like an urn, and has been apparently turned in a lathe. On holding it to the light and looking *along it*, a profile is seen which is said to be a correct likeness of Louis XVI. It was given me by the late Dean of Limerick, whose father, the celebrated preacher, Dean Kirwan, brought it from France, where he had been educated at St. Omers for the Roman Catholic church. It was said that during the "Terror," after the murder of the king, the royalists had these made, and carried them about them. The republican party could not tell what they were, and they served as a symbol of recognition to the friends of royalty. Are many of these things known to be in existence at present? I never saw but this one.

Dean Kirwan, who was of an old Galway family, one of the "Tribes," on his return from France became a clergyman of the Protestant church, and was celebrated as a preacher, particularly of charity sermons. His eloquence was so irresistible that persons who went to hear him, leaving their purses at home, were seen to place their watches, rings, &c., on the plate when the collection was being taken. There is a portrait of him, life-size I think, in the hall of the Royal Dublin Society. It was painted by Hamilton at the expense of the governors of St. Peter's Orphan-

age, Dublin. He is represented preaching. His figure and those of the orphans behind him were paid for by the governors. The audience are all portraits also; each gentleman and lady paid for their own, with the wretched taste of the day. The picture represents an imaginary building, and the preacher was represented standing on some steps in an attitude borrowed from "Paul preaching at Athens." Some of the "unco guid," however, objected to this as being too like a priest preaching from the steps of an altar, so the artist was obliged to paint a sort of pulpit, or rather circular tub, round the lower part of the figure, which is still further ornamented by a cloth partly white, partly red, thrown over it. It is said the dean was much annoyed by the "improvement," and used to say he "looked like a man begging some one to take him out of a tub." When last I saw this picture it had been a good deal injured, apparently by persons who drove the handles of their brooms through it when sweeping. Now, as the figures are all portraits of the gentry and nobility who resided in Dublin in its palmiest days when it was a metropolis, it is disgraceful that such a picture, even though a work of no great artistic merit, should be allowed to go to destruction. I do not know if there is a "key" to the portraits existing; but there are persons still living who could furnish one, no doubt. The family of the dean, some of whom must exist in either the first or second generation, should see to this, if the Royal Dublin Society do not care to preserve a national monument committed to their charge.

CYWRM.

Porth-yr-Aur, Carnarvon.

THOMAS BIRD.—In the collection of books, &c. belonging to the late Sir C. Young, offered for sale by Messrs. Sotheby & Co., Dec. 18, there was a manuscript by "The late famous antiquarie, Tho. Bird, Esquier," comprising three treatises of Nobilitie, Knighthood, and Gentlemen, two of which have been published. Can any of your readers give me any information respecting him—the date and place of his birth and death, and any other particulars?

B.

[There is another copy of this manuscript in the Lansdowne collection, No. 866, which formerly belonged to Mr. Le Neve, at whose auction it was bought by Nicholas Harding, Esq. There are also four other copies among Dr. Rawlinson's MSS. in the Bodleian. About one half of it has been printed in the following work: *The Magazine of Honour; or a Treatise of the Severall Degrees of the Nobility of this Kingdome, with their Rights and Priviledges*, &c. Collected by Master Bird. London, 1642, 8vo. Watt, Lowndes, and others attribute this work to William Bird, but the Lansdowne MS. states it to be "By the famous antiquarie Thomas Bird, Esquire." In 1657 it was reprinted with the name of Sir John Doddridge, and entitled *Honours Pedigree*. He was probably a member of the Bird family of Littlebury in Essex.]

JACOB BOSANQUET.—Will any one inform me if there is any London directory extant giving the house of residence in London of Jacob Bosanquet, Turkey merchant, and the dates of birth or christening of his children, 1748 to 1766? The house of business was probably in Southwark.

L. C. M.

BRASS KNOCKERS.—Can any one tell me the origin of the term "brass knockers" for *rechauffé* dishes? It has been in use for some time.

EDWARD ROWDON.

St. Stephen's Club.

BARON BUNSEN.—Sir William Hamilton, Bart., was created by the University of Leyden, in or about the year 1840, a Doctor of Divinity—

"And the professor ever after jocularly maintained that he was perhaps the only layman in Europe that could pretend to the title of Reverend."—*Memoir*, by Joh. Veitch, p. 264.

Was not his contemporary the late C. C. J. Bunsen, who was also a layman, a Doctor of Divinity?

K. P. D. E.

DR. FOWKE.—I some time since inquired where an account could be found of the murder, in Cork, of a Dr. Fowke (? 1689), the grandfather of Joseph Fowke of the East India Company's service. W. B. (4th S. iv. 574) obligingly stated that a brief account of Dr. Fowke would be found in *Original Letters*, edited by Rebecca Warner of Beech Cottage, near Bath, 1817. I have but recently had access to this work, and find in it some account of Joseph Fowke and of Dr. Johnson's correspondence with him, and with his son Francis, but no mention of Dr. Fowke. Will you, therefore, permit me to renew my query? and to state that any particulars relating to Joseph Fowke's parentage, or to the family of Fowke in any of its branches, will at all times be thankfully received, if addressed to

F. R. FOWKE,

Science and Art Department,  
South Kensington.

GALILEO.—In Mrs. Gordon's interesting *Life of Sir David Brewster* (p. 281) I find the inscription on the house of Galileo at Arcetri given thus:—

"Qui ove abitò Galileo  
Novi solegno pregarsti, aller  
Potenza del genio la maestà  
di Ferdinando II. dei Medici."

What is the true reading of the second line? As it stands above, there is not an Italian word in it; nor can I guess what is intended, except that the last word doubtless should be "alla."

W. P. P.

GIBSON FAMILY.—Requested, information concerning the family, pedigree, armorial bearings, &c., of Ann Gastine, who was the first wife of Edmund Gibson, rector of Bishop's Stortford, Herts, who died in 1798. He was the grandson



of Edmund Gibson, Bishop of London about 1730. She was an heiress, and came of a family which was formerly a foreign one. Also concerning the family of the wife of the above-mentioned Edmund Gibson, Lord Bishop of London—a Miss Jones, a coheiress. Also the name of the mother of the said Bishop Gibson, and any particulars of the family of Gibson prior to the year 1700.\*

J. C. D.

AN ENGLISH IDIOM.—Has any one explained how the verb "to help," in addition to its original meaning of *to assist*, has the contradictory meaning of *to prevent*, as "I could not help letting the plate fall"?

TYRO.

Philadelphia.

FESCH FAMILY.—Wanted, the arms of the family of Fesch, or of Cardinal Fesch, or of his brother Colonel Fesch.

ALPHA.

FEMALES WITH WIGS.—When travelling in Austrian Poland I noticed that the generality of the young women had all their hair shaven close, and wore wigs. I was given to understand that they did this to escape some disease of the hair which is common in that country. Can any of your readers tell me if such is the case, and what is the name and specialité of the disease?

ALBERT BANKES.

1, Hare Court, Inner Temple.

KNARR: WRYDE.—Can any one give me the meaning and derivation of *Knarr* and *Wryde*? They are applied to districts or water-courses in the Isle of Ely. Wryde is a small station between Wisbech and Peterborough.

GYRVI.

"THE LADIES' LIBRARY."—There was printed at London "for Jacob Tonson, at Shakespear's Head over against Catherine Street in the Strand, 1714," a work in three volumes, small 8vo, called *The Ladies' Library*, "written by a Lady, and published by Mr. Steele." Is it known who the lady was?

Prefixed to each volume is a beautiful frontispiece. The first has a lady perusing a large folio volume; she is seated on a chair, leaning her head on one hand, whilst the other is holding the lower part of the huge tome she is devouring; cards, books, and two Cupids playing on the ground. The first dedication is to the Countess of Burlington. May this not be a portrait of her ladyship?

The second volume is dedicated to Mrs. Bovey, the perverse widow of Sir Roger de Coverley, and the frontispiece is supposed to be her portrait. She is sitting at a table, a skull beside her; at an open door behind, three of her suitors stand watching her.

[\* Some notices of Bishop Gibson's family will be found in "N. & Q." 2nd S. vi. 28; ix. 163, 418; 4th S. i. 49; vii. 76.—ED.]

The third volume, dedicated to his wife, upon whose virtues Steele dwells with delight. The frontispiece represents a lady *en deshabbille* sitting in her bed-chamber with her children, one of whom she is in the act of caressing. Behind is a servant holding a baby. Can this be intended for a representation of Steele's lady and her family?

The copy before me is in old red morocco, thick paper, with the autograph of Eliza Steele, and looks very much as if it had been either a presentation one or the writer's own copy.

As the book itself is one of considerable merit, it would be desirable to ascertain who the author really was. Can the "lady" be as unreal a personage as the fabulous Lady Macbeth of Shakespeare? From the excellence of the language, the valuable and instructive advice given, and the judicious observations it contains, Steele might easily be taken for author, instead of publisher. If written by a lady, may his wife not have been the authoress, and her husband the reviser of the text? Or may not the Eliza Steele, whose name is written in a bold but neat female hand on the fly-leaf of each volume of the thick paper and beautifully bound copy previously referred to, have been the "veiled lady" whose literary labours Steele thought so highly of as to be induced, as editor, to give them to the world?

Who Eliza Steele was the writer has been unable to ascertain, but the existence of such an individual is established by the autographs referred to.

J. M.

NAPOLEON AT ELBA.—Lord Brougham, in his *Autobiography* (vol. ii. chap. xi. pp. 111, 112), says:—

"The allied sovereigns would have better secured their captive if they had sent him anywhere rather than to Elba, for that island combined qualities unusually favourable to intrigue or evasion. Close to Italy, at that time hating the tyranny of her old masters; easy of communication with France through Italy and Switzerland; too far from the coast of France to be easily watched, but too near to make a landing there improbable or even difficult; and accordingly, in less than twelve months—namely, on the 1st of March, 1815—Napoleon did land at Cannes in Provence, not far from where I am now writing; so that if the world had been searched to find the residence the most dangerous to France, the most far-seeing men would have fixed upon Elba."

Should we not conclude that this expression, "the most far-seeing men," was a slip of the pen for "the least far-seeing men"? His lordship evidently meant that the position of Elba was so obviously dangerous to France, that persons endowed with the least foresight would have perceived it.

BAR-POINT.

Philadelphia.

NELSON'S PUNCTUALITY.—I have heard it said that Lord Nelson made a practice of being a



quarter of an hour in advance of any appointment, and that to this he ascribed many of his victories. Has it any foundation in reality? M. D.

POEMS.—I shall be obliged to any one who can tell me where to find either of these three poems:

1. A clever semi-translation of "*Beatus ille qui procul negotiis*," of which I only remember the first verse:—

"Happy the man from busy hum,  
Ut prisca gens mortalium,  
Who whistles his oxen o'er the lea,  
Solutus omni fenere."

2. A version of "If I had a donkey what wouldn't go," adapted to the drawing-room. I think it was by Thackeray, and it began:—

"Had I an ass averse to speed."

3. A punning Latin poem on "*nihil*," of which I recollect one line—

"*Durius est saxo nihil; est preciosius auro.*"

H. N. ELLACOMBE.

Bitton Vicarage, Gloucestershire.

QUOTATIONS WANTED.—Reference wanted to—

"She was all my fond wishes could ask,  
She was all the kind gods could impart,  
She was nature's most beautiful task,  
The despair and the envy of art."

B. NICHOLSON.

"My thoughts are racked in striving not to think."

RICHARD RABSON, B.A.

"The gay to-morrow of the mind  
That never comes."

J. R. T.

New York.

SIR WALTER SCOTT.—

"Yonder is the heart of Scotland [Edinburgh]; and each throb which she gives is felt from the edge of Solway to Duncan's Bay Head."

So says Scott in the *The Abbot*. Can any of the readers of "N. & Q." inform me whether this is the original of this much hackneyed expression, or whether there is an earlier instance of it?

H. W.

Worcester.

SCOTTISH IRON MONEY.—In the *Registrum Monasterii de Passelet* (printed for the Maitland Club, 1832) is a charter granted by Walterus Hose de Cragyn to this monastery of the kirk of Cragyn, and a carucate of land besides—part of the lands of Cragyn in Kyle, Ayrshire, now called Craigie. The charter is undated; but, considering the attesting witnesses, must have been granted prior (some years possibly) to 1177. At this time the granter's brother, John Hose, was parson of Cragyn kirk, and enjoyed a life interest in it and the carucate; and regarding him, who must have been a party-consenter to the grant, is this clause:—

"In recognitione vero hujus elemosine, predictus Johannes dabit annuatim prefatis monachis tres nummatus ferri: Hiis testibus," etc.

Will, then, any of your numismatic or other correspondents kindly say in what sense "*tres nummatus ferri*" ought here to be regarded? Whether as three pennies of iron, or as iron of the value of three pennies. Or, supposing neither to be the proper interpretation, what that is? We would likewise inquire, whether there is evidence other than inferential of an iron currency having prevailed in Scotland during the twelfth or any preceding century? Also how, or on what ground iron, and not some coin or other commodity, should have been made the medium of this payment in recognition? ESPEDARE.

THE SIZE OF A BOOK.—As to describing a book, your correspondent OLPHAR HAMST being so able a bibliographer, I hope he will give your readers more information, and therefore ask him, or any other reader, to explain *how* the size of a book is to be known so as to describe it that the reader shall know the size by the description? Some folios are the same size as some quartos. How can you describe an 8vo from a 16mo of a sheet twice the size, or any size. How is a 12mo to be known and described, and how is it folded? Then again it would be very instructive to the unenlightened to be informed what is the meaning of the word so often used—"edition"? The critical meaning is not wanted, but what is to be understood as conveyed to the unlearned or the public by the use of the word as applied to one book or many. So that the object your correspondent has in view may be obtained by the description having a definite meaning, and words be always used by bibliographers in one sense.

X. Y. Z.

CLAWS OF SHELL-FISH.—Is it true or untrue that the claws of shell-fish grow again after being broken off? I have always understood that they do grow again, but to my surprise I read in Cassell's *Technical Educator*, ii. 362, the following passage in a biographical sketch of De Reaumur:

"Reaumur was the first who dissipated the old popular error, that when crawfish, crabs, or lobsters lost a claw nature produced another in its stead."

I still do not feel convinced, and should be glad to hear something on this matter from any of your readers who are well acquainted with natural history.

JONATHAN BOUCHIER.

SUSSEX QUERIES: THE DEVIL'S NUTTING DAY. When a boy, and living in East Sussex, I remember that on a particular day in the autumn no one would go out nutting, or indeed, if possible, pass along the lanes of the village, fearing to meet his Satanic majesty. I have frequently, in different parts of Sussex in late years, mentioned this; but the devil's nutting day now seems to be entirely forgotten. Last week, however, a Sussex rector told me he remembered that a schoolmaster always went nutting on September 21, St.

Matthew's Day; and he had some idea it might be connected with the query I ask—If any of your readers know of this old superstition?

H. W. D.

"SWORE BY NO BUGS."—Was this a common expression *temp. Elizabeth*? I find it in Gosson's *School of Abuse* (1579), where, speaking of Caligula and his horse, he says, "and swore by no bugs, that hee would make him a consul."

C. B. T.

TUMULI.—In a large field facing Mary Place, Stockbridge, Edinburgh, there are two tumuli, the more westerly of which is conspicuous. What do these commemorate? They are not natural elevations, and one of them is so large as to attract the notice of any one walking along the road to Craighleith. S.

DUKE OF WELLINGTON.—Can any of your readers kindly direct me to any old paper or periodical which contains the Duke of Wellington's correspondence with Sir John Burgoyne on the defence of England in 1847? E. A. H.

[The Duke's Letter to Sir John Burgoyne was published in the *Morning Chronicle* of January 4, 1848.]

### Replies.

RICHARD HARRISON BLACK, LL.D. (AND JAMES BLACK.)

(4th S. viii. 397, 468.)

In 1825-6 I was a member of the committee of the London Mechanics' Institute. We had recently taken possession of the premises in Southampton Buildings; and among the classes opened to the members there were a French class—at the head of which was James Black—and, I think, a Latin class, which was taught by Dr. Black, the brother of James. Of the French class I speak positively; as, although a pretty good French scholar already, I joined it *pour encourager les autres*, and I have now before me a copy of the book which I used in the class:—

"The Paidophilean System of Education, applied to the French Language, by J. Black." 2 vols. Longman, 1824.

At the end of the second volume are four pages of advertisement headed —

"The following Works, connected with Education, have been lately published by R. Harrison Black, LL.D.:—

"The Student's Manual, being an Etymological and Explanatory Vocabulary of Words derived from the Greek."

"A Sequel to the Student's Manual, being an Etymological and Explanatory Vocabulary of Words derived from the Latin."

"The Parent's Latin Grammar. To which is prefixed an Original Essay on the Formation of Latin Verbs, by J. B. Gilchrist, LL.D."

"A Companion to the Parent's Latin Grammar," and "The Pharmaceutical Guide." Second Edition."

In confirmation of OLPHAR HAMST's opinion that the last on the list was Dr. Black's first work, I may mention that his brother says, in the preface to the *Paidophilean System*, when speaking of what he calls "the system of teaching practised by Mr. Hamilton, at present so much vaunted in the newspapers":—

"The *Pharmaceutical Guide* and the *Parent's Latin Grammar* were published long before Mr. Hamilton's arrival in this country."

From 1824 to 1827 inclusive I saw a good deal of the Blacks. I was then a banker's clerk, and in 1825 it occurred to me that an institution somewhat similar to the "Mechanics" was much wanted for the class to which I belonged. Accordingly I applied to Mr. Grote, and my idea being warmly approved by him, I communicated with the Blacks and Dr. Gilchrist (a vice-president of the Mechanics' Institute) on the subject. The former then resided or had chambers in Dorset Street, Salisbury Square, where were held the early meetings of the promoters of the "City of London Library and Scientific Institution," which was established on June 3, 1825, and of which I was the recognised founder, my subscription-card being always numbered "1." Of this institution the two Blacks were elected vice-presidents on February 27, 1826; and I find, from a prospectus dated July 15, 1826, that among the courses of lectures which "have been delivered to the members" was one "On Language, by Mr. James Black;" as also, that "an extended course of instruction in the French language has been given" by him. That Dr. Black taught Latin at the Mechanics' Institute, I have said, I believe; but, although I possess a copy of his *Parent's Latin Grammar*, I do not think he taught it at the City of London Institution, or that he took any very active part in the affairs there. I find, indeed, that at the election of officers which took place on March 5, 1827, both the Blacks ceased to be vice-presidents of the institution; and so also ceased all knowledge on my part of Dr. Black and his brother James, except that, many years afterwards, I found, for a considerable period, a James Black, Esq., of Brighton, among the subscribers to my *Courrier de l'Europe*.

JOSEPH THOMAS.

6, The Green, Stratford, E.

STERNHOLD AND HOPKINS.

(4th S. viii. 373, 466.)

I think there is now no doubt but that William Kethe, who is known to have composed versions of a number of the Psalms, was the author. I have, with the assistance of a friend, collated the following editions of Sternhold and Hopkins, and annex particulars of the initials, prefixed to the

"Old Hundredth" in the different editions:—1565, W. Ke.; 1583, no initials; 1595, W. Ke.; 1611, J. H.; 1615, no initials; 1623, 1624, 1629, 1630, all J. H.; 1625, 1626, 1633, no initials; 1633, Scotch edition, W. K.; 1638, 1639, 1646, 1649, 1661, J. H.

The whole subject, however, is gone into very elaborately by the Rev. Neil Livingston in his—

"Scottish Metrical Psalter of A.D. 1635. Reprinted in full from the original Work. The additional matter and various Readings found in the edition of 1665, &c., being appended, and the whole illustrated by Dissertations, Notes, and Facsimiles." Glasgow, 1864.

Mr. Livingston gives very satisfactory reasons for his opinion that Kethe was the author, and says that one edition of 1631, and the complete Scottish one of 1664, ascribe it to Kethe. Kethe was one of the exiles at Geneva in 1556; and in my copy of a very rare book by Goodman, *How Superior Powers ought to be obeyed*, published in 1558, there occurs a poetical address to the reader by Kethe, and consisting of nineteen stanzas of four lines each. The popular impression has been that John Hopkins was the author of this version; and this, no doubt, has arisen from the fact that to the later editions his initials "J. H." have been appended—no amount of authority, however, attaches to this fact. The earliest editions assign it to Kethe, and we know that afterwards the initials were attached by the printers, and often erroneously, for there are variations in nearly all the editions. I may observe that, in the *Censura Literaria*, Kethe is distinctly stated to be the author.

As regards the proper tune to which this psalm was composed, I must refer your correspondent to Mr. Livingston's folio volume. The tune there given is written on a staff of five lines, and the notes are square-shaped and open. G. W. N.

Alderley Edge.

In reply to MR. COLLETT's question, whether any of your readers can verify the statement that in many of the older copies of this version of the Psalms, the initials of J. Hopkins are not to be found attached to the "Old Hundredth," I may state that, in an edition of the—

"Book of Common Order; or Knox's Liturgy, printed in the year 1587; containing the 150 Psalms of David in Meter for the use of the Kirk of Scotland,"—

and which is now lying before me, the initials placed at the commencement of the "Old Hundredth Psalm" are "W. Ke.," viz. William Kethe. Mr. David Laing, one of the best authorities on the subject, gives the authorship, or rather translator of this psalm, to Kethe and not to Hopkins. The edition of the Psalms mentioned above is printed at London by Thomas Vantrollier, dwelling in the Black Friars, 1587. J. A. B.

## HOMER AND HIS TRANSLATORS.

(4th S. viii. 102, 173, 536.)

You have now had several learned notes contributed on this subject. The first one, that of BIBLIOTHECAR. CHETHAM., was extremely interesting, but it left the point as to which way the bottle was passed among the ancients quite uncertain. The learned friend of B. CHETHAM. in his postscript says, "using the right hand it is easier to pass any object to the left than in the contrary direction," and considers that Homer meant to describe Vulcan as holding the great cup in his right hand moving *leftward*, so waiting on the company. This I imagine to be altogether a misconception. First of all I take it as a thing almost certain that in the best arranged triclinia the right-hand couch or wing faced the east, and that where the arrangement of the house rendered this inconvenient, it was still in theory or fiction supposed to look eastward. "The right," "the good-omened," and "the east" are almost synonymous.

Zeus δὲ σφι Κρονίδης ἐνδὲξια σήματα φαίνων.

*Il. ix. 236.*

"Gave prosperous signs from the right hand," i. e. ab oriente, says Dammius.

Again, *Il. ii. 353*:—

Ἀστράπτων ἐπιδέξῃ, ἐναίσια σήματα φαίνων.

which Cowper translates "by his right hand thunders," or his lightning in the east. Ab oriente.

At the word ἐπιδέξιος Dammius says—

"In quâ dextra triclinii magni parte stabat et ô κρατήρ ex quo vinum ministrabatur: quod boni omnis erat, ingredientibus eis ἀνδρῶνα ἐν δεξιῇ κείσθαι τὸν κρατήρα."

Hence the position of the mixing-bowl was on the right of the triclinium. Liddell and Scott (v. κρατήρ) say it stood upon a tripod in the great hall on the left of the entrance, and refer to *Od. xxii. 341*:—

Ἦτοι ὁ φόρμιγγα γλαφυρὴν κατέθηκε χαμῶζε

Μεσσηγὺς κρητῆρος ἰδὲ θρόνου ἀργυροῦλου.

"He placed on the ground the hollowed cithern Midway between the bowl and silver-nailed throne."

The ground is now cleared for explaining the whole difficulty. Take first *Iliad*, i. 597. Vulcan pours out ἐνδὲξια from his own left toward his right hand, beginning with the guest seated most to the east, and who was consequently placed nearest to the κρατήρ, which stood on that guest's right hand; and so he, Vulcan, went round the table or dais, *southward*, as the sun travels, until he reached the deity seated westernmost, and if instead of speaking of Vulcan you speak of the direction in which the wine came to each of the gods seated as Vulcan moved from left to right,



so the cup must visit them from right to left. Again, *Od.* xxi. 141—

“Companions arise, everyone in turn

From left to right, as the wine pouter pours out wine.”

If Antinous had said merely ἐπιδέξια, the suitor seated on the west or left-hand side would have moved first; but he immediately adds, “as the cup-bearer moves.” On the above passage in the *Iliad* the scholiast says—ἐνδέξια ἀντὶ τοῦ, ἀπὸ τῶν δεξιῶν μερῶν ἀρχόμενος. On the passage from the *Odyssey* he says—εἰσιόντων εἰς τὸν ἀνδρῶνα ἐν δεξιᾷ κείσθαι τὸν κρατῆρα. From these two passages I infer that the scholiast, like most commentators, did a great deal more to confuse the text than to clear up any real difficulties.

When Toland says that the aboriginal Italians worshipped turning to the right hand, i. e. from west to east, he exactly reverses the truth. The east was called the right hand, and the Roman augur began his rites facing the east, and consequently, following the sun, he moved from left to right like the cup-bearer, as a servant serving his gods, and the left hand of the augur “was amongst the Romans reputed the right in augury,” that is to say, it was turned to the east, or to the right. I doubt if the Gauls or any other people ever turned to the left, contrary to the Roman custom, though Pliny affirms it. One thing is certain for all wine-drinkers, that the true course of the bottle runs with the course of the great god Apollo, the grape-maker, from right to left, southing, or westering, as we sit at modern tables passing the wine for ourselves, or with our clumsy lacqueys pouring it over our shoulders. But ἐπιδέξια, from left to right, if our attendants stood in the centre of the tables, as in the old triclinia, serving us, or as the Roman augur waited on the gods, from left to right.

C. A. W.

Mayfair.

That there is an entire difference of opinion among scholars as to the way in which the words ἐνδέξια, ἐπιδέξια, are to be translated, may be shown by a comparison between the article in Smith's *Dictionary of Greek and Roman Antiquities*, s. v. “Symposium,” and Liddell & Scott's *Lexicon*, s. v. ἐπιδέξιος. The former authority states that “the cups were always carried round from right to left (ἐπὶ δεξιᾷ), and the same order was observed in the conversation, and in everything that took place.” The latter gives ἐπιδέξια as = “right about, from left to right, towards the right.” And this would seem necessarily to be the primitive signification. But the words “towards the right” are in themselves ambiguous, and may be interpreted in accordance with the apparent motion of the sun or not, the meaning being decided by the point in the circle of drinkers whence the cup starts. It is needless to remark on the vagueness of our common expression “from right to left,” as

applied to any circular motion. In ordinary speech the words “during the upper half of the revolution” must always be considered as understood. Everyone must have felt the need of some more exact expression when instructing a little child in which direction to turn a key or a handle.

If you say to a grown-up person, “Turn the key to the left,” it is always understood at once that the upper part (the nobler part) of the key is to be turned in that direction; but the child, to whom custom has not yet explained this purely arbitrary elliptical form, is invariably perplexed in its first essays.

So in heraldry the bend sinister springs from the sinister side of the nobler portion of the shield, though there is nothing inherent in its description to prevent its coming down towards the sinister base.

Similar illustrations are to be found in mechanics. A right-handed thread is one which is drawn on a rod placed horizontally from the left downwards towards the right; and such a thread will cause the screw to enter its work when turned “the way of the sun.” That both ways of circulating the cup were in vogue appears evident from a passage in Athenæus (l. xi. c. 10). I quote from Yonge's version:—

“And we may add to all this, that different cities have peculiar fashions of drinking and pledging one another; as Critias mentions, in his *Constitution of the Lacedæmonians*, where he says, ‘The Chian and the Thasian drink out of large cups, passing them on towards the right hand; and the Athenian also passes the wine towards the right, but drinks out of small cups. But the Thessalian uses large cups, pledging whoever he pleases without reference to where he may be; but among the Lacedæmonians, every one drinks out of his own cup, and a slave acting as cup-bearer fills up again the cup when each has drained it.’”

And Anaxandrides also mentions the fashion of passing the cup round towards the right hand in his *Countrymen*, speaking as follows:—

A. In what way are you now prepared to drink?  
Tell me I pray.

B. In what way are we now  
Prepared to drink? Why any way you please.

A. Shall we then now, my father, tell the guests  
To push the wine to the right?

B. What, to the right?  
That would be just as though this were a funeral.”

J. ELIOT HODGKIN.

West Derby, Liverpool.

COKESEY: THROCKMORTON, ETC.

(4<sup>th</sup> S. viii. 73, *passim*, 538.)

I merely wish to correct an error in my last note. I should have said “Lord Thomas Berkeley of Coberley.” I may, however, take the opportunity of farther explaining that this baron's wife Joan



succeeded as sole heiress to her father, Geoffrey le Archer, of Stoke Archer, Cleve, (Houcestershire).

Lettice, wife of Robert le Archer, had some generations before paid four marks for having her dowry near Cleve. This Lettice I take to be "*Selida filia et hæc. Rogeri de Hulehall,*" and wife of "Robertus Archer (or le Archer) de Tanworth, in com. Warr." I believe that the descent from Robert to Geoffrey le Archer is pretty clear. And I understand that the dowry of Lettice is now called Stoke Orchard, a corruption of Stoke Archer.

If my memory does not deceive me, Banks mentions the Berkeley-Archer alliance.

Although Joan was the father's heiress, I have little doubt that there were many veritable cousins on the father's side scattered about the county, and in humble life. The fashion of pretending that the greatest line of a family is the last, is being exploded; and moreover is very stupid, as the perpetuation of a family in various spheres of life is honoured by the doctrine of "selection," and is a good sign of its original healthiness. And this reminds me that, apart from the legal proofs of descent, what has been said of the Cokesys' vitality is probably true, although not capable of proof.

Sr.

The readers of "N. & Q." must by this time be getting heartily tired of the discussion between Sr. and myself; and as I feel sure that no new facts will be elicited by continuing the controversy, I think Sr. and I had better "agree to differ."

I propose, in this my last communication on the subject, to notice as briefly as possible his two last letters at pp. 445 and 538.

In the first-named letter he regrets that I should "so often" misunderstand him. He never (he says) expressed a high opinion of Berry's *Encyclopædia*, nor did he attribute to Cooksey the coat of Greville.

I never said he did; and if he will refer to my note at p. 333, he will perceive (I should think) that the latter portion of it was in reply to another correspondent, as BOREAS (p. 538) has already pointed out. So have I disposed of one "misunderstanding." What are the others?

I certainly understood him to say very plainly, very clearly, and very distinctly, at p. 246, that he had seen many pedigrees of Throckmorton, and in none of them was any match with Olney named;\* and in equally plain language he conveyed his belief that such a person as William Bosom never existed.

Now, he says he was "not ignorant of Bosom"! And I suppose he also knew that there was a place called Olney in Buckinghamshire as well as in Warwickshire.

I gave Sr. credit for having some authority for his statement at p. 333, that "both charges belong to the Throckmorton family"; but I can only infer from his remarks at p. 538 that such statement rests upon no solid foundation.

I have adduced some evidence in support of every one of my assertions. Sr. relies only on Dugdale's "dictum" (which, it would appear, is the Latin for "engraving"), and (to use his own language), "misled by partial resemblances and coincidences," he insists that, because Archer bore three arrows, and Throckmorton quartered three arrows, therefore Throckmorton quartered Archer.

Why, I might just as well say that Throckmorton quartered Hales (for the Warwickshire family of that name also bore three arrows), and call upon Sr. to prove a negative!

"I imputed to Dugdale (says Sr.) a doubt as to such a right" (i. e. to quarter Archer). So he did; but what possible grounds had he for such an "imputation"? Where, I ask, does Dugdale anywhere even *hint* such a doubt? I am sorry that I cannot tell Sr. to what family the coat of "a chevron between three arrows" belongs; but if he will refer to Nash's *Worcestershire* (i. 452) he will find that such a coat is impaled by Olney at Fladbury; only Nash (I hope Sr. will forgive him) is so obtuse as to call it "a chevron between three bolts."

As the coat was impaled by Olney, I would suggest a reference to the Olney pedigree in Lipscomb's *Bucks*. This would probably enable Sr. to answer his own query.

Permit me to say, in conclusion, that if Sr. would favour the readers of "N. & Q." with a correct blazon of the usual achievement of Throckmorton (as at Coughton and elsewhere), and name and account for every quartering, he would be doing good service, for it presents some difficulties; but I am sure I should be occupying the valuable space of "N. & Q." to no good or useful purpose, were I to prolong this discussion by furnishing him (as he asks me) with "more information tending to show that Throckmorton did not quarter Archer."

II. S. G.

P.S. I should perhaps mention, with reference to Sr.'s charge against me of misunderstanding him, that my note at p. 333 was really two separate and distinct articles: the latter portion, which has reference solely to the Cooksey question, having been (to the best of my recollection) written and forwarded to "N. & Q." on a different day.

\* The only pedigree I have seen in which the match with Olney is not named is that in Dugdale's *Warwickshire*.

## \* SNATCHES OF OLD TUNES.

(4<sup>th</sup> S. viii. 350, 457.)

The Irish laudation of Castle Hyde referred to by E. L. S. is, I believe, unpublished. It formed the model for Milliken's famous "Groves of Blarney," a few lines of which E. L. S. quotes.

The original was written by a weaver named Barrett about 1790, and has been repeated as follows (from memory) a few months since by a peasant girl who lives on the green banks of the Blackwater, where Castle Hyde stands:—

- "As I roved out one summer morning  
Down the banks of Blackwater's side,  
To view the groves and meadows charming,  
And the pleasant gardens of Castle Hyde.
- "'Tis there you'd hear the thrushes warbling,  
The dove and partridge I now descried,  
The lambkins sporting every morning—  
All to adorn sweet Castle Hyde.
- "It's here you'd see the roses blooming,  
With sweet carnations all in their pride—  
'Tis their vocation with grace and beauty  
To deck the gardens of Castle Hyde.
- "The great improvements they would amaze you:  
The trees are drooping with fruit of all kind,  
The bees perfuming the fields with music  
That yield more beauty to Castle Hyde.
- "There are fine walks in those pleasant gardens,  
And seats most charming in shady bowers,  
And a gladiator both bold and daring  
Stands night and morning to watch the flowers.
- "The richest groves throughout the kingdom,  
And fine plantations you would see there;  
There is no valley throughout the nation  
With it for beauty can compare.
- "There's a church for service in this fine station,  
Where nobles often in coaches ride  
To view the groves and meadows charming  
That front the gardens of Castle Hyde.
- "The buck and doe, the fox and eagle,  
There skip and play by the river's side;  
The trout and salmon play at backgammon  
In the clear streams of Castle Hyde.
- "There are fine horses and stall-fed oxes,  
A den for foxes to play and hide;  
Fine mares for breeding, with foreign sheep in  
Snowy fleeces on every side.
- "The wholesome air of this habitation  
Would recreate your heart with pride;  
There is no valley throughout the nation  
For beauty equal to Castle Hyde.
- "If noble princes from foreign places  
Should chance to sail to the Irish shore,  
'Tis in this valley they would be feasted,  
As heroes often were before.
- "There's a lofty mill in this fine harbour,  
Built by our noble Colonel Hyde,  
Where servants and special tradesmen  
By their kind master are employed.
- "He buys good corn from every farmer,  
The Dublin markets he has supplied.  
Oh! long may he live! brave, noble Arthur.  
The chief commander of Castle Hyde.

"I've roved from Blarney to Castle Barnard,  
From Thomastown to sweet Doneraile;  
From Kilshannock, that joins Rathcormack,  
Besides Killarney and Abbeyfale;

"The rapid Boyne and the flowing Nore,  
The river Shannon and the pleasant Bride;  
But in all my ranging and serenading,  
I saw none equal to Castle Hyde.

"God bless the Colonel, likewise the Major,  
For they are an ancient grand family;  
They are kind and civil to all their neighbours,  
And they bear the sway of the country.

"Long life and peace to these noble heroes,  
And may they daily in coaches ride;  
For there's not a statesman throughout the nation  
Can be compared with brave Arthur Hyde."

HENRY BARRY HYDE, JUNR.

1, Belsize Park Gardens.

PUBLIC TEACHERS (4<sup>th</sup> S. viii. 413, 556; ix. 42.)  
In my remarks on the first correction of Boswell I ought to have mentioned that the date [of 1758] is evidently a slip of Croker's pen, as is proved by a subsequent note on the very page where MR. THORNBURY found the letter to Lucy Porter. In this note Croker distinctly states that Lady Day, 1759, was the date on which Johnson "broke up his establishment in Gough Square, where he had resided for ten years, and retired to chambers in Staple Inn" (*Boswell's Johnson*, ed. 1860, p. 118, note 4 and text). CHITTELDRÖG.

BLUE SPEEDWELL (4<sup>th</sup> S. viii. 549.)—A German relative was with us when I opened "N. & Q." for Dec. 30, 1871; he says that *Mannertreu* is the proper name for a little blue flower which from his description must be *Veronica chamædrys*, in England known as blue speedwell, or bird's eye. THUS.

OLD ENIGMATICAL PUZZLE (3<sup>rd</sup> S. ix. 78, 182, 267, 334.)—The explanations of these conceits, of which A. A.'s list forms only a small part, are given in—

"The Old Lady and her Niece, the Fair Incognita, detected and brought to Justice. In which are laid open the many strange expedients, sly artifices, and various uncommon and ridiculous disguises they made use to conceal themselves. To which is prefix'd a serious attempt to vindicate their innocence, and apologize for their odd humours. London, 1752." 8vo, pp. 31.

As the solutions only, without the original questions, are here given, I suppose the latter appeared in a previous pamphlet. W. C. B.

POPULATION OF LONDON IN 1666 (4<sup>th</sup> S. viii. 549.)—This very often debated question, that of the probable population of London about the time of the Fire of 1666, has been raised again in your pages. Those familiar with the subject are aware that the only approximation of any value which can be arrived at is that afforded by the number of deaths in the bills of mortality, with

an estimate of the probable percentage of deaths to the whole number of living. But I will mention to you another piece of evidence, which I find relied on in a curious book entitled *The Happy Future State of England*, 1688 (anonymous). The writer says that the total number returned in "the bishop's survey for the province of Canterbury (in 1676) of all persuasions of religion above the age of sixteen in the whole diocese of London," was 286,347. "Doubling this number for those under the age of sixteen" makes 572,094; add, for the survey, metropolitan parishes in the diocese of Winchester, about 80,000 in his opinion; deduct for rural parishes and peculiars. The calculation is but a rough one; but on the whole it supports the common conjectural result (530,000 in 1685, according to King, cited by Macaulay). My chief object in writing to you is, however, to ascertain, through your correspondents, particulars of "the bishop's survey" here quoted, and whether it is of value as a statistical authority.

JEAN LE TROUVEUR.

GEN. JOHN DESBOROUGH (4<sup>th</sup> S. viii. 527.)—Mr. Cole has given some little account of the Desboroughs which may be of service to J. D. (See Add. MS. 5810, fol. 72.) An inscription from a tomb in Elsworth church is given in this MS., viz.—

"Here lyeth the Body of Samuel Disbrow, Esquire, late Lord of this Manour, aged 75. He dyed the 30 of December, in the year of our Lord 1690."

He was Keeper of the Seals, or Chancellor, of Scotland, during the usurpation, and brother to Major-General Desborough. He was Lord of the Cinque Ports, and married Oliver Cromwell's sister. Anthony Wood calls this John "a yeoman and a great lubberly clown." The wife of Samuel Desborough was named "Rose," ob. March 4, 1698. Dr. Lunne married a descendant of Gen. Desborough, and lived at Hackney.

W. WINTERS.

Waltham Abbey.

J. D. will find a full and interesting account of the Disbrowes of Eltisley in Mark Noble's *Cromwell Memoirs*, second edit. vol. ii. pp. 274-99.

G. M. T.

REV. JOHN BRYAN, 1661 (4<sup>th</sup> S. viii. 526.)—CLERICUS will find an account of him in the *Worthies of Warwickshire*, recently published by the Rev. T. Leigh Colville, in which are many particulars of his three sons and himself.

T. E. WINNINGTON.

WATER AS A TURNSPIT (4<sup>th</sup> S. viii. 528.)—Wollarshill is the seat of Mr. Hanford Flood, the present high sheriff of Worcestershire. He married the heiress of the Hanford family, who since 1536 have resided there. The spit, turned by a stream of water from Bredon Hill, remained

till recently, and has been superseded by modern improvements. I have not heard of a similar application elsewhere.

T. E. WINNINGTON.

I have seen this in one of the hotels at Matlock, Derbyshire. A natural spring of water falling on a wheel turned the spit. The machinery was of course kept carefully oiled.

W. J. BERNHARD SMITH.

Temple.

When the Duke of Norfolk's house at "The Farm" in the suburbs of Sheffield was rebuilt about forty years ago, I noticed the insertion of a copper water-wheel about three feet in diameter inside the chimney breast, with connecting gear for turning the spit. It was erected by Mr. Shaw of Worksop, well known as a bell-hanger throughout and beyond the "dukeries." He was a most ingenious man, and appeared to me to watch and direct the interior arrangements of a new building as if the accommodation of his bells ought to be the main consideration of the architect.

J. H.

"LEAVE ME NOT" (4<sup>th</sup> S. viii. 528.)—These lines are in Shelley's *Adonais*, stanza 25. Your correspondent slightly misquotes them. They are as follows:—

"Leave me not wild and drear and comfortless,  
As silent lightning leaves the starless night."

JON. BOUCHIER.

DR. YOUNG'S STEP-DAUGHTER (4<sup>th</sup> S. viii. 484.) I enclose an exact transcript from that part of a Lee pedigree relating to Dr. Edward Young, which may serve to supplement the information afforded by W. E. The pedigree in question was formally attested as true by Robert Lee, fourth Earl of Litchfield, on June 6, 1774, in the presence of Isaac Heard, Lancaster.

FREDERICK GEORGE LEE, D.C.L.

Elizabeth [Lee], = Edward Young, D.D., rector of died about ..... buried at Welwyn, January 29, 1731, [qv. 1741?]	= Edward Young, D.D., rector of Welwyn, in co. Hertford, author of the <i>Universal Passion</i> and many other curious works. Married May 27, 1731; ob. April 5, 1765. Will in last volume of his works.
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Frederick Young, Esq., = Elizabeth Thornton Keysham, only son, of Welwyn Hertford. Born June 1732; baptized at the New Church, Strand.	dau. of Giles Thornton, H. of Stagenhoe Cottam; married October 5, 1765, at St. Paul's, Walden, co. Herts.
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Elizabeth, only child, born Oct. 18, 1767.

"THE BEGGAR'S DAUGHTER OF BEDNALL GREEN" (4<sup>th</sup> S. viii. 516.)—Your correspondent ALICE THACHER, who writes with reference to a single stanza quoted in Gilfillan's edition of *The Percy Reliques*, from an apparently unknown version of this ballad, may be interested by my men-



tioning the following circumstance. Many years ago I possessed, but it has long since been lost, a fine mezzotint engraving, large folio size, called the "Blind Beggar of Bednall Green"; but so long a period has elapsed, that both the name of the painter and engraver have faded away from my recollection. On the margin underneath were inscribed those pretty lines which she has quoted, but no more. Until my attention was drawn by her to the mention of them as part of a ballad, I had imagined that they had been composed for, and inscribed underneath it, merely as an illustration of the subject of the engraving.

JOHN PICKFORD, M.A.

Hungate Street, Pickering.

**POCKET-HANDKERCHIEFS** (4th S. viii. 514.)—The following note might be added to those quoted. The famous Connaught chieftainess Grana-Uile, or Grace O'Mally, after defying Queen Elizabeth for a while, found it expedient to proceed to London to make her peace with that sovereign. In the *Anthologia Hibernica* for July, 1793, it is stated that—

"The queen, surrounded by her ladies, received her in great state. Grana was introduced in the dress of her country: a long mantle covered her head and body; her hair was gathered on her crown, and fastened with a bodkin; her breast was bare, and she had a yellow bodice and petticoat. The court stared with surprise at so strange a figure; when one of the ladies perceived that Grana wanted a pocket-handkerchief, which was instantly handed to her. After she had used it, she threw it into the fire. Another was given her, and she was told by an interpreter that it was to be put in her pocket. Grana felt indignant at this intimation; and, applying it to her nose, threw it also into the fire, declaring that in her country they were much cleaner than to pocket what came from their nostrils."

Grana was the daughter of Owen O'Mally, and married, first, O'Flaherty, and secondly Sir Rickard Bourke, styled Mac William Eighter, who died in 1585. Mr. Wakeman notes, in his *Lough Erne* (Dublin, 1870), that Grana was a direct ancestress of the present Governor-General of India, Lord Mayo.

W. H. P.

**DEATH'S HEAD BUTTONS** (4th S. viii. 527.)—Referring to this query, was not the origin of the use of such buttons the same as that of rings, on which it was common to have such a "posy," from, it was thought, an affectation of piety? See J. Webster's *Northward Ho!* (Act IV. Sc. 1).

WILLIAM PHILLIPS.

169, Richmond Road, Hackney.

**ROBERT MORDEN** (4th S. viii. 538.)—I have noticed elsewhere that Morden's *County Maps* are given "no date." Perhaps it may be worth while to record in your pages that they belong to Dr. Gibson's edition of *Camden* (published 1695).

WALTHEROF.

**WISEMAN OF BARBADOES** (4th S. viii. 549.)—I can scarcely call the following a reply direct;

but the query in question gives me an opportunity of presenting to TREWARS a few names, from the much and undeservedly neglected historic local records of Barbadoes, which may possibly afford him clues. These names occur in the parish registers and wills, between 1640 and 1690:—

Headley, Saneroff, Atterbury, Cornish, Oates, Dangerfield, Hutchinson, Vane, Bouchier, Fauconbridge, Titus, Fleetwood, Ireton, Wade, [Sheldon, Vaughan, Tomlinson, Cullum, Baxter, May, Johnson, Gaunt, Bedloe, Coleman, Pole, Saxby, Syndercombe, Penderell, Pinkerton, Perrot, Matthews, also Mathew, Ayloffe, Prideaux, Taaffe, Hacker, Brewster, Kirke, Lisle, Ginkell, Sarsfield, Rooke, Byron, Michelbourne, Brewster, Vera, Dallas, Quentin, Quintayne, Rumbold, Venner, Shirley, Blake, Halkett, Straughan, Evelyn, Sydney, Spenser, Claypole, Walton, Tresee, Levelis, Rhodes, Malet, Breakspere, Hume, Cochrane, Walcot, Holmes, Thornhill, Turville, Ellison, &c.

I think it will be admitted that many of the above names are eminently suggestive. Tresee, Levelis, and Mathew or Matthews, would by their wills elucidate Cornish genealogy in the seventeenth century. Cornish, Oates, Dangerfield, and Walcot, might throw side-lights on celebrated conspiracies. But I need say no more. I have for many years been making efforts, but fruitlessly, to draw attention to these colonial records, and spent a great deal of time in compiling a volume connected with the subject; but such publishers as I have applied to, to bring it out, have evidently run away with the idea that nothing but rum, sugar, and molasses could come from such places, and that the public would be disgusted with a work on "Planters."

J. H. L. A.

**AN OLD SONG** (4th S. viii. 546.)—I remember hearing this song, at least one version of it, in childhood, and have no doubt of its being a genuine English ditty of the good old times. In the song I used to hear and sing, however, the culprit was not Charley, but Georgy. I regret that, never having heard or thought of this song for so many years, I can now recal only the merest fragment. Instead of steeds, my hero stole deer—much more likely. I give all I can remember:—

"O saddle me my milk-white steed,  
And bridle him so rarely,  
That I may ride with . . . and speed,  
To beg for the life of Georgy."

"He never robbed on the king's highway,  
Nor has he murdered any;  
But he stole sixteen of the king's fat deer,  
And sold them to bold Raleigh."

"I wish I was on yonder hill,  
Where of times I've been many;  
With sword and pistol by my side,  
I'd fight for the life of Georgy."

The rest has drifted down the dark stream of  
Lethe, I fear past dragging for.

F. O. H.



MONTALT BARONS (4th S. viii. 27, 93, 172, 230, 296, 374, 490.)—I cannot think with W. F. (2.) that the fact of the same person being called "De Monte Alto" and "Mowat" in two charters, separated only by a period of five years, is against my view of the derivation of the latter name. I conceive that it rather strengthens it; unless, indeed, we can believe that "De Montealto," or "Montealt" (which latter form I cannot find in Scottish record) became corrupted into Mowat in that short space of time. The great Northern-Scottish name of "Cheyne" generally appears in the form of "Le Chen" (Chien) even in Latin charters; but in some contemporary ones is Latinised into "Canis," showing that our charter-scribes varied their practice at times. I must still opine that there is a missing link between the Latinised name of "De Monte Alto" and the Scottish Mowat, and that that is probably Mont-haut or Monhaut, allied to the former in signification, and to the latter in spelling, merely dropping the letter *n*.

W. A. S. R. some time ago indicated some of the names which led me to form the opinion I have expressed on that of Mowat. Another and less well-known example is the Scottish name "Mushat" or "Muschet," which is known to be a corruption of "Montfichet," which again is found in the charters Latinised into "De Montefixo." A good many particulars, charters, &c., connected with the northern Mowats, are to be found in the four quarto volumes published by the Spalding Club of Aberdeen (now, alas! no more) on *The Antiquities of the Shires of Aberdeen and Banff*, to which, I may add, an index is attached.

C. E. D.

ORPHANAGE (4th S. viii. 518; ix. 47) is a very incorrect expression for an orphan-home. Fancy a "girlage" for a girl's home. "Orphanry," like pheasantry, diary, aviary, is the proper word, though I believe it is in no dictionary. "Orphanotrophy" is enough to send one off in atrophy—a word fearful and amazing. "Orphanhood" is a good word, and expresses the state of being an orphan. That the root of the word is Greek, and the affix English, is, I think, immaterial, because the word "orphan" is so thoroughly Anglicised that we are never thinking of *ὀρφανός* when we use it.

ANON.

LETTICE KNOLLYS (4th S. viii. 480.)—The answer here given is not a correct one. Lettice Knollys was a cousin of Queen Elizabeth's, and a celebrated beauty at her court. She was the daughter of Sir Francis Knollys, and married three times,—first, Walter Devereux Viscount Hereford, created in 1572 Earl of Essex, by whom she had two sons, the elder being Robert Earl of Essex, the favourite of Queen Elizabeth, who was executed in 1601; secondly, in 1578, Robert

Dudley, Earl of Leicester, a marriage the queen never forgave; and thirdly, Sir Christopher Blount, who was executed in 1601 for participation in the rebellion of her son the Earl of Essex.

Lady Blount (more generally known as Lady Leicester) died on Christmas Day, 1634, at the age of ninety-four.

It is a curious coincidence that the Lettice Knollys mentioned on page 480 should also have had three husbands.

E. W. R.

PROVINCIAL GLOSSARY (4th S. *passim*; viii. 381, 441.)—Surely the reference to "Wayland Smith's Cave," at p. 442, should be to *Kemihworth*, not *Ivanhoe*.

J. S. UDAL.

EARLY RECOLLECTIONS (4th S. viii. *passim*).—In answer to T.'s request, I can say that I too can remember an incident which took place when I was two years and two months old, and another when four years old.

F. H.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*Letters from Lord Brougham to William Forsyth, Esq., Q.C., LL.D.*, late Fellow of Trinity College, Cambridge. (Not published.)

All who enjoyed the privilege of numbering the late Lord Brougham among their friends will be pleased with this little volume, in which Mr. Forsyth has printed a selection from the letters received by him from Lord Brougham during the last ten years of his life, and be especially gratified by the Introduction, in which the biographer of Cicero sketches the character of his distinguished correspondent. The letters are not very remarkable in themselves—for of course Mr. Forsyth has not printed the more confidential of them—but are very characteristic of the diversity of attainments, untiring activity of mind, and kindness of heart for which Lord Brougham was distinguished. Some fac-similes are given, and are not exaggerated specimens of the extraordinary hand which Lord Brougham ordinarily wrote. We had some familiarity with his usual "epistolary" handwriting, and venture to supply a few words which Mr. Forsyth has given up as hopelessly illegible. In a letter in which Lord Brougham has written "My only Cicero here is Ernesti," the words that follow are—"and he does not say a word about the Fragments. I would fain hear your thoughts on the subject, and [here two words illegible . . .] discussing their authenticity."

*Letters and Papers of John Shillingford, Mayor of Exeter, 1447-50.* Edited by Stuart A. Moore, Esq. (Printed for the Camden Society.)

This is the second of the New Series of Publications of the Camden Society, which the council, acting in our opinion with great judgment, commenced on the 1st of May last. The volume differs in character from any of its predecessors, and consists of a number of documents and letters which were rescued from imminent destruction by the editor when engaged in arranging the very valuable and voluminous collection of archives of the City of Exeter. They relate to suits between the Corporation and the Dean and Chapter, arising out of a matter of great consequence in those days, namely, the respective Jurisdictions of the Mayor and Corporation, and of the Church—a dispute which had grown up through a

long course of years, and which it is not doing much injustice to Shillingford to say he contrived to bring to an issue. Much curious light is thrown, in the course of the various articles, allegations, &c., on the municipal and capitular bodies, their respective condition, privileges, &c. But the most important part of the book is unquestionably that in which we have the letters of the zealous mayor, John Shillingford, written from London to inform his fellows of the progress of the suit. These letters are among the earliest specimens of English private correspondence that exist, and may fairly be considered as amongst the most remarkable. "The peculiarly minute manner," says the editor, "in which Shillingford describes all his proceedings, giving the *ipsissima verba* of his conversations, and noting all the small incidents of the interviews at which he was present, are sufficient alone to recommend them to students." We go further than Mr. Moore, and say, to recommend them to all intelligent readers. The book is indeed one well calculated to induce all, who take an interest in the "good old times," to join the Camden Society, for whose members alone it has been printed.

*Elementary Treatise on Natural Philosophy* by A. Privat-Deschanel, formerly Professor of Physics in the Lycée Louis-le-Grand, Inspector of the Academy of Paris. Translated and edited, with extensive Additions, by J. D. Everett, M.A., Professor of Natural Philosophy in the Queen's College, Belfast. In Four Parts. Part III. Electricity and Magnetism. Illustrated by 241 Engravings on Wood, and one coloured Plate. (Blackie and Son.)

We have already done justice to the importance of this Introduction to Natural Philosophy in our notice of the two preceding parts. We may, therefore, limit ourselves to pointing out the advantage which Professor Everett's translation has over his original, in consequence of his having so recast it as to introduce into it many of the results of Faraday's and Sir Wm. Thomson's researches in electricity and magnetism, which are still but imperfectly appreciated by French writers.

DEATH OF AFZELIUS.—Intelligence has only just reached this country of the death in September last, at the ripe age of eighty-six, of Arvid Augustus Afzelius, the learned Swedish Archæologist, known to many English readers by the Collection of Popular Songs, *Svenska Folkvisor*, in three volumes with the music, which he published in conjunction with Geyer; and by his Collection of Swedish Historical Legends, *Svenska Folkets Sagohäfder*, which he commenced as long since as 1839, and completed in 1870, the last part relating to Charles XII.—since which period genuine popular legends may be said to have ceased to exist.

THE LATE REV. WILLIAM SCOTT.—We regret to announce the death of this eminent and learned London clergyman. The Rev. William Scott, vicar of St. Olave, Jewry, died on Thursday the 11th. Mr. Scott was for upwards of twenty years—from 1839 to 1860—perpetual curate of Christ Church, Hoxton. He vacated this incumbency on being nominated by Lord Chancellor Campbell to the vicarage of St. Olave, Jewry. He was distinguished not only for zealous discharge of his clerical functions, but for numerous contributions to theological and general periodical literature. For many years he was the editor of the *Christian Remembrancer*, but he was perhaps even better known in recent years for his connection with one of our contemporaries. Mr. Scott, who was born in 1811, and graduated at Queen's College, Oxford, in 1835, was a moderate High Churchman.

UNDER the title of "Dramatists of the Restoration," Mr. Maidment and Mr. Logan propose to issue, for pri-

vate circulation only, in post 8vo, to range with Pickering's editions of Webster, Peele, Marlow, &c., a series of those Dramatists, for the most part writers of Comedy, who flourished after the extinction of the Commonwealth. There will be six volumes issued annually, at intervals of two months. The several plays will now be presented in an un mutilated form, and will be carefully collated with the earliest and the best editions. Biographical Notices and brief Notes will accompany the works of each author. The series will commence with the dramatic works of Sir William Davenant, whose excellence—known chiefly through the medium of a solitary play preserved in Dodsley's collection—is at the present date unrecognised, the cumbrous size of the volume containing his writings making it a sealed book to all but poetic and dramatic antiquaries. These will be followed by the works of John Crowne, the author of *Sir Courtly Nice*, and eventually by those of Killigrew, Shadwell, Charles Johnson, Wilson, Etherege, Centlivre, Wycherley, Sedley, Lacy, Congreve, Farquhar, and others, several of which have never before appeared in a collected form. The publishers are Messrs. Sotheran, Baer & Co.

It is proposed to place a stained window in Berkeley parish church in memory of Dr. Edward Jenner, the discoverer of vaccination, who was born at Berkeley, lived and died there, and was buried in the chancel of the parish church.

AMONG the Fellows elected into the Society of Antiquaries on Thursday week was Mr. Shirley Brooks. On the announcement of the ballot an old F.S.A. and friend of the new Fellow was heard to chuckle to himself Falstaff's exclamation: "Such Brooks are welcome to us."

IN accordance with an invitation, addressed through Dr. Schaff of New York by the committees appointed for the revision of the Old and New Testaments, several Professors of Biblical Literature in America have been formed into two companies for the purpose of co-operating with those engaged in this work at Westminster.

IT may interest some of the contributors to the Cowper memorial window in Berkhamstead Church to hear that the following lines, by the author of the *Afterglow*, have been inscribed on a marble tablet and affixed to the wall in the rectory gardens:—

"The shy perennial fountain here the ivy-tods among,  
Fit emblem of his modesty and pure undying song,  
With daily crystal draught refreshed our Poet's fragile youth  
Amid the precious opening buds of Genius, Grace, and Truth  
'Ere spectral wrath had clouded in despair the noble mind,  
Self-loathing yet so loving, still so boon to all mankind.  
Oh stranger! in your heart of hearts let tender reverence dwell,  
And love of loves revived to-day at Gentle Cowper's well."

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

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### Notes to Correspondents.

In our Notes on Books last week, Mr. Carlisle's Round the World and Captain White's Substantive Seniority Army List, should have been described as published by Henry S. King & Co.

R. W. H. N. (Dublin).—Be good enough to say where the account of Buddhist Htee may be seen, as we can only find room for the reference.

R. H. S. S. (S. K. M.).—Have you read the papers that appeared on Briot in 4th S. viii. 424; ix. 19? If not, perhaps you will be good enough to do so, and supplement them if necessary.

X. (Manchester).—Where will a letter find you?

H. E. WILKINSON (Penge).—The lines "Earth walks on earth like glittering gold," with variations, have done duty in Melrose Abbey and in several churchyards. They have been adapted from a quaint old poem, entitled Five Wounds of Christ, by William Billyngs, a poet of the fourteenth century, whose work was published at Manchester in 1814, 4to. "N. & Q." 3rd S. i. 389; ii. 55.

JUNI NEPOS.—All the heraldic dictionaries enlarge our description of the Cornish arms, as given at p. 562 of our last volume. The number of bezants may vary in the shields of the different Earls of Cornwall.

J. R. H. (Hyde Park Gate).—The word Syze on the title-page of one of the works of the Tincularian Doctor seems to be either a coined word or a misprint. In the collected edition of his works, 1712, the passage reads "being Essays of Divinity," &c. See "N. & Q." 3rd S. v. 359.

W. A. B. COOLIDGE (Exeter College).—Consult The Ethnology of the British Islands, by R. G. Latham, M.D., 1853. "N. & Q." 1st S. vii. 120, 135, 246.

H. T. ELLACOMBE.—The copy of your article reached us in an imperfect state—folio two was missing. Will you be good enough to supply us with the Habits of the Royal Heads on bells, and to repeat your kind offer?

ERRATUM.—4th ix. p. 38, col. i. line 10 from bottom, for "Vowel" read "Wood."

### NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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LONDON, SATURDAY, JANUARY 27, 1872.

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## Notes.

## ORIGIN OF TITCHBORNE.

The interest at present attaching to this name will, I presume, be sufficient apology for some remarks upon it. It is plainly of the topographical type. The fundamental principle of such names I take to be that they consist of a statement of certain natural landmarks by which the spot referred to might be recognised. The stream implied in Titchborne, properly Titchborne, flows from behind a ridge which would formerly be called a height. One of the dialectal forms of this word was "hitch," which, like "height" itself, properly highth from high-eth, was formed from the old third person singular of "high" treated as a verb. Although the letter *g* is now quiescent, "high" was in some dialects pronounced gutturally as "hig'h," traces of which are still to be met with. Thus Higham Ferrers is pronounced Hig-ham F., and in the Peak district we have Higger (higher) Tor, so called to distinguish it from Mam Tor. Taking then "high" as "hig," we should from "higgeth" get "hitch," just as what a man "diggeth" makes "ditch." "Hitch" often occurs in names of places. We have two Hitchams literally, and another slightly disguised in Heacham, not far from Sandringham. Hitchendon is the alternative name of Hughendon (Hoogh-ing-don). Again, Hitchin, Herts, readily occurs as another instance. If then the name

under review were Hitchborne, or, as the name of the stream is actually written, Itchenbourne, it would be perfectly natural and intelligible, meaning simply Hillbrook. But the initial letter of Titchborne is indicative of some foreign element, and has still to be accounted for. Now it was not unusual to designate localities by means of prepositions prefixed to certain landmarks adjacent. In this way "up," "to" and "at" were frequently employed. We find places called Uphill literally, and many more compounded with this name disguised as Apple, as in Appleton, otherwise Apperton near Harrow, Appleby and Appeldore, not forgetting Apeldoorn near Deventer, Belgium. Appen, near the latter, and our own Epping, may stand for Up-han (height), but more probably they represent "upping" as in Uppingham and Oppenheim. Under the head of the "ups" is, I conceive, to be placed the famous Trinobantes, so preposterously perverted into Troynovante, New Troy. I analyse it into Trinob-hant, that is, Treen-up-the-height, and so make it equivalent to Epping (upping) Forest, "treen" being the old plural of "tree." Further, we have names compounded with "to," as Tothele (Tothill), and Tothan (Tote-han) as in Tottenham. Lastly, we also find "at" similarly employed, as in Athelhamptone, Attlebridge, &c. In several instances, as if to guide us to the true origin and meaning of such names, we find the words expressed in full, as in the old names Harewe atte Hull, Havering atte Bower, and in the still used names Sutton at Hone (height), and Cliff at Hoo (height). In not a few instances, on the other hand, these prepositions coalesce with the nouns to which they are prefixed, so as to form one word with them, leaving no trace of themselves but their final letter, after the manner of other words. Thus "John a-noke" stands for "John atten (at an) oak" (Wright's *Chaucer*, Gloss. s. v. "Nale"), sterling for easterling, and Strother (*Reeve's Tale*) for Hant's-Rother (Heights'-marsh). In this way I hold that Tooting means At-hooghting, Tonbridge At-honebridge and, as will have been anticipated, Titchborne At-hitchborne. Synonymous with Titchborne, and almost parallel in form, is Tilbrook, Beds. W. B. R. L.

## LORD BROUGHAM AND LITERATURE.\*

It is impossible, on reading the *Memoirs* just published, not to be struck with the little Lord Brougham has to say about his performances in literature, by no means the least of his achievements. The last volume, comprising the period when he wrote most, has even less than the others. I have refrained from publishing my Bibliogram on Brougham till the publication of the *Memoirs*,

\* Continued from 4<sup>th</sup> S. viii. 523.

in the expectation that probably much of my ground would have been gone over: unfortunately Lord Brougham has scarcely touched upon it. In this his lordship has followed his predecessors, for if we take the autobiographies or memoirs or lives of literary men—men who have devoted their whole lives to literature—it is difficult, if not impossible, to mention a single one who has given a *catalogue raisonné* of his works. Take such lives as Lockhart's *Scott* or Boswell's *Johnson*. Can anything be more defective than the bibliography of either? Or again, Jerdan or Charles Knight, or John Bannim, or worse than any, John Galt. All these works being most interesting, but from a bibliographical point of view most miserable.

I want information as to authors, &c. of the following pamphlets. The first is signed "Anglicus," and is entitled—

(7.) A letter to H. B., Esq., M.P. for the County of York, on the present state of English representation. Lond. Ridgway, 1830.

(8.) The expediency of a property-tax considered in relation to the objections of Earl Grey and Lord Brougham. Lond. F. C. Westley, 165, Strand, 1831. (Anon.)

The following has been attributed to Lord Brougham. See *Blackwood's Mag.* for August, 1831, for a most virulently abusive article; also *Edin. Rev.* liii.:—

(9.) Friendly advice, most respectfully submitted to the House of Lords, on the Reform Bill. 3rd edit. Lond. Ridgway, 1831.

This anonymous pamphlet elicited another, entitled—

Observations on a pamphlet falsely attributed to a great person, &c. Lond. J. Murray, 1831. (Also anonymous.)

(10.) Jury trial in Scotland, improved by being extended. A letter to the Lord Chancellor, by a member of the Scottish Bar. Edin., Laing & Forbes, 1832. (Pseud.)

The following pamphlet is signed "Junius" at the end:—

(11.) A letter to, &c. on the subject of the Magistracy of England, &c. Lond., &c., for the author, &c. Cawthorn, 1832.

I have somewhere seen the following (No. 12) attributed to Archbishop Whately, but of course a reference to his life by his daughter does not enlighten one, as the bibliography in that is just as bad as in most works of the kind:—

(12.) A letter to, &c., containing observations on the Measure of Reform now under consideration of Parliament; in so far as it respects the executive government of this Country. Lond., Ridgway, 1832. (Anon.)

(13.) Selections from the Speeches, &c., with a brief Memoir of his Lordship's Life. Lond., Ridgway, 1832. (Anon.)

The advertisement is dated from Cambridge. I should like to have had a list of works dedi-

cated to Lord Brougham. The only one I know is—

(14.) The Village poor house. By a country curate. [in verse.] Lond. 1832—

the dedication to which mentions Lord Brougham as "first in talents, first in honour, and first in the opinion of his contemporaries."

OLPHAR HAMST.

## CHAUCER RESTORED.—No. II.

### "THE COURT OF LOVE."

1. It is alleged that the *Court of Love* was not written by Chaucer. Let the intelligent reader compare the following parallels:—

1.

"The blossoms fresh of Tullius' garden *sote*,  
Poems of Virgil taken here no root."

*Court of Love.*

"When that April with his show'res *sote*,  
The drought of March hath pierced to the root."

*Prologue C. T.*

Identical in rhyme and metre.

2.

"Of false Eneas, and the waimenting."

*Court of Love.*

"That ever heard such waimenting."

"The great clamour and the waimenting."

*Knight's Tale.*

3.

"They were arrayed, and did their sacrifice  
Unto the god and goddess in their guise."

*Court of Love.*

"The hornes full of mead, as was the guise  
There lacked nought to do their sacrifice."

*Knight's Tale.*

4.

"And pleasantly with heartes obeisance,  
So must they lowly do their observance."

*Court of Love.*

"Doth so his ceremonies and obeisance,  
And keepeth in semblant all his observance."

*Squire's Tale.*

"And did also his other observances."

*Trilus and C.*

5.

"Why sleepe ye? it is no nightertale."  
"To matins went the lusty nightingale."  
"He might not sleep in all the nightertale."

*Court of Love.*

"So hot he loved that by nightertale  
He slept no more than doth the nightingale."

*Prologue C. T.*

6.

"She smote me through the very heart as *blive*  
And Venus yet I thank I am alive."

*Court of Love.*

"They were full glad to excusea them full *blive*  
Of thing, the which they never a-guilt [in] the  
live[s]."

*Prolog. Wife of Bath.*

"Bet[ter] than Virgil, while he was on live  
Or Pant[e] also. Now let us ride[n] *blive*."

*Friar's Tale.*

7.

"These words said, she caught me by the lappe[t]."  
*Court of Love.*

"And Troilus he brought in by the lappe[t]."  
*Troilus and C.*

8.

"My goddess bright, my fortune and my ure."  
*Court of Love.*

"On his fortune and on ure also."  
*Complaint of the Black Knight.*

2. It seems to me that the ring of the metal sounds alike through all these passages: but, farther, there is in the *Court of Love* a palpable allusion to the *Complaint to Pity*—viz. in stanza 100, commencing—

"A shrine surmounting all in stones rich,  
 Of which the force was pleasure to mine eye  
 With diamond or sapphire, never like  
 I have none seen, ne wrought so wonderly."

"a tender creature  
 Is shrined there, and PITY is her name."

This plainly refers to the "Death of Pity," and would be written subsequently to the *Complaint*. Who but the author of the latter would dare thus to refer to another's work?

If so be we have no MS. authority for ascribing the *Court of Love*\* to Chaucer, the want of it is the mere proof of a negative. There being no rival claimant in the field, I hope that my countrymen will unanimously book the claim for Chaucer, if only to clear his fame from a possible charge of the grossest plagiarism. A. HALL.

Will you allow me to say, before MR. HALL goes any further with his "Chaucer Restored," that neither he nor any one else may assume from any statement of mine that "The Court of Love," "The Black Knight," "Chaucer's Dream," "The Cuckoo and Nightingale," are "admittedly contemporaneous" with Chaucer's youth—that is, 1358-65 A. D.? Any one who, considering the present state of knowledge of Early English, admits the "Yle of Ladies" or "Chaucer's Dream," especially to be of the date of 1358-65, only proclaims thereby that he ought to enter himself at King's College School for a course of Early English.

"The Cuckoo and the Nightingale" is evidently by an inferior hand to Chaucer's, no doubt that of some admirer and successor of his, who starts his poem by quoting two of his master's lines in the "Knights Tale," ll. 1785-6—

"The god of love, ah! benedicite,  
 How myghty and how grete a lordé is he!"

just as one of Tennyson's admirers might write a

\* Those inclined to investigate the matter further will find the whole question, as regards the *Court of Love*, very ably argued by Mr. Waring in *The Academy* for November, 1870.

poem, after his death, on the theme of two of his teacher's lines. Echoes of Chaucer will be found in many poems written after his time, as in the "Flour and the Leaf." F. J. FURNIVALL.

#### USAGES AT A DUMFRIESSHIRE FUNERAL A HUNDRED YEARS AGO.

MR. ATKINSON (4th S. vii. 298), describing the customs at funerals in Cleveland, reminds me of a statement which I found in the MS. notes of the late Mr. W. F. Hunter Arundell of Barjarg Tower, to which I have already referred (4th S. vii. 491) in regard to the customs at funerals in Dumfriesshire some hundred years ago. It is pleasant to know that such scenes, as must have sometimes occurred on such solemn occasions, have long been a matter of the past, and are unknown in the present times. The services of wine and spirits at funerals have been put down, I believe, in every parish in the South of Scotland; not so much owing to the prevalence of the principles of total abstinence, as because it was felt by the respectable classes of the community that such expenses were an unfair and improper tax on the poor, at a time when they were least able to bear it. The attempt to discontinue such services, it was known, could only be successful if the example were set by the higher classes, and in no instance did they refuse to join in the praiseworthy object. The following is the paper to which I refer:—

"13th July, 1775. Copy of the expenses of Lairdholme's funeral paid by Edw. Irving of Wiseby:—

	£	s.	d.
2 doz. Lisbon . . . . .	1	16	0
1½ doz. Port . . . . .	1	0	0
1½ doz. Port . . . . .	1	0	0
1 doz. Tenerife . . . . .	0	18	0
1 doz. Malaga . . . . .	0	18	0
20 pints of Rum at 3/6 . . . . .	3	10	0
Cash . . . . .	0	1	0
1 lb. Souchonno . . . . .	0	7	0
1 lb. Bohea . . . . .	0	3	4
15 lb. lump sugar . . . . .	0	10	0
12 doz. pipes . . . . .	0	2	0
1 lb. small twist . . . . .	0	1	6
2 lb. common twist . . . . .	0	2	8
1 lb. snuff . . . . .	0	1	4
2 screws . . . . .	0	2	4
4 flint glasses 2½, 2 single . . . . .	0	2	6
	£11	9	8

I may add, that the property of Lairdholme is in the parish of Tundergarth, in Annandale, and belonged one hundred years ago to a branch of the great Border family of Johnstones.

C. T. RAMAGE.

LETTERS OF JUNIUS. — May I hope that the Lord Chief Justice of England, before he sums up in *The Academy*, will look at a brochure of my

deceased friend Mr. Jelinger Symons, which to my mind conclusively shows that William Burke was Junius? **MAKROCHEIR.**

"**DAME EUROPA**" AND "**BATTLE OF DORKING.**" In making up my Annual Catalogue of Books published in 1871, I am desirous to include the titles of all the pamphlets and brochures springing from the *Dame Europa* tract and the *Battle of Dorking* article. Perhaps some of your subscribers can help one for the benefit of the "coming man." I have about forty titles of the former, and twelve of the latter.

EDITOR OF "THE PUBLISHER'S CIRCULAR."  
188, Fleet Street, London.

[ Replies to be forwarded direct ].

**A PROPOS DE BOTTES.**—The following note is evidence of the march of civilization; at all events there is something fresh on foot in Southern Europe, doubtless to the intense disgust of the lovers of the picturesque. In his Report on the Trade and Commerce of Geneva, Consul Brown remarks upon the curious feature in the leather trade, in the fall of ox-hides as compared to cow-hides, consequent upon the cessation of the demand for the heavy leather which was so extensively used in the Levant, Greece, and Southern Italy for buskins, the semi-barbarous natives having continued until quite recently to use bits of tough leather roughly sewn to fit their feet; whereas, as they are becoming more civilized, they are taking to shoes of the ordinary European type. (See *Consular Reports*, No. 2, 1871.)

**PHILIP S. KING.**

34, Parliament Street.

**MURAL DECORATIONS.**—In the fine old church of Kirkby Malhamdale, in Craven, are two mural paintings—for they do not deserve the name of "decorations." One is a skeleton, with the legend, "Remember Death"; the other is Time, with scythe, hour-glass, &c., and the legend, "Make use of Time." The church has had many a good coat of whitewash; but the above figures have always been spared, which is more than can be said for General Lambert's monument in the same church.

**STEPHEN JACKSON.**

The Flatts, Malham Moor.

**CHINESE MONUMENTAL INSCRIPTIONS.**—As the subject of epitaphs has for some time been popular, perhaps a literal translation of one on a tomb at Kowloon, S. China, may be interesting from its being a type of the Chinese style. The present is a plain record of facts, and does not tax the credulity of the friends of the deceased. The translation was made by an interpreter at Hong Kong, and I cannot therefore explain, here and there, an obscure allusion:—

"Monument of the old gentleman Hoo Quong Sang, who lived in the present Tsing Dynasty, and was buried on the 22nd day of the 4th month, in the 18th year of

*Kuhing*,\* in this flourishing piece of ground called Ngou Lokling, situate on the [geometrical or local?] character Ting-Tse, facing Kap-ut. In the 28th year of Tow-Kwong, the proprietor of this land declined in fortune and destiny [?], for a portion of it was encroached on by some farmers."

*Verbes.*

"It [?] resembled the beard of the Dragon, and yet, notwithstanding the tomb having been duly repaired, the posterity of the deceased has failed" [in prosperity?]

Again—

"This piece of ground has been compared to a green crab ejecting water. It was of the best description, but these farmers maliciously damaged it."

"\* \* \* Erected by Hoo Tin Cheong, grandson of the deceased."

On the usual adjoining structure, shaped like an arm-chair, is a tablet with this inscription:—

"The Spiritual Seat of the Hoo Family."

**SP.**

**SINGULAR REQUEST.**—The following cutting from the *Evening Standard* of Jan. 2, 1872, will interest many readers of "N. & Q." How many records of old customs would, but for its existence, have been for ever lost to us, who can tell? And to its pages we turn to find anything, from "pre-destination to sea-silk," and with the feeling that we shall not be disappointed:—

"Yesterday afternoon a sermon was preached in the parish church of St. Magnus-the-Martyr, London Bridge, by the Rev. A. J. McCaul, M.A., the rector, in conformity with the will of Mr. Henry Cloker, a late member of the Grocers' Company. The will is dated 1573, and contains some singular clauses; one of which is that the master, the wardens, and court of assistants of the Coopers' Company shall attend divine service and a sermon preached on New Year's-day in the afternoon for ever. The property consists of two small estates, the proceeds of which are divided amongst the clergyman and the officers of the company, and for other purposes. One of the most singular points in the will is that, in the event of the Coopers' Company failing to carry out the various bequests without showing sufficient reason, the property shall be forfeited to the Grocers' Company. At the conclusion of the sermon the clerk to the Coopers' Company read the will, after which the curiously antiquated proceedings terminated."

**JOHN PICKFORD, M.A.**

Hungate Street, Pickering.

**OTTAVA RIMA.**—It has been asserted in some recent reviews of the works of J. H. Frere (Whistlecraft Brothers), that Mr. F. was the introducer amongst the English of the Italian *ottava rima*. This is not correct. Fairfax's *Tasso*, Harrington's *Orlando*, Fanshawe's *Lusiad*, are all in the stanza; and numerous other examples might be quoted.

**N.**

**AN APT QUOTATION.**—At a recent meeting in Liverpool, one of the speakers, complimenting the chairman, the Earl of Derby, quoted the words from *Marmion*, "On, Stanley, on!"

\* The date of the above is June 15, 1814. An Emperor of China receives another name after death.



Many years ago, at a public breakfast or dinner in the same town, where the Bishop of Chester (Sumner) and the late Earl of Derby, then Lord Stanley, were present, the Rev. Hugh McNeile, now Dean of Ripon, still more felicitously, and in his case with undoubted originality, exclaimed; in the course of his speech, turning first to the Bishop and then to Lord Stanley, "Charge, Chester, charge! on, Stanley, on!"

Those who have ever heard Doctor McNeile speak in public will appreciate the exquisite grace and point with which the quotation was delivered.

J. W. W.

Winchester.

ABERNETHY'S "HEAVENLY TREATISE," 1626.—Upon the title-page of *A Christian's Heavenly Treatise containing Physic for the Soul*, written by Abernethy, Bishop of Caithness, and published in London, 1626, small quarto, there is written "Liber Joannis Bettison, Pretium 2<sup>d</sup> 4<sup>d</sup>, 29<sup>th</sup> Marche, 1626." As this is evidently the price of the volume at the period it was given to the world, the notandum is not without value as contemporary evidence of the price of a volume of upwards of four hundred pages at that date.

The bishop's production has prefixed many commendatory verses in Latin and English. Of the former there is one by "Patricius Sandæus," Principal of the Edinburgh University at the time; and of the latter, a poem by no less a person than Sir William Alexander, subsequently known as Viscount of Canada and Earl of Stirling, a celebrated statesman, but who is now best known for his *Recreations with the Muses*—a work in which will be found many beautiful lines. Some of the passages in his monarchic tragedies are truly admirable.

Abernethy was one of the bishops deposed at the well-known Glasgow Assembly of 1630, of which a most amusing description will be found in the amusing volume of *Scottish Pasquils*, of which a second and enlarged edition was printed at Edinburgh, 1808; Paterson, 74, Princes Street.

The bishop's excellent work is thus referred to in the volume just mentioned:—

"Both soule and bodey Cathnes cures, then none but onlie he

Treu pastor and phisitian may only termed be."

This is complimentary enough, more especially as the other bishops are somewhat differently represented in the same poetical translation from the original Latin verses.

J. M.

"SPIT FOR LACK OF MATTER."—In *As You Like It*, Act IV. Sc. 1, Rosalind says—

"Nay, you were better speak first; and when you were gravelled for lack of matter, you might take occasion to kiss. Very good orators, when they are out, they will spit; and for lovers, lacking (God warn us!) matter, the cleanliest shift is to kiss."

Shakespeare here alludes to the following passage in the *Euphues* of Lyly:—

"Without doubt, Euphues, thou dost me great wrong, seeking a skar in a smooth skin, thinking to stop a vain wher none is opened, and to cast love in my teeth, which I have already spit out of my mouth, which I must needs think proceedeth rather for lacke of matter then any good meaning, els wouldest thou never harp on yat string which is burst in my hart, and yet ever sounding in thy ears."

W. L. RUSHTON.

"MOTHER GOOSE" AND HER MELODIES.—The story of William Tell's shooting the apple off his son's head has been recently denied, and it has even been stoutly affirmed that William Tell never existed. As some slight compensation for this loss, it is gratifying to know that "Mother Goose" was a real personage. This fact is learned from an elegant and expensive quarto edition of her "Melodies" published in New York in 1809, an edition embellished with admirable comic illustrations.

The family of Vergoos, Verdegoo, or Goose existed in Boston, Massachusetts. Thomas Field, a native of the parish of Whitechurch, Shropshire, England, married Elizabeth, the daughter of Isaac and Elizabeth Vergoos. Field, before coming to America, was a printer in Bristol. He gave offence to the mob by displaying a halter whilst a procession in honour of Dr. Sacheverell was passing his printing-office. For this he was compelled to leave Bristol, but after a short stay in London, ventured back to Bristol, where finding himself still unpopular, he concluded to come to America. He collected the nursery songs sung by his mother-in-law to his eldest child, and published them under the name of *Mother Goose's Melodies*. Her descendants are still in Boston.

UNEDA.

Philadelphia.

### Queries.

#### A PRINT QUERY.

I have long held an opinion opposed to that of the printsellers and collectors, that those very dark and often fine impressions of the early engravers, which just now fetch such high prices, are not always the early impressions. In particular I would mention Albert Dürer's "Temperance" or "Great Fortune," and more especially Lucas van Leyden's "Mahomet killing the monk Sergius." This beautiful print is dated 1508, and is certainly very fine in every way, and was executed when the artist was fourteen years old.

Now I have a peculiarly delicate impression of this, as perfect as the day it was printed. All the background is so light as almost to require a magnifying glass to see it perfectly, but still most crisp, and without any suspicion of wear of the

plate. Is not this just what we should expect of the print of a boy of fourteen, at a time when engraving was quite in its infancy? But, as a fact, the much darker and more brilliant impressions are generally considered the earliest and best.

Against this I have always held the probability of the lighter work being the original, done when the young artist had exquisite delicacy and taste, but less power; and the fact that in my copy at least the mark of the coast line is continued through part of the trunk of the great tree, which was not so in the darker and, as I think, the later impressions. This has been denied by connoisseurs, who have alleged that this continuation had at some time been put in carefully in pen and ink; but last week a somewhat dilapidated copy was sold at Sotheby's with the same mark through the great tree.

Would those of your subscribers who possess this fine print—either in a light state or in its richest—examine this particular point, and let us know their opinion about my theory?

I believe that in both these prints, and in fact several others, the respective artists retouched their weaker and more delicate plates in after life.

J. C. J.

#### ARISTOPHANES.—

"The possibility of producing an adequate translation of an entire play never would have entered into his (Mr. J. Hookham Frere's) mind, but from the example of his friend Mr. W. Hamilton, who had himself completed a translation of almost the whole of Aristophanes."—*Memoir of John Hookham Frere*, p. cclxiv. note 1, Works, vol. i. Pickering, 1872.

What is known of Mr. Hamilton's version beyond this? Where is it? What is it? Prose or verse? Q.

[The only published translations of William Richard Hamilton, Esq. F.R.S. (obit. July 11, 1859) known to us are the following: (1.) *Essay on the Birds of Aristophanes*, by J. W. Süvern, translated by W. R. Hamilton. Lond. 1835, 8vo. (2.) *Two Essays on the Clouds and on The Fipus of Aristophanes*, by J. W. Süvern, translated by W. R. Hamilton, Lond. 1836. Both published by John Murray of Albemarle Street.]

**ARTIFICIAL FLY FISHING.**—Charles Cotton, who was the first to systematise this art, died in 1687. Leaving out of the question the many "Complete Anglers," "Perfect Anglers," &c., who were the chief writers on fly-fishing after him, such as Bowlker (who wrote in 1746) and Bainbridge (in 1816), to Jesse, Sir H. Davy, and the numerous authors of late years? Also, where can I meet with an exhaustive catalogue of works on fishing? I know the *Bibliotheca Piscatoria* added to the *Piscatorial Reminiscences* published by Pickering in 1835.

PELAGIUS.

[Certainly the best catalogue is by our valued correspondent, MR. THOMAS WESTWOOD, entitled *A New*

*Bibliotheca Piscatoria; or, General Catalogue of Angling and Fishing Literature, with Bibliographical Notes and Data.* Lond.: The Field Office, 346, Strand, 1861.]

**BALLOT AT ROME.**—Was the ballot used in the introduction of Christianity into Rome, as is frequently asserted by reliable authority?

A. S. H.

**BISHOPS ETHELNOTH, STIGAND, AND ETHELMAR.**—Can any one inform me whether the three following bishops were related; and if so, how? I have in different books found each of them described as the son of the Ælderman or Earl of Cornwall:—Athelnoth, or Agelnot, Bishop of Canterbury, 1020; Stigand, Bishop of Elmham and Dunwich, 1034; of Winchester, 1047; and of Canterbury, 1052 [1043?]; and Ailmar, Ethelmar, or Egelmar, Bishop of Elmham, 1047.

J. A.

**BONAPARTE'S DICTUM.**—Can any kind reader give me the exact original, or tell me where to find it, of Napoleon's dictum that, "in war, the moral force is to the physical force as three to one," or some such proportion?

E. A. H.

**THE LORD BOQUEKI.**—My father taking me as a boy to Battle on a market day, I was presented by one of the farmers with an eighteen-penny-piece—the bank tokens then in general circulation—with the observation, "You look as neat and smart as my Lord Boqueki." And on various occasions in my early days I heard the expression as applied to anything new and fresh. The last time, some five or six years since, waiting at the Newhaven station, a farm labourer brought a portion of a plough to the station freshly painted with bright red and blue, when he was accosted with—"Well, I should think that is made for my Lord Boqueki, it do look so tarnation new." I asked him who his lordship was, and he told me: "All things that be vired (fired?) new we calls his, down in these parts."

Whence the origin of the application and name?—the spelling of which may be incorrect, but I have given it as pronounced. H. W. D.

**CARICATURE.**—I picked up an old engraving lately, and would be glad to know the meaning of it and the name of the person satirised. It is entitled "A Candidate!!! Generalissimo of the Janisaries." H.B. del' et sculpt. A very stout well-dressed gentleman, in the costume of a century ago, sits in an arm chair, with both his legs up to the knees in pails marked "Buttermilk"; his right hand grasps a flint musket with fixed bayonet, on which is impaled a cap of liberty, very much torn; his left hand rests on a book inscribed "P—e Accounts," under which is a scroll bearing "Report of the Committee," "Deep Peculation," "Clothing, &c.," "Arms, Accoutrements, &c." On the gentleman's forehead are

the initials "M. T."; his two watch chains have letters strung on them, making up the words "Knavery and Dishonour." A sheaf of muskets in one corner is labelled "For Muster day." Some bags of money are marked "For private use," "Plunder," &c. The wall at the back of the figure is adorned with a portrait entitled "Buckingham," also a *Hue and Cry*, in which the following words are legible: "Reward—Votes—Day Money—Robbery—In William Street—Murder—Lost." A bunch of tallies labelled "sure votes" hangs upon a nail. I have made the above description as accurate as I could in the hope that some part of it may give a clue to the name of the individual.

W. H. P.

**CROMWELL RELICS.**—Could your contributor DR. RIMBAULT kindly inform me where the relics of Oliver Cromwell, mentioned in "N. & Q." 4th S. viii. 550, are to be inspected? A relative has a portrait supposed to be that of the Protector, and I should be greatly gratified if I were enabled to verify the assertion.

E. J.

51, Nelson Square, S.E.

**"THE ENTOMBMENT,"** BY FEDERIGO BARROCCIO.—Among the pictures belonging to the Marquis of Westminster at the South Kensington Museum there is an Entombment ascribed to Federigo Barroccio. On the first screen on the left-hand side of the Dyce Collection there is also an Entombment ascribed to Federigo Barroccio. This latter is an engraving by Ægidius Sadeler (who died in 1629, seventeen years after Barroccio), but it is from an altogether different design and picture. Did Barroccio paint two of the same subjects, and with none but the most distant relationship? The question is interesting on several accounts, but specially so to me, because I have a picture on copper which agrees wholly with that engraved by Sadeler, except that the top of mine is square and that of the engraving semicircular. There is no doubt of the age of my little picture, which, if not an original of this valued master, represents an original which ought to be found.

B. H. COWPER.

**THE COUNCIL OF EPHESUS.**—It is remarkable that at this council the Nicene creed, as originally drawn up and published by the Council of Nice, was alone recited and appealed to as the sole standard of orthodoxy, the important alterations made in that creed both by omission and addition by the Second Œcumenical Council being thus entirely ignored. This is the more remarkable, because at the Council of Chalcedon both the Nicene and the Constantinopolitan creeds were recited, and both referred to as the joint standards of orthodoxy. The additions, too, made to the Nicene creed by the Council of Constantinople were confirmed. Can any of your correspondents explain this circumstance and account for it, or

throw any light upon it from the Fathers and Church historians?

G. D. W. O.

**CHARLES SANDOE GILBERT.**—Is there any record of the death of Mr. Gilbert, who wrote *An Historical Survey of the County of Cornwall*, 1817-20, 2 vols. royal 4to. The only notice recording his decease that I have been able to find is in the Rev. John Wallis's *Cornwall Register*, p. 312, where it says, in speaking of him: "He died I believe in London. The last time I saw him was in a small house at the end of the Strand church." Worth, in his *History of Devonport*, says he died in 1831, but gives no authority for the statement. By the kind permission of the incumbents of St. Mary-la-Strand and St. Clement Danes I have had the burial registers of these parishes searched without finding any entry. Mr. Gilbert's *History* is no doubt the best ever published about Cornwall. It is now a comparatively scarce book, and even when met with seldom possesses a complete set of the engravings.

GEORGE C. BOASE.

**HENRY INCH.**—What authority is there for stating that Henry Inch was the inventor and designer of the casemated galleries at Gibraltar? Mr. Inch was born at Ludgvan in Cornwall, and died in the year 1809.

GEORGE C. BOASE.

**"MARRIAGE WITH A DECEASED WIFE'S SISTER."** Will one of your numerous readers inform me where I shall find a full report of the debate which took place last session on the "Marriage with a deceased Wife's Sister" Bill, and the names of the various members who voted for and against the bill on the same being thrown out? Also, what works, if any, have been published on the subject, and where I should be able to obtain copies?

R. G.

[The Bill was read a second time in the House of Commons on February 15, the motion being carried by 125 to 41. The House went into Committee on March 8 (Ayes 149, Noes 84); again on the 9th (Ayes 183, Noes 98); and the Bill was read a third time on March 10. The Bill was read a second time in the House of Lords on March 27, and rejected by a majority of 26; the numbers for the rejection being 97 against 71 in favour of the Bill. The debates will be found in *The Times* of the days following on those on which they took place; but the list of members voting is sometimes unavoidably delayed until the second day after a division. The Marriage Law Amendment Society, 21, Parliament Street, Westminster, has we believe published some tracts in favour of Marriage with a Deceased Wife's Sister; and the Scriptural Argument against it will be found in the pamphlet by the late Rev. John Keble, published by Parker of the Strand. Other recent works on the Marriage with a Deceased Wife's Sister are by J. F. Denham, 1847; Dr. E. B. Pusey, 1849; Dr. J. A. Hessey, 1855, Rivingtons; and F. N. Rogers, 1855, Rivingtons.]

**MILITARY MEDALS.**—Will you or any of the numerous readers of "N. & Q." kindly inform me where I can see engravings or drawings of the following?—



1. Gold medal from the King of Prussia to "Mr. William Murphy, a private gentleman of the troop of Guards of his Majesty the King of Great Britain." April, 1721.

2. Gold medal from the Queen of Spain to each of the officers of the Irish Brigade "for their high sense of honour during the attack on the city of Fontarabia in 1792."

3. Gold medal to Subadar Ibrahim Cawn, 1st battalion, 3rd regiment, Bombay Infantry, "for his gallant and soldier-like attack of a pagoda near Carwar." Bombay, Aug. 1800.

4. Gold medal to Mustapha Beg, 1st battalion, 1st Native Infantry, "for giving the only intimation which was received of the projected mutiny at Vellore." Madras, Aug. 1806.

5. Gold medal from the Highland Society to Corporal Mackay, 71st regiment, "for his dignified disinterestedness towards General Bernier, whose life he saved at the battle of Vimiera in 1809."

6. Silver medals to Jemadar Shieck Hoosein, 2nd battalion, 6th regiment, Native Infantry; and sepoy Hurry Bhoj, 1st battalion, 7th regiment, Native Infantry, "for exemplary conduct at the battle of Gunnesh Candy." Bombay, Nov. 1817.

7. Silver medals to Corporal McLaughlan and four other soldiers of the 73rd regiment, "for display of heroism and generous feeling on march from Passera to Badulla during the Kandian war." Ceylon, 1818. J. W. FLEMING.

118, Marine Parade, Brighton.

NUMISMATIC.—Will any of your readers tell me whether I have been correctly informed that two coins or tokens which I have are an Irish halfpenny and farthing struck by Prince Charles Edward? The coins I mention are of copper, and bear on the obverse a profile turned to the right, with an inscription, "Voce Populi"; on the reverse a harp, with "Hibernia," and the date "1760" under the harp. What is the history of these coins?

F.  
Brighton.

[Pinkerton, in his *Essay on Medals* (ii. 127), remarks: "In 1760 there was a great scarcity of copper coin in Ireland, upon which a society of Irish gentlemen applied for leave, upon proper conditions, to coin halfpence; which being granted, those appeared with a very bad portrait of George II., and VOCE POPULI around it. The bust bears a much greater resemblance to the Pretender; but whether this was a piece of waggery in the engraver, or only arose from his ignorance in drawing, must be left to doubt." In Lindsay's *Coinage of Ireland*, 1839, the coin is engraved in the fifth supplementary plate, No. 16, and in the advertisement, p. 139, the following remarks on it: "This curious variety of the 'voce populi' halfpence exhibits a P before the face, and illustrates Pinkerton's remark that the portrait on these coins seems intended for that of the Pretender: it is a very neat coin, perhaps a pattern."]

OXFORD CANOES.—Canoes were introduced on the river at Oxford rather more than twenty years since, and were considered to be novelties. They

had, however, been popular in a previous generation, for in a most diverting work entitled *The Young Travellers; or, a Visit to Oxford*, by a Lady, author of *Victims of Pleasure*, &c. (1818), I find the following passage:—

"Mr. Hartley took the children into the churchyard of St. Aldate's, just opposite great Tom. . . . 'How true it is,' said he, 'that in the midst of life we are in death. We can scarcely ever enter a churchyard without witnessing the records of sudden and accidental death. Yonder is one, pointing to the gravestone of a young man who was drowned just below Folly Bridge by the over-ebbing of a dangerous kind of boat called a canoe, much used for pleasure till forbidden by the governor of the university.'—P. 50.

I should be glad to know if there is such a tombstone still to be seen in St. Aldate's; and if so, to be favoured with a copy of the inscription. I should also be glad to know if the contemplated "appendix" to the book from which I have quoted was ever published. It was to contain twenty-nine "correct likenesses of curious characters here referred to, with some biographical or other accounts of them." (See "advertisement" to *The Young Travellers*.) One of these plates, "Mother Goose" the flowerseller, is given as a specimen of the engravings in question. It is finely engraved and is signed "I. W. Oxon." Who was he? CUTHBERT BEDE.

DR. PARKINS.—Mr. Millard, the London bookseller, advertises a valuable manuscript on magic by this author, who resided near Grantham, I believe, and died many years since. Who was he, and when did he die? I understand that he sold love charms, and believed in magical powers, &c. Was it so? CHR. COOKE.

[Dr. Parkins resided at "Our Public Office, Temple of Wisdom, Little Gonerby, near Grantham, Lincolnshire." Among his numerous works we find he is the author of *The Cabinet of Wealth; Key to the Wiseman's Crown, or, the Way to Wealth*, 1815; *Young Man's Best Companion*; *Complete Herbal and Family Physician*; and *The Universal Fortune Teller*, 1823.]

LES PRÊTRES DÉPORTÉS.—Where can I learn anything about the French Pasteurs, or Prêtres déportés, in the first French Revolution, beyond what is told in *Un Prêtre déporté*, and Moreau's *Prêtres français aux États-Unis*?

Also, what information have we as to the fate of the "enfants trouvés" and other young persons dependent on charitable institutions at the same time?

THE AUTHOR OF "ON THE EDGE OF THE STORM."

ROYAL HEADS ON BELLS.—Will some readers of "N. & Q." who have a taste for such matters hunt for the heads of royalty on any bells in their locality or elsewhere, if they have an opportunity? I may say there are none such ancients in Somerset, Devon, or Cornwall, excepting on a bell at



St. James's, Devonport, which was brought from a decayed church in Worcester.

I think only three types of heads are known to campanists; those are supposed to be of Edward I. and Eleanor, Edward III. and Philippa, Henry VI. and Margaret, and the young Prince Edward.

The habitats of the first, with the same initial cross, are at Winstone, Huntley, Coberley (two), Dyrham, Upper Slaughter, all in Gloucester; the same at Elmley Castle, co. Worcester.

The second, with diverse initial crosses and in different type, are at Stoneleigh, Warwick; Christ Church, Hants, king's head, only; Cherry Hinton, Cambridge, the queen only, with the same cross and letters as at Christ Church, West Lynn; Bottisham, Cambridge; Gowts, Lincoln; Chippenham, Wimsotsham, Northampton, also at Ampton, Suffolk—king only; at Chaddesdon, Derby, evidently from much worn stamps, and dated "1742: by Thomas Hedderley Founder," in ancient type. He was a Nottingham founder.

I have engravings of all the above, and shall be willing to supply copies to any bell archæologist who will write to me, enclosing stamps to cover postage.

H. T. ELLACOMBE.

Rectory, Clyst St. George, Devon.

**SANSOMES.**—In the parish of Ashwell, co. Herts, is a field called Sansomes, which, previous to the time of the dissolution of religious houses, was church property. In one corner the foundations of an extensive building still remain beneath the surface. The stones are squared, and, judging from the thickness of the walls, the building must have been of considerable importance. At Worcester there is a piece of ground which formerly belonged to the cathedral (and perhaps still does), also called Sansomes; and I am told that adjacent to the cathedral of Ely or Lincoln, my informant forgets which, there is some land known by the same name. I am desirous of knowing the origin of the word, and also whether there are other church lands in England called Sansomes.

J. E. CUSSANS.

**DR. WM. STRODE.**—Could you tell me which is correct—"vain" or "vein" in the fifth line of the following epigram? *The Contemporary Review* (July, 1870), quoting it, has "vain":—

"My love and I for kisses played:

She would keep stakes: I was content;

But when I won, she would be paid;

This made me ask her what she meant.

"Pray, since I see" (quoth she) "your wrangling [vein] vain,

Take your own kisses; give me mine again."

"DR. JOHN [WILLIAM?] STRODE."

S. H. W.

[These playful lines by Dr. William Strode appeared in the *Genl. Mag.* for July, 1823, where we read "wrangling vayne," and in "N. & Q." 1<sup>st</sup> S. i. 302, "wrangle in vaine." When are the scattered lyrics of this eminent Caroline poet, orator, and divine, to be collected and

edited? See "N. & Q." 1<sup>st</sup> S. i. 146, 302, 490; 2<sup>nd</sup> S. x. 462.]

**THE SEVEN TOWNS OF HOLLAND.**—Wrangle, Leake, Leverton, Benington, Bathwick, Freiston, and Fishtoft. I should like to know why these towns are so called? THOS. RATCLIFFE.

### Replies.

"BY HOOK OR BY CROOK."

(4<sup>th</sup> S. viii. 64, 133, 196, 461.)

In my opinion this proverbial or trite expression did not owe its familiar use to any of the ingenious conjectures to which your correspondents have ascribed it, viz. to two Irish places of debarkation at Waterford;—to two land-surveyors supposed to have been employed in adjudicating on the claims of the inhabitants of London after the Great Fire;—to two imaginary judges named Hook and Crook, in the reign of Charles I. mentioned in some other provincial glossaries, &c.

The use of the expression, "by hook or by crook," is traceable to an earlier and more humble and commonplace origin, and is founded on the old practice of mediæval conveyancers, when they had to frame grants intended to convey or reserve a limited *easement* or grant of dead wood for fuel or other like purposes, over a tract of woodland, which might be available without materially interfering with the more substantial use and profits of the timber for the general purposes of the landowner.

On such occasions it was often well worth the while of an adjacent tenant or neighbour to have or reserve a precarious authority to carry away any refuse, dead, or damaged portions of the trees, provided they could be readily removed without material detriment to the owner of the wood, by simple means, falling far short of the more effective axe, bill, or saws incidental to the felling of timber for general purposes.

Among these simple modes of removal are the hooked poles, or crooks, by which dry or dead bits of wood can be detached and pulled down from the upper branches of a tree. The ordinary local glossaries supply instances of this kind, such as Halliwell's, Nares', and Grose's: in the latter of which the "*crook-lug*, for pulling down dead branches," is mentioned as a familiar term in Gloucestershire. So we have, in the old French *customals*, a right to take "*brancas siccas cum crocco ligneo sive ferreo*" in royal forests (Ducange, tit. "*Branca*"), with other authorities in Michelet's *Origines du Droit français*, édition Bruxelles, 1838, pp. 111, 112.

A later instance, and one near at hand, and familiar to me, will be found in a small book printed some years ago, for a copy of which I am indebted to the late Mr. John Wallis, the re-

spected vicar of Bodmin in Cornwall. He found among the records of the Corporation a document claiming for the burgesses of the town a right under the concession of the prior of Bodmin "to bear and carry away on their backs, and in no other way, the lop, crop, hook, crook, and bagwood in the prior's wood of Dunmeer." Another part of this record calls this right "a right, with hook and crook, to lop, crop, and carry away fuel," &c., in the same wood. The date of the petition in which this easement is claimed is the year 1525.

I could without much difficulty supply other instances of the use of this expression in its like real, *bonâ fide*, and practical sense of removal by the simple process of a pot-hook, or bill-hook, or hanger. Such is, no doubt, the origin of this cant phrase applied to the very different purpose of effecting an object by one of two alternative means.

E. SMIRKE.

DR. E. A. HOLYOKE.

(4th S. viii. 280; ix. 40.)

The following are copied from *Letters to a Young Physician just entering upon Practice*, by James Jackson, M.D., LL.D., London and Boston, 1856:—

"I will not give you a list of the worthy successors of Hippocrates. It would be a long list, though I should select those only whose claims would not be disputed. I might find some such in our own land, who have finished their career in the present century. I will indulge myself in naming one only; one whom I had the happiness to know intimately. He was my first teacher; and I have been accustomed, with some others of his pupils, to call him *old master*. I refer to the late Edward Augustus Holyoke, M.D., of Salem. He, like Hippocrates, lived more than a hundred years, retaining his faculties mental and bodily, to the end of his century, in unusual perfection. But it is not for his longevity that I mention him as entitled to a high rank in the profession . . .

"Dr. Holyoke ranked among our first men in his general scientific attainments. But the great object of his life, industriously and faithfully pursued, was the practice of medicine in its various branches. He observed, closely and critically, the phenomena of disease and the methods of treating it. His conceptions were clear and his memory strong; though, like other old men, he lamented its decay in the latter part of his life. He had not lost it, however, as was shown on the day which completed his hundred years, and when he began on a new century. On that day a case was presented to him of an unusual character, on which, after examining it, he remarked that he did not recall any like it, unless that of a patient whom he named. This patient was one whom he had seen once only, forty years before. . . .

"Dr. Holyoke was in his seventieth year when I went into his study. He had had a very extensive practice, but he had then contracted it, so that he attended to his business on foot. After a short time, he allowed me to walk with him and see his patients—a privilege for which I have ever felt most thankful. My intercourse with him was highly instructive; it was also most agreeable. He was extremely affable, and had the simplicity of manner which belongs to the true gentleman. Withal

he had a playful humour and a most hearty laugh; but he never wounded any man's reputation. From my very imperfect delineation of his character, you may judge how much I must have venerated and loved him; and I hope that this delineation may not seem to have occupied too much space."

J. D.

#### FUNERAL OF QUEEN CAROLINE.

(4th S. viii. *passim*; ix. 44.)

I have the "best authority," Sir Robert Wilson's own in his own handwriting, for my statement of facts respecting this affair. But P. A. L. somewhat misunderstands me. I meant to deny the accuracy of the assertion that he was only "put upon the retired list and half-pay," and to assert the truth, that he was absolutely and arbitrarily dismissed the service. Of course, this was in consequence of the affair at Cumberland Gate. The *causa causans* was political enmity on the part of the government, and personal displeasure on the part of the king—the latter produced or strengthened by falsehood and misrepresentation. I may somewhat modify my statement, that his "restoration was owing more to the personal favour of the king," &c. That favour was very strong, and very warmly expressed; but I send an extract from Sir R. Wilson's journal, which shows that the king was anxious not to take to himself more credit than was his due:—

"July 28, 1830.

"Went to levée. The king took me by the hand, and asked me how I did. When I expressed my acknowledgments, the king said, holding my hand all the time: 'I tell you the truth. It was the recommendation of my cabinet that I should restore you. And God forbid I should ever stand in the way of any act of favour to a gallant officer. I feel quite confident that, in replacing you in my army, I shall always be able to command the sword of a brave general and a loyal subject.'"

Another object was to refute the unqualified statement, that "the Duke of Wellington induced the king to reinstate Sir R. Wilson." In the same journal is the following entry:—

"July 21st.

"Saw the Duke of Wellington this morning. He said, 'I shall only think of your services when I refer to the past.' And he gave me his hand in token of perfect reconciliation."

The difference had arisen from Sir R. Wilson's efforts to save Marshal Ney under the terms of the Capitulation of Paris.

Again:—

"Lord Aberdeen said all that a sincere friend could say, and throughout has acted like one. Indeed to him, Sir R. Peel, and Sir H. Hardinge, I am most indebted."

I ought to have added, that the whole of Sir Robert's half-pay from his dismissal was granted to him in full on his restoration—the best evidence of the opinion then held of the injustice of his deprivation.

Sir Robert's eldest son, Henry,\* died some years before this time. His second son, Borville,† was in the Brazilian navy. His third son, Belford Hinton, was in Columbia, aide-de-camp to the Liberator, and colonel in that service. He was afterwards successively H.B.M.'s consul at Lima, and chargé d'affaires to Venezuela. In 1854 he was irresistibly compelled, by the breaking down of his health, to resign the appointments, when he received the K.C.B. for his diplomatic services, and he died in London in 1859. By his means the Guano Islands were secured to Peru, in a treaty which he negotiated.

The next works of Sir Robert Wilson's which I shall publish, are a minute history of his services as a "Partisan" in Portugal and Spain in 1808-9, and of the formation of Canning's administration, in which he bore the principal part as negotiator. These are nearly ready. I shall then hope to continue the *Life*.

HERBERT RANDOLPH.

Ringmore.

JACOBITE CIPHERS (4<sup>th</sup> S. viii. 415, 559.)—I beg to offer my very grateful acknowledgments to MR. PETTET and T. W. G. They are perfectly correct in their suggestions with respect to the letter F. In the key to the cipher (which I may as well say was among the papers of Col. James Grahme, some time Privy Purse to James II.), that letter was formed like an italic double f, after a common fashion then prevailing; of the use of which, we still retain the vestiges in such names as *ffoulkes*, *ffolliot*, *ffaryngton*, &c. Apparently for the purpose of mystifying a document, which it was unsafe to keep and unwise to destroy, Col. Grahme—who wrote a coarse bad hand—transformed the *ff* into H; and followed the same course with another letter, of which he made an R: but this he has done so effectually, that the original of the palimpsest (so to call it) defies me.

In the letter from "10" (that is, Lord Middleton), to which I referred in my first letter to "N. & Q.," the following passage occurs: "My service to the Grand Master of the Jerkers." Is any reader of "N. & Q." sufficiently versed in the perpetually changing Jacobite titles to help me to the real name of this dignitary?

FRANCIS E. PAGET.

Elford Rectory, Tamworth.

BURNSIANA (4<sup>th</sup> S. vii. viii. *passim*.)—The controversy about the meaning of *pin* in the address

\* Henry was in the British army. He died in 1827 of liver disease contracted in India.

† "Borville John," second son of Sir Robert, was a lieutenant on board the "Northumberland" when she took out Napoleon to St. Helena. He resigned his commission on his father's dismissal; but returned to the English service on his restoration. He died at Hong Kong in 1854.

to a haggis is curious to one who has often seen this dish placed on an Ayrshire farmer's table before a lot of hungry ploughmen. The description of it by Burns is perfect even to the *pin*.

I suspect that the ABERDONIAN's new reading arises from the peculiar pronunciation he is accustomed to give to this word. No doubt he would pronounce *pin* *peen*, and *peen* may Aberdeen-awa mean juice. The second verse of the address in which the line occurs describes merely the *outward* appearance of the haggis, and the only reference to juice there is—

"While thro' your pores the dews distil,  
Like amber bead."

One can hardly imagine such an exaggerated hyperbole as that these drops would help in time of need to turn a mill.

But SCOTOPHILUS suggests that *peen* may refer to a "pent-up stream of liquor inside the haggis." If such really existed, Burns, with his usual happy accuracy in the use of figurative language, would, I think, have let out this *pent-up stream* in the third verse, when "rustic labour," after "dightin" his knife, trenched open the entrails. I suspect rustic labour would be terribly disgusted and disappointed if the result of his cutting was to let out a stream of liquor instead of showing the

"Gushing entrails bright, warm, reekin', rich."

To paraphrase slightly the concluding lines of the poem—

"And Labour wants nae *skinking ware*  
That *jaups* in luggies.  
But if ye wish his grateful prayer,  
Gie him a haggis."

It is pretty evident that a pent-up stream suddenly let out would "jaup" terribly on a "luggie," and that the very last idea that was in Burns's mind was to suggest that a haggis was a lot of "skinking ware." No: it was good, genuine, solid haggis. Besides, it is not the fact that a haggis, such as Burns describes, has any concealed store of liquor about it at all, and far less such a quantity as would help to turn a mill in "time o' need."

So SCOTOPHILUS will interpret Burns's idea correctly if he reverts to the opinion he had on first reading the poem, and believes that nothing more is meant than the wooden *pin* that is employed to secure the *mouth* of the haggis.

ROBERT DRENNAN.

CLERICAL KNIGHTS (4<sup>th</sup> S. viii. 477.)—I have found another instance of a clerical knight in the person of the Rev. Sir Robert Teat, D.D., who received the royal licence to wear his order, as recorded in the *Gentleman's Magazine* (1804), lxxiv. p. 973:—

"Whitehall, Oct. 2, 1804.

"Robert Teat, D.D., Rector of Ashley-cum-Solverley and Vicar of Kirtling, co. Cambridge, permitted to accept and wear, in his own country, the ensigns of the Order



of St. Stanislaus, conferred upon him Nov. 21, 1790 (by his then description of Robert Teat, Esq.), by Stanislaus Augustus, late King of Poland."

In the trial, Feb. 20, 1803, in the Court of King's Bench, the King *versus* William Dearsley for an assault, it was objected that in the indictment the prosecutor was called Sir Robert Teat, Knight, whereas it appeared he was not a knight of this country, and that the defendant was therefore entitled to his acquittal. Lord Ellenborough overruled the objection, observing—

"That the order of knighthood having been confirmed, by patent\* from the King of England, no doubt whatever could be entertained respecting its validity. The king is the fountain of honour; and no one ever doubted the knighthood of Sir Sydney Smith, with many others, whose rank had been confirmed by the king. Had it been written baronet, the objection would then have been fatal."

Rev. Sir Robert Teat, D.D., died April 20, 1837 (*Gent. Mag.* 1837, iii. 209, 662). A further account of him is given in the *History and Antiquities of Brentford, Ealing, and Chiswick*, by Thomas Faulkner (8vo, 1845, pp. 69-70), from which it appears that he was Prior or Prelate of the sixth language of the Sovereign Order of St. John of Jerusalem as well as Senior Knight Grand Cross of Stanislaus of Poland. The sixth, or English language above-mentioned of the most ancient of all the orders of knighthood, has been revived in this country, and is a corporation with the other seven nations or languages. Perhaps some of your correspondents can furnish a list of the clergy who hold this order of knighthood. L. L. H.

"BULBACROUS" (4th S. viii. 464.)—I admit that *bulbaceous* is not often met with in botanical descriptions, although it appears to me to be equally as expressive and quite as euphonic as *bulbous*. I cannot see why it should not be used as well as the word *herbaceous*, which enters so frequently in the descriptions of *herbs*. I would remark that the merit of coining a new word, or the audacity of using an improper one, is much mitigated by the fact that all the authorities I have consulted on the matter, including the recent dictionary published by Messrs. Chambers, give the word *bulbaceous* with the same signification as I used it in "Finderne Flowers" (4th S. viii. 236.)

In return for the above, would MR. BRITTEN give his authority for "the fact" that the *Narcissus poeticus* is not a Palestine plant?

If my memory serves me, Tyas, in his *Flowers from the Holy Land*, gives the *Narcissus poeticus* as being a native of that country.

JAMES PEARSON.

Milnrow.

\* The late Sir Charles Young in his copy of this trial erases the word *patent*, and substitutes *licence* (which licence I have quoted above).—See *A Short Statement of the late Trial in the Court of King's Bench, the King versus Dearsley*, 8vo, 1809, p. 9.

RELICS OF OLIVER CROMWELL (4th S. viii. 550.) It may interest your correspondent DR. RIMBAULT to inform him that the identical sword worn by Oliver Cromwell at the decisive battle of Naseby Field, in the county of Northampton, is preserved in the library at Dinton Hall, near Aylesbury, the seat and property of my old friend the Rev. James Joseph Goodall, M.A. The sword has a long straight blade, is encased in a leathern sheath, has a basket hilt, and very much resembles those worn at the present day by officers in the Highland regiments. Like that of Sir Hudibras, a luncheon might easily be carried in the hilt. Cromwell is recorded to have slept at Dinton Hall on his return from Naseby Fight in 1645, and to have left behind him this sword as a property, not to any particular family, but to the mansion of Dinton for ever.

Cromwell most probably came to Dinton, which lies between Aylesbury and Thame, in order to visit his friend Simon Mayne, at that time the owner of the Hall, and who subsequently signed the warrant for the decapitation of King Charles I. In the same parish his connection Sir Richard Ingoldsby also had an estate called Walldridge, who had married Elizabeth, the daughter of Sir Oliver Cromwell of Hinchinbrooke, in the county of Huntingdon, a cousin of the future Protector. Concerning Richard, the second son of the above-mentioned Sir Richard Ingoldsby, the very incredible story is narrated that Cromwell guided his hand, and forced him to sign the death-warrant of the unfortunate King, smearing afterwards his face with the pen. Was that occasion a subject for jesting, or was Cromwell the man to make a jest of it? may well be asked. Ingoldsby afterwards, seeing coming events casting their shadows before, wisely busied himself in time in furthering the Restoration, received a free pardon, was created a Knight of the Bath at the coronation of Charles II., and died in 1685.

An anecdote in reference to a portrait of Oliver Lord Protector of England may be worth recording and preserving in the pages of "N. & Q.," as interesting to those who hold in honour the memory of one of England's greatest sons. Many years ago, when being examined for Deacon's orders at Cambridge, a young man, a Pensioner of Sidney Sussex College, told me the following story:—When Dr. Chafy was Master of that College, one morning an anonymous letter was received by him stating that, if he would cause the dining-room in the Master's Lodge to be left unoccupied on a certain day and hour, a fine portrait of Cromwell would be placed there. At first, Dr. Chafy was inclined to treat the matter as a jest; but on second thoughts, acted as his anonymous correspondent desired, and to his great surprise found, after the prescribed time of absence from the room had elapsed, a fine portrait of the



Protector deposited; which is still there, a conspicuous ornament of the room. Cromwell, as is well known, received a portion of his education within the walls of Sidney Sussex College, and is one of her distinguished *alumni*. "I tell the tale as told to me," without in any way vouching for its truth or accuracy. The narrator has long since passed away, dying the death of the hero and the soldier at the Relief of Lucknow, in the Indian Mutiny.

JOHN PICKFORD, M.A.

Hungate Street, Pickering.

CLEOPATRA AND OCTAVIA (4<sup>th</sup> S. viii. 452.)—Is it possible that the dialogue about which OBLIVIOUS inquires, and respecting which an editorial note is given, is the following?—

"Oct. . . . You have been his ruin.

Who made him cheap at Rome, but Cleopatra?

Who made him scorned abroad, but Cleopatra?

At Actium, who betrayed him? Cleopatra.

Who made his children orphans, and poor me

A wretched widow? Why Cleopatra.

Cleo. Yet she who loves him best is Cleopatra.

If you have suffered, I have suffered more.

You bear the specious title of a wife

To gild your cause and draw the pitying world

To favour it; the world contemns poor me,

For I have lost my honour, lost my fame,

And stain'd the glory of my royal house,

And all to bear the branded name of mistress."

These lines are given as a heading to one of the sections (chap. xxi. sec. 7) of a school edition of Pincock's *Goldsmith's History of Rome*, by W. C. Taylor, M.A., T.C.D., published in 1832 (perhaps also in other editions.)

The remarkable part of the matter is, that the lines are, in this place, assigned to Dryden; but after a somewhat hurried search through Sir W. Scott's edition, I have been unable to find this, or indeed any, passage in Dryden's works relating to Cleopatra or her history.

Can it be that the "dialogue" was an invention for the occasion, like the "Old Play" headings in the Waverley novels, and as I suspect to be the case with one or two other scraps in the same volume signed "Anon."? If so, the only question is, who was the author—Dr. Pincock, or the sub-editor, Mr. Taylor?

It is to be observed in the above passage that Octavia is made to complain that Cleopatra has made her (the speaker) a widow. But according to the received history (fabulous as it may be in many particulars), there was very little probable opportunity, after the death of Antony, for any meeting between Cleopatra and Octavia. It may perhaps be said in answer (supposing the passage to be really part of the drama), that to the playwright all situations are possible. But judging from probabilities, it seems unlikely that a master like Dryden would so far depart from traditional rendering as to put the expression "wretched widow" into the mouth of Octavia, or to make

the superb sovereign of Egypt use the language of humiliation and self-abasement. J. B. D.

[We have since discovered that the lines quoted by J. B. D. are to be found in Dryden's *All for Love, or the World well lost*, towards the close of the third act.]

LADIES ON HORSEBACK (4<sup>th</sup> S. viii. 8, *passim*, 465.)—In Camden's *Remains*, edit. 1674, p. 255:

"And Queen Anne, wife to King Richard the Second, who first taught English women to ride on sidesaddles, when as heretofore they rid astride, brought in high head attire piked with horns, and long trained gowns for women."

D. C. E.

South Bersted.

DEESIDE (4<sup>th</sup> S. viii. 527.)—In 1831 Mr. Lewis Smith, Aberdeen, published a *Guide to the Highlands of Deeside*, by James Brown. The real author was Dr. Joseph Robertson, who in his early days amused himself with writing the little book (the greater part in the schoolmaster's house at Ballater) from the information, and in the quaint manner, of Brown, then driver of a car on Deeside, and afterwards keeper of the Greyfriars' churchyard, Edinburgh. The *Guide* has gone through many editions, the new matter, rendered necessary by the great changes in travelling during the last forty years, scarcely harmonising with the pleasant humour of the original writer. See Mr. Smith's preface to the edition of 1868, and more particularly the interesting sketch of Robertson's life by his old and intimate friend Dr. George Grub, in his Spalding Club Preface to the late antiquary's *Collections for a History of the Shires of Aberdeen and Banff*, &c., 1869. I never heard of any *Guide* earlier than the above, such as JAYCEE mentions, and believe that in the last century, and during the first quarter of the present, Deeside was an undiscovered region to tourists.

NORVAL CLYNE.

Aberdeen.

"MIGHT MAKES RIGHT" (4<sup>th</sup> S. viii. 527.)—This proverbial sentiment may be found both in Greek and Roman writers, but more frequently, I believe, in the latter. Indeed I have not observed it anywhere in Greek poets, and should be obliged to your learned correspondents if they will point out a few such passages that may have been noted by them. The earliest trace of the idea which I have found is in Thucydides (iv. 86):—

Ἀπατή γὰρ εὐπρεπεῖ αἰσχρὸν τοῖς γε ἐν ἀξιώματι πλεονεκτήσας· ἢ βία ἐμφανεῖ· τὸ μὲν γὰρ ἰσχύος δικαίωσει, ἢ ἡ τύχη ἔδωκεν, ἐπέρχεται, τὸ δὲ γνώμης ἀδίκου ἐπιβουλῆς.

"For it is more disgraceful for men in high office to improve their private fortune by specious fraud than by open violence. Might makes right in the one case, while in the other man throws over his proceedings the cloak of despicable cunning."

In Roman writers it often occurs, thus in Plautus

born about B.C. 254, we have (*Trucul.* iv. 3, 30) the following expression:—

"Plus potest, qui plus valet;"

and still more clearly in Lucan (i. 175):—

"Mensuraque juris

Vis erat;"

and in Seneca (*Her. Fur.* 291):—

"Jus est in armis, opprimit leges timor."

Some of your readers will recollect the appropriation of the idea by Schiller in his *Wallenstein's Camp*, vi. 144:—

"Es ist hier wie in den alten Zeiten  
Wo die Klinge noch alles thut bedeuten."

C. T. RAMAGE.

"QUI JACET IN TERRA NON HABET UNDE CADAT" (1<sup>st</sup> S. xii. 204.)—Inquiry has already been made respecting the origin of this proverbial expression, but I do not think that a satisfactory answer has yet appeared. It has been traced to Alanus de Insulis (1654). This, however, is not sufficient; for the question arises, where did he find it? I have copies of the works of many of these collectors of proverbs, but they all fail in giving precise references to the original author, if they knew it, so that it is often impossible to decide whether the proverb be of their own coining or a Latin translation of some proverb floating in the mouths of the people. As an example of what I mean, I may quote the following proverb, well known to many of your readers:—

"Gutta cavat lapidem, non vi, sed sæpe cadendo."

I have often been asked if this be an hexameter from some ancient classic; and it is only lately that I discovered that it was a line formed by Schonheim (*Proverbia illustrata et applicata in usum Juventutis*, &c. Leipsic, 1728.) He tells us so himself, and that it was a translation of a proverb given by Galen, which after some trouble I found to be—

πίττην κοιλάνει βράς ὕδατος ἐνδελεχείη.

This will be found tom. viii. p. 27, in the edition of Galen by D. Carolus Gottlob Kühn, Prof. Un. Leips. 1821. It is translated by Kühn thus:—

"Gutta cavat lapidem sæpe cadentis aquæ."

I ask, therefore, whether the proverb "Qui jacet," &c., is a line formed by Alanus de Insulis, and if so, where did he find the original?

C. T. RAMAGE.

ANCIENT ENIGMA (4<sup>th</sup> S. vii. 513; viii. 56, 92, 195.)—This enigma—the solution of which is given by the proposer as "Lot's wife"—seems to be simply another form of an epitaph to *Niobe*, by Ausonius (*Epitaph.* 29):—

"Habet sepulcrum non id intus mortuum,  
Habet nec ipse mortuus bustum super:  
Sibi sed est ipse hic sepulcrum et mortuus."

The following version (sometimes attributed to

Agathias) appears among the *Ἐπιγράμματα Ἀδείκνυτα* (No. 613) in Brunck's and Jacobs's collections:—

Εἰς Νιόβην.

Ὁ τύμβος οὗτος ἔνδον οὐκ ἔχει νέκυν'  
ὁ νεκρὸς οὗτος ἐκτὸς οὐκ ἔχει τάφον'  
ἀλλ' αὐτὸς αὐτοῦ νεκρὸς ἐστὶ καὶ τάφος.

J. B. SHAW.

MANGHAM (4<sup>th</sup> S. viii. 323, 487.)—MR. CHARNOCK answers my query at p. 323 by an assertion for which no authority is cited. The late Rev. W. Carr, B.D., a most learned man and acute antiquary, had a very different derivative for the above name, to the *guess* of MR. CHARNOCK, for really it is nothing more. Until a more satisfactory reply, and one more to the point, is given to my note, I shall consider that Mr. Carr's story probably may have been founded on fact. I am acquainted with *Manningham*, and never heard it contracted to "*Mangham*."

STEPHEN JACKSON.

"LONG PRESTON PEGGY" (4<sup>th</sup> S. viii. 500.)—With those who have studied ballad literature there can be only one opinion as to Mr. Harland's supplemental verses. Mr. Peter Whittle, F.S.A., was famous for cobbling and tinkering old ballads and MSS., and if his talent had been equal to his industry, he might have ranked with Surtees himself. He printed an edition of the Christmas play of "St. George and the Dragon," and also produced a broadside sheet of "The Blessed Conscience"—both of them "makes-up" from beginning to end. I think that the verse "For in brave deeds of arms," &c. may be genuine. It has a better ring than the coinage of the late Mr. Peter Whittle. I would insert it as it is given by MR. T. T. WILKINSON. The tune, which is well known, requires eight lines, if the verse is arranged in the short method given by MR. W. But I should prefer to print in four long lines, as the verses are given in my book, *Ballads, &c. of the Peasantry*. Mr. Whittle has been rather careless about his metre. His second verse is so constructed that no fiddler could manage it without a change of tune.

I am obliged to MR. WILKINSON for his attempt to recover the missing verses, but am compelled to join issue with him in rejecting as spurious the doggerel of the late Preston F.S.A.

JAMES HENRY DIXON.

GAY = WANTON (4<sup>th</sup> S. viii. 548.)—The term *gay* is appropriated by ladies of a certain class, whose appearance in police courts is not an unfrequent occurrence. When questioned by the magistrate as to their occupation, the answer is "*gay*." But this may be considered as confined to the "superior" class—the frequenters of Cremorne and the Argyll Rooms. A woman of a lower grade more modestly calls herself "*unfortunate*"—a term invented, it is said, by a former Bow Street magistrate.

**JAMES REDDIE AND JOHN REDDIE** (4th S. viii. 548.)—Of James Reddie (the father), who died April 5, 1852, a very full memoir is given in *The Law Review* (1852), xvii. 63, 69. He is noticed in *Lord Brougham's Life*, i. 16, 240-243; *Memoirs of Francis Horner*, i. 21, 222-225; *Life of Francis Jeffrey*, i. 138, 139; Steven's *Hist. of High School of Edinburgh* (12mo, 1849), Appendix, p. 218.

John Reddie (the son) was Chief Judge of the Small Debts Court at Calcutta, and died Nov. 28, 1851. (*Gent. Mag.* (1852), xxxvii. 208; *The Law Review* (1852), xv. 444; xvii. 68-69; *Hist. of Speculative Soc. of Edinburgh*, p. 307. L. L. H.

**SCALES AND WEIGHTS** (4th S. viii. 372, 462.)—I have a somewhat similar box to these, with a date upon one of the weights. They are seven in number: First, one with 21s. and 5.9. (as I read it) stamped on both sides. This, I believe, was the weight of the standard guinea up to a certain period. Secondly, one with 5.8 "Westwood" and an anchor stamped on the one side, and the words "coined since 1771" upon the other. Thirdly, one with 10s. 6d. and 2.16½ (as I read it) on each side. The other three are very small, of different sizes, without letters or figures, but with a different number of stars punched upon each, and I presume are make-weights to show the deficiency in any light coin weighed. These scales and weights were (as I have been informed by an aged relative, who once used them) simply to test the old guineas and half-guineas they had any doubts about. C. CHATTOCK.

Haye House, Castle Bromwich.

**ORIGIN OF "LIVERPOOL"** (4th S. viii. *passim*.) At p. 536 of the last volume of "N. & Q." your correspondent derives the name of Liverpool from the pool of the liver, a sort of heron or crane once known there. The liver is the plant which, if not so still, used to be preserved and eaten. On the old Liverpool halfpence is the bird, a crane or heron, with a sprig of the plant in its bill. Motto, "Deus nobis hæc otia fecit." I cannot say that I think the plant good to the palate. W. (1.)

**WATCH PAPERS** (4th S. viii. 451, 539.)—William Teanby, schoolmaster and tax-collector at Winterton in Lincolnshire, used to write manuscript watch-papers with a crowquill. One at least of these is in existence. It contains the Lord's Prayer, written in a space the size of a shilling, in horizontal lines, and round it, in a spiral line beginning outside, the Apostles' Creed; round this again in a circle—"William Teanby whom—written by him in the 87th year of his age. 1802."

Among the unpublished engravings of the late William Fowler of Winterton is a miniature silhouette of George III. enclosed in a wreath of olive branches, roses, and palm branches, outside which, in a circle, are the words "May he live longer than I have time to tell his years, ever

belov'd and loving may his rule be, and when old Time shall lead him to his end, Goodness and he fill up one monument." And outside this, in another circle, the collect "O God, whose never-failing providence," &c., in allusion to the common belief that the king had repeated this when he escaped assassination. These were printed and coloured on white satin, and often given by my grandfather to his friends to keep in their watches. Queen Charlotte and the Princesses Elizabeth, Augusta, and Mary were so pleased with them that they told him they would insert them in their Prayer Books, "that they might always see them at their devotions." J. T. F.

Hatfield Hall, Durham.

The excellent verses on a watch-case printed in your last volume (p. 539), and beginning with the words—

"Could but our tempers move like this machine," &c., were written by Mr. (commonly called Dr.) Byrom, and are printed in p. 341, vol. i. of his poems.\* Though certainly no poet in its higher sense, some of his smaller pieces are very good.

W. (1.)

The following lines came under my notice when a schoolboy, about 1835; and so struck my fancy that, by frequently reading them, I committed them to memory. There were indeed in the watch-case several papers, but I remember only the contents of this one:—

"Onward, perpetually moving,  
These faithful hands are ever proving  
How quick the hours steal by.

This momentary pulse-like beating  
Is constantly, methinks, repeating—  
'Swift, swift, the moments fly!'

Ready, be ready! for perchance before  
These hands have formed one revolution more,  
Life's spring is snapt—you die!"

A. E.

Almondbury.

This inscription is kept down by a piece of crimson satin, in the old shagreen case of a family watch. The verses are from Milman's *Poems*: but are so appropriate for the purpose that, if not curious from antiquity, I transcribe them:—

"It matters little at what hour o' the day  
The righteous fall asleep; death cannot come  
To him untimely who is fit to die.  
The less of this cold world, the more of heav'n;  
The briefer life, the earlier immortality."

THUS.

**THE WAISTCOAT POCKET A SNUFF-BOX** (4th S. viii. 370, 461, 557.)—The late Joshua Brookes, F.R.S., the king of dissectors in days, or rather nights, when subjects were snatched, and therefore

\* Manchester, 2 vols. 12mo, 1773. (See some notices of his life in Drake's *Essays*, iii. 215.)



always stale, copiously used his left-hand waist-coat pocket (lined with leather) as a snuff-box.

JOHN PIKE.

SEVEN DIALS (4<sup>th</sup> S. viii. 454, 554.)—Gay, in his *Trivia; or, the Art of Walking the Streets of London*, book ii. (1st edit., n. d., p. 20), thus alludes to this well-known locality:—

"Where sam'd Saint Giles's ancient Limits spread,  
An inrail'd Column rears its lofty Head;  
Here to sev'n Streets sev'n Dials count the Day,  
And from each other catch the circling Ray."

The column and dials were removed in June, 1773, and remained in the hands of a stonemason for many years. My great-grandfather, who was a clockmaker in Great St. Andrew's Street in the "Dials," traded largely with Holland, and made what were then called "Twelve-tuned Dutchmen"—viz. clocks which played twelve tunes, with moving figures variously occupied, having scenery painted behind them. One of these clocks had a representation of Neale's column with its sun-dials. I have seen it, but unfortunately do not possess a specimen.

In 1822 the column was purchased by the local authorities of Weybridge in Surrey, and, after having been surmounted with a ducal coronet, was set up on Weybridge Green as a memorial to the Duchess of York, who died at Oatlands in 1820. There, I believe, it still remains. The Dial, when I saw it (some ten years since), formed a stepping-stone at the adjoining Ship Inn.

EDWARD F. RIMBAULT.

[See Murray's *Handbook of Surrey*, where it is stated that, for some unknown purpose, the column was removed from the "Seven Dials" to Sayes Court, a house not far distant from Weybridge, where it lay neglected for some years, till made to serve the present purpose. The stone belonging to it, that gave directions as to the localities of the "Seven Dials," may still be seen on the green, close to the public-house.—ED.]

ODD CHANGES OF MEANING (4<sup>th</sup> S. viii. 525.)—As a pendant to the two quotations let me add the following:—Spending this Christmas in "our village," I was told that the vicar's daughter, who was very proud of her Bible-class, inquired of one of her pupils in a smockfrock how Queen Sheba came to Solomon? He replied, "By the railway, Miss." On asking for an explanation she received answer, "Because, Miss, the Bible says she came to Jerusalem with a very great train."

CLARRY.

OLDBAGS (4<sup>th</sup> S. viii. 164, 234, 288, 381, 445, 551.) If the peg upon which so many versions of this *jeu d'esprit* have been hung is not quite worn out, may I be allowed to hang yet one more from a memory which, although perhaps older than that of most of your contributors, is not yet entirely exhausted. I would premise by an expression of belief that the original underwent many alterations before the real and final text was settled. I

also believe that the following is the matured form in which it was recorded:—

"Mr. Leach made a speech  
Angry, neat, and wrong; \*  
Mr. Hart, on the other part,  
Was learned, dull, and long;  
Mr. Trower spoke for an hour,  
And then sat down quite hot; †  
Mr. Bell ‡ spoke very well,  
But nobody knew about what:  
Mr. Parker made the case darker,  
Which was dark enough without;  
Mr. Cooke cited a book,  
And the Chancellor said 'I doubt.' "

OCTOGENARIAN.

LADY GRIZELE BAILLE (4<sup>th</sup> S. viii. 451.)—In the year 1822 there was issued—

"Memoirs of the Lives and Characters of the Right Honourable George Baillie of Jerviswood, and of Lady Grizele Baillie. By their Daughter, Lady Murray of Stanhope."

It was edited, with a preface and an appendix of documents, by Thomas Thomson, advocate. It was printed for presents, but republished for sale in 1824.

T. G. S.

Edinburgh.

"LIGHT CHRISTMAS" (4<sup>th</sup> S. ix. 13.)—In Bohn's *Handbook of Proverbs* (London, 1800, p. 4) there is "A light Christmas, a heavy sheaf."

J. MANUEL.

Newcastle-on-Tyne.

MOLESWORTH MEDAL (4<sup>th</sup> S. ix. 14.)—The incident commemorated by this medal occurred at the battle of Ramillies, May 23, 1706, and is narrated at p. 413 of Cox's *Memoirs of the Duke of Marlborough*, 1847.

J. W. F.

MRS. STEPHENS'S MEDICINES (4<sup>th</sup> S. ix. 15.)—C. A. W. will find some account of Mrs. Stephens and her medicines in the late Dr. Paris's *Pharmacologia* (9th ed. 1843) at pp. 90 and 345.

Mrs. Joanna Stephens was granted 5000*l.* by Parliament "for her discovery of certain medicines for the cure of the stone," as notified in the *London Gazette* for June 1739.

Her "once celebrated nostrum consisted of lime, obtained by the calcination of the shells of eggs and snails, and made into pills with soap. A decoction was also administered consisting of chamomile, fennel, parsley, and burdock, together with a portion of Alicant soap."

Dr. Paris (p. 90) gives the following as an instance of the cases in which effects from natural causes have been erroneously attributed to those of art:—

"Upon Mrs. Stephens offering her remedy for the stone to Parliament, a committee of professional men was

\* These lines are perfectly photographic; they describe exactly Mr. Leach's character as a pleader.

† Mr. Trower was stout, and perspired when he spoke.

‡ No report of a chancery suit of the period in question would be complete unless Mr. Bell's name appeared in it.



nominated to ascertain its efficacy; a patient with stone was selected, and he took the remedy; his sufferings were soon relieved, and, upon examining the bladder in the usual way, no stone could be felt: it was, therefore, agreed that the patient had been cured, and that the stone had been dissolved. Some time afterwards this patient died, and, on being opened, a large stone was found in a pouch formed by a part of the bladder, and which communicated with it."

T. D. H.

CHOWBENT (4th S. ix. 13.)—This name can scarcely be of Keltic origin. According to Baines (*Hist. Lanc.*) it means "the bent or communion of Chow or Chew"; but the first part of the name may refer to the *chough*. "*Bent*, a coarse kind of grass growing on hilly ground" (Lightfoot); "the open field, the plain" (S. Douglas); "*Bintz*, *bins*, is a rush, *juncus*, *scirpus*" (Jamieson).

R. S. CHARNOCK.

Gray's Inn.

COPY OF AN EXCOMMUNICATION (4th S. viii. 200.)—It will be interesting to TEWARS to know that this document appeared in a newspaper as well as in the parish register of Hampreston. My copy gives the date the excommunication was issued—viz. "The 10th day of *August* in the year of our Lord Christ 1758."

J. JEREMIAH.

TIPTERERS (4th S. ix. 15.)—The letters *c* and *s*, *s* and *t*, and sometimes even *d* and *b* being interchangeable, it is possible that the word *tipterer* might corrupt from the Gaelic *cidhisear*, one in a mask, a guiser.

R. S. CHARNOCK.

Gray's Inn.

"THE WIDOW GREGORY" (4th S. viii. 502.)—This imitation of one of Béranger's songs was written many years ago; so long, indeed, that I cannot call to mind where it appeared. I have made a revise which is more literal, and consequently less paraphrastic. The following are changes that I have made, and a list of errata that are in the printed version. In the first verse read—

"The widow Gregory, famed in rhyme,"

Second verse, read—

"She spake of her husband tenderly,  
And tears fell big as the drops of dew."

Third verse, read "exceeding smart." The metre requires this substitution.,

Fourth verse, for "warrant" read "mandate."

Fifth verse, read—

"We settled the time for our wedding day,  
The price of the inn, and its stock in trade;  
We plann'd a nice love-trip far away,  
And all our schemes for the future laid."

Sixth verse. There should be a semicolon after the word "month"; and none after the word "call"—a comma only. JAMES HENRY DIXON.

NOVELIST'S FLOWERS (4th S. viii. 549.)—The marsh marigold, *Caltha palustris*, is probably the

first-named flower. *Lychnidea* is the correct English name for the phlox, strange as the assertion sounds, and was in common parlance as such perhaps thirty years ago. Perhaps the name came from America with the plant. As to the field balrush and the mezereon that a child was lifted up to on a gate, I recommend a direct application to the author. P. P.

DORSETSHIRE RAMMILK (4th S. viii. 415, 485.) The word *rammilk* is only used in districts where Anglo-Saxon lingers, hence a strong inference that it is derived from Anglo-Saxon. If the derivation were *raw* milk, the word would be used and known in other counties. *Raw materials* is a modern expression, and it is in the highest degree improbable that the archaic word contains the modern idea.

Blue-*vined* is simply blue-*veined*. The epithet is also applied to a person out of humour—"not i' the vein."

C. G. J. REEVE.

MIDLOTHIAN VALUATION ROLL (4th S. viii. 480.)—There was issued in 1814—

"The Valuation Book, or Roll of the County of Midlothian for the year 1726, compared with the Rolls for 1702 and 1738, together with the Rectified Valuation for the year 1814. Drawn up by William Macfarlane, W.S. Large folio.—'Not printed for sale.'"

The Roll for 1736 I have never seen.

T. G. S.

Edinburgh.

"A REMONSTRANCE ADDRESSED TO HENRY BROUGHAM, BY ONE OF THE WORKING CLERGY" (4th S. viii. 523), was by Archdeacon (afterwards Bishop) Blomfield. See his *Memoir*, 2nd edit. 1864, p. 62.

J. F. S.

ELWES THE MISER (4th S. viii. 548.)—Your correspondent HARDRIC MORPHYN mentions that "the father of Elwes the miser was Robert Meggott," and that the former was at one time member for Abingdon, and resided at Marcham. It is quite true that he did the latter, and that the Duffield family, through a marriage with a Miss Elwes, the daughter of the miser's eldest son, inherited this place from the Elwes or Meggott family; but of the former it is not true. He (the miser) was never member for Abingdon that I am aware of. He was member for the county of Berkshire for about thirteen years, from 1774 to 1787. His grandfather, Sir George Meggott, was member for Southwark according to Ed. Topham, Esq. (*Life of the late John Elwes, Esq., &c.*, by Edward Topham, Esq., 6th edit. 1790.)

DUDLEY CARY-ELWES, F.S.A.

South Bersted.

APECHILD, ESSEX? (4th S. viii. 549.)—I think, if WALTHEROF looks at Morant's *Essex* (ii. 84) and Dugdale's *Baronage* (i. 184), he will find the place mentioned. I came across this name in a letter of Queen Margaret of Anjou, and after-

wards had a note from the Rev. James Hutchinson of Pleshy, from which I enclose an extract:—

"Apechild Park is now, doubtless, Absol Park. You will find it in the Ordnance Map. It lies on the right-hand side of the road from Chelmsford to Dunmow, about three or four miles from the latter place. The park is gone—the farm (I think) belongs to Guy's Hospital. The present house is modern. The ancient mansion was surrounded by a moat, which still exists."

CECIL MONRO.

Hadley, N.

WEIRLEIGH, KENT? (4<sup>th</sup> S. viii. 549.)—To this query I suspect the only answer that can be given is, that it is the home of the well-known artist Harrison William Weir, who has called the land after his own name.

C. H. W.

GRADUAL DIMINUTION OF PROVINCIAL DIALECTS (4<sup>th</sup> S. viii. 415, 488.)—Education is making terrible havoc with our dialects; but what strikes me as a noteworthy symptom of the progress of the age is the way the country-people *enjoy* the burlesquing of their own dialect, instead of being affronted at it. In Lancashire what are called "penny readings" are a very popular entertainment, though there is too much music introduced to make "readings" quite a descriptive name. The *popular* pieces, instead of being those of a better and higher class of literature, such as the clergy read, are comic stories told in the broadest Lancashire; and the man who can do this the best, and raise most laughter, is generally the pet reader of the evening.

P. P.

"PARENT OF SWEETEST SOUNDS," ETC. (4<sup>th</sup> S. ix. 38.)—The correct reading of the line inquired for is—

"Parent of sweetest sounds, yet mute for ever."

It is the last line of Macaulay's celebrated enigma, which is as follows:—

"Cut off my head, and singular I am,  
Cut off my tail, and plural I appear;  
Cut off my head and tail, and, wondrous fact,  
Although my middle's left, there's nothing there!  
"What is my head cut off? A sounding sea;  
What is my tail cut off? A rushing river;  
And in their mingling depths I fearless play,  
Parent of sweetest sounds, yet mute for ever."

F. C. H.

CHANGEABLE SILK (4<sup>th</sup> S. ix. 37) can be nothing else than what now goes by the name of "shot silk," which consists of two colours woven together, and shows one or other of these colours according as the light falls on the material.

NOELL RADECLIFFE.

[A correspondent suggests that W. A. S. R. should refer to Halliwell's *Archaic Dict.*, 2 vols. Lond. 1868.]

COLONEL (4<sup>th</sup> S. viii. 434, 519.)—Wedgwood appears to be right in this, as he so often is. *Coronal* is first captain. Our present pronunciation, *kur-nel*, could hardly be derived from *colonel*. *Cornel*, on the contrary, yields it easily; and as

in English we generally take the less open sounds, the *o* would soon be converted into *u*. What Brantôme says of colonels being crowned by the king, is probably a fancy created for accommodation's sake. If any such thing existed, it would be more likely that the chief captain would have a crown embroidered upon his accoutrements for the sake of distinction. It would be interesting to know how the Italian *colonnello* came about. It looks to me as if it must be a word improperly adopted by the Italians from the Spaniards. For to call the head of the column the *column*, or *colonnello* "little column," is like calling the capital the pillar or pilaster. A *coronal* is head of his troop, whether in column or as a battalion in fighting line.

C. A. W.

Mayfair, W.

DEKER (4<sup>th</sup> S. viii. 328, 424, 540.)—The peculiar numeration quoted by MR. BLENKINSOPP, as used by shepherds on the Stanhope moors, is Welsh, slightly corrupted.

U. O.—N.

Respecting the curious numeration in use among the Westmorland shepherds, mentioned by MR. BLENKINSOPP, may it not be a lingering trace of the old Cymric occupation of the country, which once formed part of the kingdom of the Strathclyde Britons? This view would seem to be supported by the great resemblance between certain of these numerals and the Welsh. For instance: *yan* = W. *un* = 1; *fi*p = W. *pump* = 5; *dick* = W. *deg* = 10; *yan-a-dick* = W. *un-ar-deg* = one upon ten = 11; *bumford* = W. *bumtheg* = 15; *jiggot* = W. *ugain* = 20.

CYMRU.

Birmingham.

J. HOLWORTHY (4<sup>th</sup> S. viii. 417, 489)—There was an inaccuracy or two in the note at p. 489, which it will be well to correct. J. Holworthy married Anne Wright, daughter of Dr. Richard Wright, and *niece* to Wright of Derby. For some time they resided at Green Hill, Derby, Mrs. Holworthy's sister Hannah Wright residing with them. In 1823-4 he purchased the Brookfield estate near Hathersage, Derbyshire, and afterwards purchased other adjoining properties. The hall was built by Mr. Holworthy in 1826. Mr. Holworthy was an artist of considerable merit, a great art student, and was intimately associated with the artists and connoisseurs of his day; and I believe was a member of the Old Water-colour Society. J. W. M. Turner, who was on intimate terms with Mr. Holworthy, on presenting him with a drawing, remarked, "And here's another for your wife; for I suppose you must each have one." These drawings were sold by auction, March 19, 1868—one, a coast scene, sunrise, with autograph letter, for 340*l.*; the other, a mountainous scene, with sheep and goats, for 200*l.*; both measuring thirteen inches by nine.

Mr. Holworthy died in London, June 1841,

and was interred at the Kensal Green Cemetery, June 1841. Mrs. Holworthy, who was also an artist of some merit, died November 28, 1842, and was buried in St. Alkmunds, Derby.

W. BEMROSE, JUN.

SCOTTISH RETORTS (4th S. viii. 453, 555.) — I feel much obliged to your correspondent ESPEDARE for his clear and satisfactory reply to my query on the above. Having no additional information on the subject I cannot settle the difficulty whether the charter of 1490 was feudalised or not, and therefore agree with ESPEDARE in thinking it more probable that William K— of 1547 was the son rather than the great-grandson of James of 1490. C. S. K.

St. Peter's Square, Hammersmith, W.

ASHEN FAGOT: DEVONSHIRE CHRISTMAS EVE CUSTOM (4th S. viii. 547.) — Being intimately acquainted with West Somersetshire and parts of Devonshire, I venture to correct a portion of Mr. KELLETT-TULLY's statement with respect to ashen faggots. The strands are not formed of "straw, hay, or some such material," but of stout withies, which after a time "give" with a loud report. These bands are placed as close together as possible, and the custom, as far as I have noticed it, is for the farmer to give his labourers a quart of cider as each strand bursts from the action of the fire. Should, however, two or more explode simultaneously, only a single quart is given. To counteract this unhappy result considerable ingenuity is exercised by the labourers in using withies of different degrees of size and strength. The ashen faggot is far superior to the yule log, and though to see it in perfection an open hearth is requisite, still its size can easily be accommodated to the modern grate. Ash is the only wood that burns well when green, and the fresher it is cut the more sprightly the flame. I do not think that any one who has once seen the joyous flame of the ashen faggot will be likely to allow this old custom to die out, though the cider part of it may, with advantage, be omitted.

J. CHARLES COX.

Hazelwood, Belper.

WAS DR. JOHNSON A SNUFF-TAKER? (4th S. viii. 264, 338, 446, 534.) — Beckford was only ten years old when his father died (June 21, 1770). Is the story of the gratuitous insult offered to his father and *himself* likely to be true, and did Dr. Johnson, in *Taxation no Tyranny*, 1775, only repeat in print an old sarcasm when he wrote, "If slavery be thus fatally contagious, how is it that we hear the loudest yelps for liberty among the drivers of negroes?" This is quoted by Boswell in the same paragraph with the question, "Where did Beckford and Trecothick learn English?" Or did Beckford junior brood over this till he imagined the story of the insult? W. G.

## Miscellaneous.

### NOTES ON BOOKS. ETC.

*The Gospel according to St. Mark, in Anglo-Saxon and Northumbrian Versions synoptically arranged, with Collations exhibiting all the Readings of all the MSS. Edited for the Syndics of the University Press by the Rev. Walter W. Skeat, M.A., Assistant Tutor and late Fellow of Christ College, and Author of a Mæso-Gothic Glossary.* (Rivingtons.)

Students of Anglo-Saxon will remember that some years since the Syndics of the Cambridge University Press determined on publishing an exhaustive edition of the Gospels as transmitted to us in the leading dialects of ancient England as planned by Mr. Kemble, and entrusted the first portion of it, the Gospel of St. Matthew, to that accomplished scholar. Mr. Kemble's labours were interrupted by various causes, and at his death in 1857 the completion of the work was undertaken by Mr. Hardwick. The work before us forms the second portion of the same important undertaking; and as the circumstances attending the publication of St. Matthew's Gospel did not afford a favourable opportunity for discussing the peculiarities of the MSS., or even of explaining the general design by which their readings are synoptically exhibited, the Editor of the present portion supplies the necessary information; and his preface, his description of the MSS., of the printed editions, and his explanation of the manner in which the present text, readings, &c. have been arranged, prove that in selecting Mr. Skeat for the work before us the Syndics have shown excellent judgment, and secured an edition of the Anglo-Saxon Gospels which will be prized by scholars and a credit to the University.

*Miscellanea Antiqua Anglicana. The Old Book Collector's Miscellany, Part V. Containing the History of Prince Rudapanthus, and Title-pages, to complete Vol. I.* (Reeves & Turner.)

*The same, Part VI., containing—The Life of Long Meg of Westminster; A True and Certain Relation of a Strange Birth; Murder! Murder!; The Character of a Town Gallant; Poor Robin's True Character of a Scold.* (Reeves & Turner.)

If readers of the present day are not familiar with the once popular writings of our forefathers, it is not the fault of enterprising publishers ready to apply their capital, and intelligent editors ready to devote their time and knowledge, to the effective reproduction of such works. Some time since we called attention to the Second Part of *The Old Book Collector's Miscellany*, which contained a reprint of *The Trimming of Thomas Nash*. We have now to bring under the notice of our readers the Fifth and Sixth Parts, the appearance of which may be taken as evidence that Mr. Hindley's plan of a Series of Reprints of the more popular Tracts of the Sixteenth and Seventeenth Centuries has met with the approval of a large number of subscribers. We doubt the propriety of reprinting Mr. Adey Repton's pretended black-letter *History of Prince Rudapanthus*; but the opening number of the new volume makes ample amends. *The Life of Long Meg of Westminster* is a picture of the social condition of the metropolis, curiously illustrative of popular manners and customs at the close of the sixteenth century, well worth the half-crown which is the price of the whole: such Part containing, in addition, a curious notice of the birth of two boys at Plymouth, joined together much after the fashion of the Siamese Twins, and three other tracts.



*Index Scholasticus. Sons and Daughters. A Guide to Parents in the Choice of Educational Institutions, &c.* by R. Kemp Philp. (Virtue & Co.)

The above title sufficiently indicates the purpose of the compiler, and the information given seems most full on all points. Inasmuch as Eton—by-the-by Dr. Goodford is *Provost*, not *Principal*—and Harrow, amongst others too numerous to name, have supplied the desired information, we cannot doubt but that similar institutions, now conspicuous by their absence, will put in an appearance in any future editions of the *Index Scholasticus*.

*The History and Antiquities of the Collegiate Church of Tamworth.* By C. F. R. Palmer. (Simpkin, Marshall, & Co.)

This result of twenty years' labour can hardly fail to commend itself to those to whom it is more particularly addressed—the inhabitants of Tamworth—as in it are traced the annals of their church (one of the finest in the county and formerly collegiate) from its earliest foundation. A view is given of a singular double staircase in the south-west turret of the tower.

It may be some satisfaction to those interested in the subject to know that a praiseworthy effort is now being made to furnish St. Paul's Cathedral with altar-plate worthy of the church, and in place of that which, readers of Dean Milman's *Annals* will remember, was carried off by thieves in the early part of the present century. Members of the Cathedral staff—amongst them our correspondent the REV. W. SPARKOW SIMMONS—are included in the body of contributors of the plate, which has been exhibited during the past week at the establishment of the manufacturers, Messrs. Lias & Son, Salisbury Court, Fleet Street. The alms dish, 2 ft. 3 in. in diameter, presented by Mr. J. W. Butterworth, F.S.A., is particularly worthy of remark, as having for its centre subject Raffaele's cartoon, St. Paul preaching at Athens, splendidly reproduced.

THE *Birmingham Gazette* states that at the next meeting of the Kidderminster Town Council, a motion will be made proposing that some memorial be erected to the memory of Richard Baxter.

THE annual editions of those useful publications, Debrett's *Peerage and Baronetage*, works well and favourably known before George III. was king, will be issued in the course of a few days.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

THE GENTLEMAN'S MAGAZINE. Vol. XIV. 1840.

Wanted by Mr. W. H. James Waite, Ter Baille, Bruges, Belgium.

LIST OF THE CITY OF LONDON LIGHT HORSE VOLUNTEERS AT THE BEGINNING OF THIS CENTURY. Published by Effingham Wilson.

Wanted by Messrs. Hunningham & Holth, 5, Mount Street, Grosvenor Square, London.

ASTRONOMICAL RECHONTER. Vol. I.

Wanted by Rev. J. C. Jackson, 13, Manor Terrace, Amhurst Road, Hackney, E.

### Notices to Correspondents.

LANCASHIRE.—The old ballad, "Farewell Manchester," has already been inquired after in "N. & Q." 3rd S. ii. 468; 4th S. i. 140, 220, 425, 547. Mr. Chappell, a good authority, believes it to be "irrecoverably lost." See *Popular Music of the Olden Time*, ii. 683.

N. H. GIFFARD (Streatham).—On forms for a library catalogue consult "N. & Q." 3rd S. viii. 395, 540; ix. 69.

H. WEED (Hackney).—Our best thanks. The song has been forwarded to our correspondent.

E. H. (Roxborough Moy).—The French song "Mabrouck" has been attributed to Madame de Sevigné. See "N. & Q." 1st S. ix. 56; 3rd S. vii. 128.

H. E. B. (Louth).—By the canons published at the commencement of the reign of James I., 1603, it was ordered "that the Ten Commandments be set up on the east end of every church and chapel." Canon lxxxii.

F. R. (Ashford).—The quotation will be found in *Tennyson*, In Memoriam, xxvii.

C. W.—Mr. Louis Doxat, formerly connected with The Morning Chronicle and The Observer, died at his residence, 13, Queen's Crescent, Haverstock Hill, on March 4, 1871, aged ninety-eight. We had noticed that the papers during the past week had confounded him with another Mr. Lewis Doxat, a city merchant, who died at 89, Harley Street, on the 17th inst. aged eighty-four.

ERRATUM.—4th S. ix. p. 52, col. ii. line 22, for "church" read "chapel."

### NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

All communications should be addressed to the Editor at the Office, 43, Wellington Street, W.C.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

"Like all grand conceptions, the process is remarkable for its simplicity." This was said by *The Globe* of the method by which *The Bazaar, the Tachometer, and Mart, and Journal of the Household* enables ladies and gentlemen to sell, exchange, or buy every description of property with ease, security, and without making their names public. Specimen copy, containing full directions, post free, for two penny stamps.—Office: 32, Wellington Street, Strand, London.

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Good Sherry .....	11 6	8 0 0	15 10 0	30 10 0
Choice Sherry .....	17 6	11 10 0	22 10 0	44 10 0
Old Sherry.....	23 6	14 15 0	29 0 0	57 0 0
Good Port.....	11 6	8 15 0	17 0 0	33 10 0
Fine Port.....	14 6	10 5 0	20 0 0	39 0 0
Old Port.....	20 6	13 15 0	27 0 0	54 0 0
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LONDON, SATURDAY, FEBRUARY 3, 1872.

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## Notes.

## GOURMAND: GOURMET.

A short time ago, amongst a small circle of friends, the question was propounded as to the exact meaning of the above words. Nine out of ten considered that, radically, they conveyed the same idea: *gourmand* meaning a glutton, a voracious eater; and *gourmet*, an epicure of more delicate taste. On reference to authorities, it appeared that the idea of *gourmand* was correct, but that *gourmet* has nothing to do with eating at all; being, according to Tarver, "a judge, connoisseur of wine." It is difficult to get rid of the idea that the latter syllable of *gourmet* is connected with *meta*, a dish or mess.

The actual history of these two words is very curious. They have really no connection whatever with each other, the resemblance in sound being purely accidental.

*Gourmand*, *gourmandize*, are found in Ben Jonson, Spenser, and other English writers of the sixteenth century, in the sense of eating voraciously. The spelling is indifferently *gormand* or *gourmand*. There is reason to believe that the word came to us from the French, as it can be traced in that language much farther back. In a letter dated 1392 A.D., quoted by Ducange, occurs the following passage: "Le jour devant que icellui prestre trespassast, il avoit beu et *gormandé* par tout le jour."

The word is really Celtic, and is found in the Bas-Breton and Welsh in the form of *gormont*, from *gorm*, fulness, cramming.

The history of *gourmet* is more singular. The word *guma*, in all the Teutonic tongues, meant originally "a man." In English this very early became *grum* or *groom*, probably from being confounded with the Cymric *gwr*, having the same signification. It then came to signify a serving-man, especially one attending to horses, equivalent to Ger. *Marskalk* (marshal). In the latter part of the fourteenth century, during the wars in France under Edward III., the word became current in French, in the same way that *jockey*, *boulingrin* (bowling-green), and *bulle-dogue* (bulldog), have been adopted in more modern times. It is found under the forms of *gromet*, *groumet*, diminutive *grometel*; and is Latinised into *gromes*, *gromus*, *gromettus*. By a very common metathesis, *groumet* became *gourmet*, in the same way that *girn* and *grin*, *gers* and *grass*, *bird* and *brid*, are interchangeable. In a French letter of A.D. 1392, given by Ducange, we read: "Duquel Jaque le Coq l'exposant estoit serviteur et *gromet*." In a MS. poem of the fifteenth century we find:—

"À ceste gent sont compaignon,  
Mauvais *grommes*, mauvais garchon;  
Des boines gens, boivent le vin  
Que il carient au quemin."

The last quotation indicates the special application which the word assumed as a name for the drivers of wine carts. We read again: "Un *groumet* nommé Fagot, qui conduisoit iceulx vins." In 1402 the word had begun to apply to a "Commissionnaire, Facteur des Vins": "Guiot dit Rolot harnicheur et *gourmet* de vins, demourant à Bruieres en Laonnais." Thenceforward it took the sense given in Carpentier's supplement to Ducange: "Voiturier ou garde des vins et marchandises pendant qu'ils sont en route." In modern French it has come to signify a judge—connoisseur in wine. It has not yet found its way into English dictionaries; but it is frequently employed, and often in a wrong sense.

The existence of two words side by side, so nearly allied in sound, and so different in origin and meaning, is a singular phenomenon and worthy of "making a note of."

J. A. PICTON.  
Sandyknowe, Wavertree.

## "CHAMBERS'S ENCYCLOPÆDIA":

MR. SOLOMON LOWE.

Although such immense sums were spent on the later encyclopædias (4th S. viii. 284, note), Chambers's original work seems, like many other commencements of all kinds, to have been largely a labour of love. Amongst unpaid contributors we may probably reckon Mr. Solomon Lowe, whose name is almost forgotten now in our litera-

ture, but who was a tolerably well known writer one hundred and fifty years ago. Mr. Lowe taught and kept a well-known academy at Brook Green near Hammersmith, and some notice of him lately appeared in the *Hammersmith News*.

Shortly after Mr. Lowe's decease, his widow wrote in March 1751-2 to Dr. Ward of Gresham College, a friend of her late husband, enclosing a copy of an advertisement which she had addressed to Mr. Meres, one of the newspaper publishers of the time (Brit. Mus., Add. MS. 6210), and complained that she could not get it fairly inserted owing to a feeling on the part of the publishing trade in general. The advertisement ran mostly as follows, a few contractions and omissions being made for the purpose of a desirable brevity:—

"Shortly will be published by subscription, for the benefit of those who have Mr. Chambers' Dictionary, *which was done by himself*, an entire supplement to that (*sic*) by the late Mr. Solomon Lowe; how capable he was of doing it, may be seen from the underwritten extracts from Mr. Chambers' letters in 1733:—

"I know of nobody who is so well acquainted with the flaws and defects of the work as yourself (Mr. Lowe); you have favoured me with many remarks of this kind [Mr. Chambers must have been slightly ironical here, E. C.]. I have sent you the 24 sheets of my Dictionary, that were wrought off before the last variation of measures took place. I should not have been forward for producing the sheets before you, who are too good a Judge of their Defects, but as you had a desire to see them I have overcome all the Reluctance. To have discharged solid benefits by an idle letter of complements (*sic*)—where had been the propriety. . . . I know of no person, among a great number from whom I have had communications on the same occasion, that has entered so far into the spirit of the work, and appears so thorough a master of the design, as yourself. Your instructions, I speak without any complement (*sic*), are all pertinent and useful," &c.

Mrs. Lowe adds—

"that, when Mr. Chambers was too ill to carry his work on any farther, he sent for Mr. Lowe and gave him his Dictionary in order to carry it on."

Of course Mrs. Lowe had very naughty ideas about the publishers, whose offer of one hundred and fifty guineas for the supplement she says that she refused, and attempted a separate publication. Mr. Ward appears to have been chary of advice; but we may judge from her rejoinder that he told her that publishers had interests which she was bound to consider, and they might naturally object to an advertisement which said so much, confidentially or perhaps sarcastically, about the defects of a publication in which they were interested.

Although Mr. Lowe would probably not have been reckoned as a "man of the time," and his name is not found in Chalmers, Rose, Haydn, Phillips, Jones, and Allibone.

Mr. Lowe was asked to help Dr. Birch in his *Life of Sir Richard Steele*. He wrote a work on "Mnemonicks," which has been reprinted not very

long ago with Grey's *Memoria Technica*. He died poor, which was possibly the punishment for writing so much and so well gratuitously.

A GLEANER.

#### MILTON'S USE OF THE SUPERLATIVE: CHILDREN'S LANGUAGE.

An apt illustration of the well-known lines in book iv. of *Paradise Lost*—

"So hand in hand they pass'd, the loveliest pair  
That ever since in love's embraces met;  
Adam the goodliest man of men since born  
His sons, the fairest of her daughters Eve,"—

was furnished me a short time ago involuntarily by a girl of thirteen, who said to her mother in my hearing: "You're the youngest of your sisters-in-law, mamma!" And it was no slip of the tongue; for, though the girl has more than average intelligence, and has been as well educated as most girls of her age, I could not make her understand that what she had said was grammatically wrong, and that she ought to have said "younger than," instead of "youngest of."

It would seem, therefore, that Milton, in his beautiful irregularity, unconsciously adopted the simple speech of childhood. I say unconsciously, because there can be little doubt that the poet if appealed to, would have charged himself rather with over-refinement, and have allowed that the elaboration of these lines had cost him some time and thought; unless indeed, which is not improbable, he had met with and admired such a use of the superlative elsewhere. I find a similar instance† quoted in Mätzner's *Eng. Gram.* (iii. 289), from *Robert of Gloucester* (i. 157)—"Ygerne, Goroys wyf, was fairest of echon" (i. e., each one); though Mätzner gives it among a number of quotations which are perfectly regular, and does not appear to have remarked any irregularity about it. In Shakespeare again, we have (2 *Henry VI.* i. 3), "York is *most unmeet of any man*," where the superlative is really equally irregular, though it scarcely strikes one as being so.

\* The language of children has, I think, had too little attention paid to it. A child begins life as a savage, and gradually becomes civilised. Its speech, in its onward and upward course, reflects this gradual change, and frequently illustrates the idioms of other languages besides its own. I have noticed that the errors of syntax, &c., which an English child commits in learning English are frequently no such errors, but the normal mode of expression, in some other language; and, when this is so, much light is thrown upon the syntax, &c., of this other language. A child does not copy all its mistakes; it makes up plenty for itself, and it is to these only (and the one I have given above is an example) that I wish to call attention. A collection of such mistakes would be very instructive, and might be begun in "N. & Q."

† Similar, at least, as far as the superlative is concerned.

A scarcely less successful sacrifice of grammar to sound is found in Byron's known lines (*C. H.*, book iv.):—

"I stood in Venice, on the Bridge of Sighs;  
A palace and a prison on each hand."

F. CHANCE.

Sydenham Hill.

#### LETTER OF FREDERICK THE GREAT.

On the death, recently, of a relative of mine at a very advanced age, I found among her papers a collection of autographs of distinguished persons, nearly all of them accompanied by some statement in proof of their authenticity. Among them, but without any such proof attached, is the letter of which I enclose a copy, and which purports to be written by the hand of Frederick the Great. By the appearance of the ink and paper it certainly was written at the time. The hand is a bold round one. I have preserved the inaccuracies of spelling, &c. Could any of your readers give me any information as to the circumstance to which it refers, or any fac-simile of Frederick's handwriting with which I could compare this?—

Mad.,—J'ay reçu la lettre que vous avez voulu me faire le 19<sup>e</sup> de ce mois et c'est avec bien du D<sup>u</sup>-plaisir que j'ay appris les mauvais proces d'un des directeurs de la Compagnie Assiatique D'Embden, envers vous, dont vous vous etes vue obligé de vous plaindre. Je feroy examiner vos griefs et je viens de donner mes ordres en consequence à mon president de la Chambre d'Estfriselentz, et vous pouvez etre très assurez que l'on ne manquera pas de vous administrer bonne justice autant que les Circonstances le permettront, sur ce je prie Dieu qu'il vous ait en sa sainte garde.

"À Potsdam le 26 Fevrier 1756.

"FREDERIC."

"À Mad. Goodwin à Bruxelles."

HUBERT J. DE BURGH.

2, Warwick Terrace, Dublin.

MAN A MICROCOSM.—This expression is in common use, but the idea involved in it is little understood. In fact the phrase itself is varied from Plato's original. In his philosophy all deity is round or globular; the universe, *κόσμος*, the fixed stars, and the planets are gods. Man was made by the Demiurgus—himself created by the supreme God—as a model for all living creatures, and man is a sort of demigod; but the divine part in man is his *head*, the residence of *reason*, which, like the gods, is *round*: the other parts of man, the body and the members, are mere accidents post-created simply for the convenience of the head. In the strange and curious anatomical account which Plato gives in the *Timæus* of the formation, uses, and reasons of the formation of these parts, he expands his notion fully, and concludes with the

assertion that thus the human *head*, being like all the other gods *round*, is in fact a microcosm.

One singular example of humour occurs in the course of his account. He says that the Demiurgus formed the *nails* not because the man wanted them, but because he foresaw that *wild beasts* and *women* would. It is many years since I read the *Timæus*, and I have it not by me now to refer to; but this is a correct statement: that "the *head* of man," and not man himself in his full form, "is a microcosm," in Plato's phrase.

There is another phrase and idea, the "music of the spheres," explained in the same treatise. If a paper involving some arithmetical and astronomical calculations comes within your scope I will send it. This phrase also is very little understood, though often in men's mouths.\*

HERBERT RANDOLPH.

Ringmore.

FICTITIOUS NAMES OF AUTHORS.—In a late number of "N. & Q." OLPHAR HAMST speaks of the trouble he once had in cataloguing a book under three different names, which ultimately turned out to be but disguises of the same book.

In the same part he also speaks of his *Hand-book of Fictitious Names*. May I be allowed to point out that future editions of this most useful and interesting work will be enriched by the unpleasant circumstance above named? for we have now two or three "fictitious names" the more—a small example of the "soul of good in things evil."

RAVENSBORNE.

#### BURNS'S 'PRENTICE HAN'.—

"Auld Nature swears, the lovely dears  
Her noblest work she classes, O!  
Her 'prentice han' she tried on man,  
And then she made the lasses, O!  
Green grow," &c.

"*Knight* . . . and since we were made before yee should we not love and admire ye as the last and therefore perfectest work of nature? Man was made when nature was but an apprentice, but woman when she was a skilfull mistress of her arte."

*Cupid's Whirligig*, 1607 (ed. 1611, C. 4 vers.)

I know nothing more of the history of this saying, but from the close resemblance between these passages it would seem either that Burns had read the *Whirligig* or a scrap borrowed from it, or that the saying was or had become proverbial.

B. NICHOLSON.

FIRST NEWSPAPER REPORT BY ELECTRIC TELEGRAPH.—As a director of the Electric Telegraph Company so early as 1847, the late Mr. George Wilson (of the Anti-Corn-Law League) urged forward the laying down a line of electric wires from Manchester to Leeds. At the nomination of Mr. Cobden for the West Riding in that year the

[\* Consult "N. & Q." 1<sup>st</sup> S. vi. 165; 4<sup>th</sup> S. ii. 561; iii. 19, 70.—Ed.]



line had not been completed, but Mr. Wilson had several miles of wire carried on temporarily as far as Wakefield; and from that town the proceedings attendant on the nomination and election of Mr. Cobden were transmitted to Manchester, and appeared in a second edition of a Manchester paper about two o'clock that day, being the first newspaper report by electric telegraph on record.

PHILIP S. KING.

**BOUSTRAPA.**—It is not perhaps generally known that, among the Parisian workmen during the period of terrorism which was initiated by the *coup d'état*, Napoleon III. was familiarly designated "Boustrapa"—a name made of the initial syllables of *Bou-logne*, *Stra-sbourg*, and *Pa-ris*, the scenes of his three chief exploits up to that time. Subsequently two of his sobriquets, as you know, were "Badinguet" and "L'Homme de Sedan."

PHILIP S. KING.

**LORD BACON'S ADAPTATION OF SHAKESPEARE.** In an article on Shakespeare in the *Quarterly* (No. 261) it is pointed out that Bacon, with a profound contempt for poetry, nevertheless condescended to adopt Shakespeare's sentiments. One or two examples are given. I have met with the following, which was not, I think, alluded to by the reviewer. In the "Essay on Travel," amongst the hints to enable "a young man to put his travel into a little room," is "let him sequester himself from the company of his countrymen." This reads like an echo of Rosalind's words (*As You Like It*, iv. 1)—

"Farewell, monsieur traveller; look, you lisp, and wear strange suits; disable all the benefits of your own country, be out of love with your nativity," &c.

PELAGIUS.

**TENNYSON'S "DEATH OF THE OLD YEAR."**—Collectors of Tennysonianana may, perhaps, like to make a note of the following paragraph, taken from *The Lincoln, Rutland, and Stamford Mercury* for January 12:—

"CAISTOR.—Of all times in the year that our campanologists could have chosen to go 'on strike,' it seemed most annoying to all lovers of old customs that they should choose New Year's eve. They might, it is allowed, have ample cause for dissatisfaction with the lack of consideration shown for their comfort in the belfry, and with the degree of encouragement given them in 'boxes,' but they adopted a shabby method of showing it. Such an omission as theirs, it is said, has never occurred within living memory: certainly not since Tennyson ('Our poet,' as we Caistorians proudly call the Poet Laureate) was a denizen of this quaint old town, and wrote his poem on the 'Death of the Old Year' (collection published 1832) within hearing of the church bells."

CUTHBERT BEDE.

**INSCRIPTIONS.**—Having lately met with the following inscriptions, I "made a note of" them, thinking you might deem them worthy of being transcribed into the pages of "N. & Q." I know

not where, when, or by whom they have been severally written.

On a sun-dial:—

"Once at a potent leader's voice it stay'd;  
Once it went back when a good monarch pray'd;  
Mortals! howe'er ye grieve, howe'er deplore,  
The flying shadow shall return no more."

Under an hour-glass in a grotto near the water:—

"This babbling stream not uninstrusive flows,  
Nor idly loiters to its destined main;  
Each flower it feeds that on its margin grows,  
Now bids thee blush, whose days are spent in vain.  
"Nor void of moral, though unheeded glides  
Time's current, stealing on with silent haste;  
For lo! each falling sand his folly chides,  
Who lets one precious moment run to waste."

Found in an old watch that had been given by a gentleman to a young lady about eighty years since:—

"Deign, lady fair, this watch to wear  
To mark how moments fly;  
For none a moment have to spare,  
Who in a moment die!"

R. W. H. NASH, B.A.

Florinda Place, Dublin.

**MARY LAMB.**—In giving evidence on the question of insanity at the trial of the Rev. J. S. Watson, as reported in *The Globe* (12 Jan.), Dr. Maudslay said:—

"The case of Charles Lamb's sister is a well-known one; it was one of homicidal tendency, and Miss Lamb had killed her father." . . . "In Miss Lamb's case, she used to warn people, but not until after the murder of her father, which took place suddenly."

As Dr. Maudslay calls this a well-known instance, it may not be amiss to mention that Miss Lamb did not murder her father, but her mother. The reference is no doubt equally applicable, but the mistake is worth correcting.

CHARLES WYLIE.

## Queries.

### "THE FATHER'S OWN SON."

In 1800 Mr. Halliwell printed thirty copies of the *Doctors of Dull-head College*, being a droll formed out of the lost play of the *Father's Own Son*, from the second part of the *Wits, or Sport upon Sport*, 8vo, 1672, published by Kirkman, and which is the last piece in the volume. He has also given Kirkman's preface, which is a very curious and interesting production, for which he deserves the hearty thanks of all those who are interested in the early history of the drama.

It so happens, however, that the same droll forms the last article in the

"*Wits, or Sport upon Sport*, in select pieces of Drollery digested into Scenes by way of Dialogue. Together with a variety of Humors of several Nations, fitted for



the pleasure and content of all persons, either in Court, City, Countrey, or Camp. The like never before published. Part I. London: Printed for Henry Marsh, at the Sign of the Princes Arms in Chancery Lane, 1662."

This book, of which I am not aware there was any second part, was printed by Marsh, who signs the preface—one altogether different from Kirkman's production—and adds a catalogue of books sold by him, with these lines prefixed—

"Who for your pleasure hath produced his store,  
And as you like, will furnish you with more."

There is prefixed a curious engraving of the stage in 1662, which I believe has subsequently been re-engraved, and in which we have Sir John Falstaff in the costume in which he used to appear.

Kirkman must therefore have, without acknowledgment, reprinted Marsh's collection, omitting his preface and long list of books for sale, and given the preface which Mr. Halliwell has reprinted. Whether the engraving was prefixed to Kirkman's edition, the writer has no means of knowing.

In the year 1673 Kirkman printed

"*The Wits, or Sport upon Sport*, being a curious Collection of several Drolls and Farces presented and shown for the merriment and delight of wise men and the ignorant: as they have been sundry times acted in publique and private, in London at Bartholomew, in the Countrey at other Faires: in Halls and Taverns, on several Mountebank Stages at Charing Cross, Lincolns-Inn-Fields, and other places, by several stroling Players, Fools and Fiddlers, and the Mountebanks Zanies, with loud laughter and great applause. Written I know not when, by several persons I know not who, but now newly collected by our old friend, to please you.—FRANCIS KIRKMAN."

To this work, which is quite distinct from the collection by Marsh, is prefixed the preface by Kirkman, reprinted by Mr. Halliwell. The copy before me is perfect until it reaches p. 32, but at the foot of the page from the catchword it appears that the next droll is called "Oenone." Then comes another fragment commencing with "The merry conceited humours of Bottom the Weaver." The pagination begins at page 29, finishing with "Bottom" at page 37, and concluding with the "Cheater Cheated," which terminates at page 80 with the word *Finis*.

Can any of your contributors inform me if the two pieces are fragments of separate works, or belong to the same volume? Were any other editions of the Drolls printed than those noticed above?  
J. M.

"BOARD."—Can any correspondent throw light upon this sentence in George Herbert's *Country Parson*, chapter x., "An old good servant boards a child"?  
T. W. WEBB.

[Either the word *as* has dropped out, that is, "boards as a child," or it may mean in the same state as a child. Hence the old saying, "Set him a clear board in the world," that is, put him in a good position.]

ANNE BOLEYN'S MOTHER: F. NANCIAAT.—There is a picture representing a woman's head at Stanford Court, supposed to be the mother of Queen Anne Boleyn. It was purchased more than a century past of Francis Nanciaat, who said it was an original of Holbein. Anne Boleyn's mother was sister of the Duke of Norfolk. A note-book of my great-grandfather states the fact. The picture is in good preservation, with the lady in a dark dress, white plain cap, and ruff round the neck. Are there any known pictures of this lady whereby I might verify the likeness? and who was Francis Nanciaat?

THOMAS E. WINNINGTON.

Stanford Court, Worcester.

CLARE'S REMAINS: OLD BALLADS.—Messrs. Taylor & Son of Northampton have invited me to edit the poetical remains of John Clare, and have supplied me for that purpose with a mass of documents, including seven or eight hundred hitherto unpublished poems, more than a thousand letters addressed to Clare by his friends and contemporaries, a diary, and several pocket-books in which the poet jotted down passing fancies, and noted subjects which interested him. Among these last-named memoranda is a small collection of ballads, which Clare says he wrote down on hearing his father or mother sing them on the long winter evenings. Several of these might with propriety be included in the "Remains," and in making the selection it would assist me to know whether any had already appeared in print or not. Will some ample-leisured and courteous reader of "N. & Q." compassionate a man of many engagements, and assist me in the search? The following are the first lines of the ballads:—

"Where have you been to, John [or Lord] Randall, my son."

"The week before Easter, the days long and clear."

"A faithless shepherd courted me."

"O silly love! O cunning love."

"On Martinmas Eve the dogs did bark."

"Here's a sad good bye for thee, my love."

"My love is tall and handsome."

"O far is fled the winter wind."

"Dream not of love to think it like."

"Of all the swains that meet at eve."

"A false knight wooed a maiden poor."

"Unriddle this riddle, my own Jenny love."

"'Twas on the banks of Ivory, 'neath the hawthorn's scented shade."

J. L. CHERRY.

3, Grove Terrace, Havelock Place, Hanley.

REV. ANTHONY DAVIDSON, M.A., a native of Scotland, was about the end of last century curate of Milton in Hampshire, and master of an academy at Lymington. He wrote some plays, which are mentioned in the *Biographia Dramatica*. Three of these were performed at provincial theatres. He is also author of *Poems of Ossian in Blank-verse*, Salisbury (no date); and *Sermons in Blank-verse*, Romsey (no date). These two works I

have seen; the *Sermons* were published in or about the year 1815. Can any reader of "N. & Q." inform me whether Mr. Davidson published anything subsequently to the year 1815 or 1817? What is the date of his death? Were any of his dramas printed?  
R. INGLIS.

LADY ALICE EGERTON.—Is there any portrait existing of the Lady Alice Egerton who acted the part of "The Lady" in Milton's *Masque of Comus* when it was first produced, and is there any engraving of the same to be had anywhere?  
W. H. W.

ENGRAVINGS.—I have two old engravings from which the edges have been so completely removed that no part of the lettering remains. I annex the following description of them, in the hope that some other collector who has perfect copies may be able to supply me with the names of artists and engravers, and date of publication. The titles I have "from tradition":—

No. 1.—"Howard visiting a debtor's prison." Plate 22 in. x 16 in. A sick gentleman, in military undress, supported by a lady, who receives a well-filled purse from Howard. Three children surround the group, one of whom kisses Howard's left hand. A fetter connects the prisoner's right wrist with his left ankle. A turnkey stands in the doorway.

No. 2.—"Loss of the Halswell." Plate 23 in. x 17 in. The deck, saloon, or round-house of a large vessel in a sinking state; the floor covered with water, in which some drowning persons are floating. In the centre a man (the captain?) stands with several very graceful female figures clinging to him. The waves seem bursting in from all sides.

Where could I find an account of the loss of the Halswell?  
W. H. P.

[No. 2.—The Halswell East Indiaman, outward bound, was wrecked off Seacombe, in the isle of Purbeck, on Jan. 6, 1786, when Captain Pierce, the commander, perished along with many others. (*Genl. Mag.* Jan. 1796, p. 75, and "N. & Q." 3rd S. iii. 9, 34, 80, 159.) It was painted by Robert Smirke, engraved by Robert Pollard, and published by R. Pollard, engraver, No. 15, Baynes Row, Spa Fields, March 17, 1787.]

THE FIRST ENGLISHWOMAN EVER IN PEKIN.—Was she not the worthy housekeeper of the British Embassy there, in 1861?  
S.

GOVERNOR: VICEROY.—What is the difference between a viceroy and a governor, as applied to Her Majesty's representative in a British colony or other possession? I am induced to ask "N. & Q." for this information from frequently seeing in colonial newspapers the expressions "the viceregal speech," "the viceregal banquet," &c. Some forty years ago (if I recollect rightly) none were called viceroys excepting the Lord Lieutenant of Ireland, and, I believe, the Governor-General of India.  
J. N.

Melbourne.

HERALDS' COLLEGE AT COPENHAGEN.—Can any one inform me if there is any college in Copen-

hagen which answers to our Heralds' College in London or the Lyon Office in Edinburgh? I think there is I should be glad to know how I should address it by letter.  
H. H. R.

71, High Street, Oxford.

HORNECK AND JESSAMY.—In *The Times* of January 5, 1872, mention is made of Miss Mary Horneck as being Goldsmith's "Jessamy Bride." Will any one kindly explain why she is thus called, and whether Goldsmith himself gave her the name?

In a letter to Mrs. Thrale, July 6, 1775, written at Ashbourne, apparently at Dr. Taylor's, Johnson says he is glad that she has seen the Hornecks; and Mrs. Thrale, writing to him a few days later, and mentioning Dr. Taylor, says:—

"To whom make in the meantime our best compliments, with love to his Jigg and his Jessamy."

What is the allusion here? JOHN W. BONE.  
26, Bedford Place, W.C.

LA FONTAINE.—Seeing the following anecdote lately in a Dublin newspaper, relating to La Fontaine, I was tempted to cut it out and send it to you. Some of your readers, who are skilled in psychology, will perhaps be able to say whether such a story is probable or possible:—

"Some friends visited La Fontaine one evening and found him asleep. While talking with his wife, La Fontaine entered in his nightcap, without shoes or stockings, just as he had risen from his bed. His eyes were half open, but he evidently saw no object; he crossed the dining room where the party were sitting, went into a little closet or cabinet that served him as a study, and shut himself up in the dark. Some time after, he came out, rubbing his hands, and testifying much satisfaction, but still asleep; he then went through the dining-room, quite unconscious of the presence of any one, and retired to bed. His wife and friends were very curious to know what he had been about in the dark. They all went into his study, and found there a fable newly written, the ink being still wet, which brought conviction that he had written and composed it during his dream. The admirers of this most original author may wish to know which fable was composed under these extraordinary circumstances. It is one that is replete with the most natural and touching language—it is that which unites the utmost grace of expression language is capable of—in a word, it is the celebrated fable of *The Two Pigeons*. We are sure that many writers of our day write when they are asleep."

R. W. H. N.

Dublin.

MANX QUOTATIONS.—In Cregeen's *Manx Dictionary*, under the word "Scriptyr," is the following:—

"Te coontit tushey ooasle dy hoiggal leighyn as cliaghtaghyn y cheer ta dooinney cummal ayn. Agh ere woad s'ooasle eh dy hoiggal slattyssyn niau as leighyn beaynid dy bragh farraghtyn ta ain ayn ny scriptyryn casherick."

And I should be glad if some Manx reader would oblige by stating whence the quotation,

its received interpretation, and, if any, special application.

In the same dictionary, under the word *Quaalagh*, are the correct Manks words, but not the translation, of the communication in "N. & Q." (4<sup>th</sup> S. iii. 424), which it may now be advisable to note.

J. BEALE.

OLD MAPS OF LONDON.—In Cunningham's *Handbook of London* (ed. 1850, p. 189) mention is made of a map of London by Augustine Ryther, 1604, in which the situation of the Fortune Theatre is said to be "distinctly marked." I have inquired for this map without success, and it would confer a great favour if any of your readers would inform me where a copy is to be found, or tell me the localities of any other really old and little known maps of London.

J. O. HALLIWELL.

MARY QUEEN OF SCOTS.—The following verses are said to have been written by this unfortunate queen:—

"QUEEN MARY'S LAMENTATION.

"I sigh and lament me in vain,  
And these walls can but echo my moan:  
Alas! it increases my pain,  
When I think on the days that are gone.  
"False woman! For ages to come  
Thy malice detested shall be;  
For when we are cold in the tomb,  
There'll be hearts that will sorrow for me.  
"The owls from the battlements cry,  
Hollow winds seem to murmur around,  
'O Mary, prepare thee to die!'  
My blood runs cold at the sound."

The verses and the tune were at one time—many years ago—very popular among the population for miles round Derby. The tune, which I have never heard, was one of the chimes on the bells at the church of All Saints in that town, and was only played on the market-day, Friday. I am told that it was one of the chimes at Lincoln Cathedral. Have the "many pleasing verses" written by this queen ever been published?

THOS. RATCLIFFE.

MATTHEW.—This word is used in Norfolk as the homely name for a young girl. Nares, Halliwell, and Wright give it in their glossaries, but the derivation is not furnished. Can any of your readers give it to me?

CORNUB.

DR. T. R. NASH.—Where is the best memoir of Nash, the Worcestershire historian, to be found?

H. S. S.

[The best account of the Rev. Treadway Russell Nash, D.D. is in Chambers's *Biographical Illustrations of Worcestershire*, p. 459. Consult also Nichols's *Literary Anecdotes, passim*; *Genl. Mag.* Feb. 1811, p. 190; Rose's *Biographical Dictionary*, and "N. & Q." 2<sup>nd</sup> S. vii. 173, 325; 3<sup>rd</sup> S. viii. 174.]

NUMISMATIC BLUNDERS.—At the meeting of the Liverpool Numismatic Society held on De-

cember 19, 1870, there was exhibited a crown piece of William III. which bore on the obverse, instead of the legend DEI GRA. the blunder GRI GRA. The coin had been in circulation, and was slightly larger than other crown pieces of the same reign. Has this typical blunder been detected before, or has it hitherto escaped the numismatist's eye?

A MEMBER.

[Two of these inaccurate pieces (1696) turned up at the sale of silver coins and medals of G. Marshall, Esq. (second portion) on July 1, 1852, lot 116, and were purchased for the British Museum for sixteen shillings.]

PSALM CIX.—Can any of your readers explain to me the heading of Psalm cix. in the Prayer-Book? The Vulgate has "Deus laudem meam ne tacueris," &c., but all the Prayer-Books I have been able to inspect give "Deus laudum." Is this a very early misprint continually repeated?

C. P.

[The Rev. E. H. MacLachlan writes to *The Guardian*: "I should like to remark that the reading 'Deus laudum' seems the more correct of the two. At least it approaches nearest to the Hebrew, which, literally rendered, stands thus: 'Oh, God of my praise, be not silent!' So, too, the Syriac, 'Oh, God of my praise (or glory), be not still!' Our Bible and Prayer-Book versions agree with the Hebrew and Syriac. The heading in question is, perhaps, incomplete, and, had it been fully expressed, it would have been 'Deus laudum mearum, ne sileas.'"]

QUOTATIONS WANTED.—Many years ago I copied the lines enclosed. I found them scratched on a pane of glass in a little back room of an inn at Pangbourne. The last time I visited the inn they were gone. Some raciness as well as marks of a practised hand leads me to ask if any of your readers know aught of them? The date, June 1777, was also scratched on the glass.

"In search of Wisdom far from Wit I fly—  
Wit is a harlot beauteous to the eye,  
In whose bewitching charms our early time we spend,  
And vigour of our youthful prime—  
But when reflection comes with riper years,  
And manhood with a serious brow appears,  
We cast the wanton off, to take a wife,  
And wed to Wisdom, lead a happy life.

"June 1777."

W. R.

"Oh! never was there chieftain so dauntless as Dundee,  
He has sworn to chase the Hollander back to the Zuy-  
der Zee."

The lines are by the Hon. George Sidney Smythe. In what volume are they to be found?

JULIAN SHARMAN.

\* [In Smythe's *Historic Fancies*, 1844, p. 99.]

SANDAL-WOOD.—The *Santalum*, a species of sandalwoods, produces an odoriferous kind of wood which, being pulverized, is burned as incense. What confirmation have we of the use of this same wood for building?

A. H.

"THE SARESONS GROUNDE."—What would this term probably mean as applied to land in the



town of Birmingham in the sixteenth century? In "N. & Q." (1<sup>st</sup> S. xi. 229, 494; 3<sup>rd</sup> S. vi. 456, 523) and in other works, it states that the name "Sarsen" was given by the early Christian Saxons to the stones in and about the various barrows of the island: i. e. Saracen or heathen stones. *Saracen* and *Sarsen* seem to me entirely different words? I cannot find the word *Saracen* in the *Anglo-Saxon Chronicle* (see even the Record of the Crusades of 1096 and 1128), or in Kemble's *Codex Diplomaticus Sax.* In the latter work the genuine A.-S. words *Hæðen-byrigels* are used in no less than forty-three charters. (See Index, vi.) In Rees's *Cyclopædia* it states that *Saracen* is a word of "unascertained origin." I do not recollect it in A.-S. The old word *sarcenet* (see *Troilus and Cressida*, Act V. Sc. 1, and *Milton's Prose*, Bohn, 1848, ii. 416) is descriptive of the texture of a certain kind of fine thin woven silk; and I should think that the term "sarsen stone" means a stone of a small fine grit, in contradistinction to a coarse one. If so, this would not apply to Birmingham, as the subsoil of the old town is free from all stone but pebbles. It does not, I think, apply to silk manufacture, notwithstanding the proximity to Coventry. There is a family named Sarson in the town, but I cannot trace the name further back than a hundred years. Is it not more likely to be descriptive of some unoccupied ground connected with a sieve manufactory, from the old word *sarsæ*, a fine sieve, the wire for which would probably be manufactured upon the spot where the sieves were made? C. CHATTOCK.

Castle Bromwich.

TORNISTER.—Wanted the derivation or origin of the German word *Tornister*, a soldier's knapsack. Hilpert says, "Probably from the Italian *canestro*, a bread-basket"; but though that may be, how did it come into Germany, and whence its present form? GREYSTEIL.

THE "VICTORY."—Who christened the "Victory," Nelson's flagship at Trafalgar? She was launched at Chatham on May 7, 1765.

FLAG-LIEUT.

WRIT OF HENRY III. TO JOHN OF MONMOUTH. A correspondent lately sent a copy of this writ (dated 1219) respecting salmon-poaching to *Land and Water*. He stated that it was obtained "from the late Mr. Wakeman," but he did not know whence he had it, nor could he find it in Rymer. Is the writ genuine; and if so, where may it be found? PELAGIUS.

MISS WARD.—There is a volume entitled *The Buried Bride and other Poems* (Anon.), no date, but published in 1839 or 1840. The author was Miss Ward, a lady of Southampton, who died about twenty years ago. Can any of your readers give me the date of Miss Ward's death, or any further information about her? R. INGLIS.

SAMUEL WEBBE, SEN., a glee-writer of great celebrity, and who flourished during the last century, published at different periods a collection, consisting altogether of nine numbers of glees, beginning somewhere about the year 1764. Can any of your readers give a copy of the title of the first number published? The second is entitled *A Second Collection of Canons, Catches, and Glees*: but the first number is said to have been entitled *The Ladies' Catch-book; being a Collection of Catches, Canons, and Glees, &c.* by S. Webbe. Is this so? If not, what may the title of the first number be? W. T. P.

### Replies.

#### BREDERODE FAMILY.

(4<sup>th</sup> S. viii. 203.)

Some eighteen months or two years ago I bought of Bachelier Deflorennes a curious MS. volume purporting to contain not only the genealogy of this family but also its various intermarriages. It is written chiefly on parchment; the first part in Dutch, the later parts in French. It contains about two hundred coats of arms of the Brederodes and the families with whom they were allied, and two or three beautiful miniatures, and one fine portrait on vellum of Adam de Brederode. I cannot, writing from here, give a more detailed description of this MS., because it is now, along with many others, on its way to America to await my return. I may add, that a much esteemed English authority inspected it on one occasion in Paris, after it came into my possession, and spoke of it as not only exceedingly interesting, but also remarkable for presenting so many internal and contemporaneous proofs of its authenticity.

According to this genealogy the last of the Brederodes died some two hundred years ago, though as to the date I am very far from certain, as I had no occasion to fix that point in my memory. But the fact, that this was the last male of the family, and that there were no descendants in female lines carrying the blood and the right to quarter the arms, was distinctly stated; and "as a consequence thereof, when this noble and gallant youth was buried, his arms, his spurs, his sword, and other weapons were interred with him, and his shield (escutcheon?) reversed according to the ancient and honorable custom of all knightly and noble families."

I do not remember the name of the parish church where he was buried, but when once more amongst my books will give a copy of this obituary notice. The first few pages of the MS. set forth that, although all men are derived from a common ancestor, yet the differences in character gave ascendancy to some, so that individuals became dominant and transmitted their power to



their families; in fact, a defence of caste or nobility, with a short exposition of the origin of armorial bearings, at last gliding into the history of the first known or reputed ancestor of "this princely house of Brederode." The MS., or rather collection—for it is the work of several different hands, though forming a continuous narrative—if edited by some one who understood heraldry and genealogy, would make, I think, a valuable addition to the family histories of the Low Countries.

I beg leave to ask a question in this connection. Did there exist generally such a custom as that of reversing the escutcheons over the tomb of the last of a race? The only instance which I have noticed is in the Engydion church at Nuremberg of a Freiherr von Tetzl, who died in 1736. The shields go back to the early part of the twelfth century, and the family, so says the inscription, died out with him. The shield is painted correctly, but fastened upside down.

THOS. BALCH.

Wiesbaden.

#### UMBRELLAS.

(4<sup>th</sup> S. viii. 128, 271, 338, 423, 492.)

The umbrella mentioned by your learned correspondent F. C. H. was probably a curiosity many years ago, but a lady I know has one which was given her some few years since very similar to the one described. The difference is in the handle, which is made of light iron tubes, and opens and shuts like a telescope. It hangs to the waistband by a ring at the top, and is very useful at flower shows and such like, in sunshine and shower.

JUNII NEPOS.

As an appendix to F. C. H.'s note I send the following, an extract from a recent number of *Le Conteur Vaudois* of Lausanne:—

"Les innombrables parapluies qui se croisent dans les rues donneront quelque à propos aux lignes suivantes. Il y a quelques mois, nous avons déjà dit un mot des premiers parapluies dont on fit usage en Suisse. Voici maintenant comment ils furent accueillis en Angleterre:

"Ce n'était pas une chose ordinaire, à Londres, qu'un parapluie au commencement du siècle passé. Quelques dandys seulement se hasardaient à déployer cet instrument que les hommes ne purent pendant longtemps porter sans encourir le reproche d'une délicatesse efféminée, et qui fut généralement considéré comme l'attribut essentiel d'une classe d'homme cordialement détestée de la populace anglaise, c'est-à-dire de la gent française *troulemenu*. On commença par adopter le parapluie dans les cafés, où il était tenu en réserve pour les grandes occasions, comme pour une pluie d'orage, par exemple. Alors on le prêtait, à défaut de voiture ou de chaise à porteur, au consommateur; encore celui-ci ne voulait-il pas s'en charger. Un homme portant un parapluie passait aux yeux de tout le monde pour une véritable petite-maitresse. Encore en 1778, un certain John Macdonald, valet de pied, qui a écrit ses mémoires, raconte que lorsqu'il lui arrivait de prendre avec lui un fort beau parapluie de soie qu'il avait rapporté d'Espagne, il ne pouvait s'en servir à sa commodité, le peuple lui criait de

suite: 'Hé! monsieur le Français, pourquoi ne prenez-vous pas une voiture?' Le fait est que les cochers de fiacre et les porteurs de chaises, réunis par l'esprit de corps, formaient une coalition tapageuse et formidable contre cette concurrence. Le même écrivain de 1778 nous dit: 'A cette époque on ne portait point de parapluies à Londres; seulement dans les maisons nobles ou riches, on en voyait un de grande dimension, suspendu dans le vestibule et destiné à abriter, en cas de pluie, les dames ou les messieurs dans le trajet de la porte à leur équipage.' Sa sœur fut forcée un jour de quitter son bras pour se soustraire au torrent d'injures populaires que son parapluie lui avait attiré. Mais il ajoute qu'il persista pendant trois mois, et qu'au bout de ce temps on ne fit plus d'attention à cette nouveauté. Les étrangers commencèrent à se servir de leurs parapluies et les Anglais suivirent l'exemple; et aujourd'hui c'est un objet de grand commerce à Londres. Ce valet, s'il ne s'en fait pas trop accroire, fut donc le premier qui se distingua dans cette capitale par l'usage d'un parapluie de soie. En ce cas, il est le fondateur d'une école fort nombreuse. Aujourd'hui un recensement de parapluies serait en même temps un recensement de population."

JAMES HENRY DIXON.

The accounts of the churchwardens of Cranbrook, Kent, afford another instance of the purchase of a parish umbrella—"1783, paid for an umbrella 12s." This purchase is of six years later date than that at Sculcoates, and the price paid at Cranbrook is only sixpence more than half the price paid at Sculcoates. W. A. S. R.

#### THE DOCTRINE OF CELTICISM.

(4<sup>th</sup> S. vii., viii., *passim*.)

With your usual courtesy and fairness, I feel assured you will give me leave to say that to ridicule what as a *reason* appeared to me somewhat grotesque—not misrepresentation—was my intention in suggesting a comparison between H. R.'s statement of the views of Professor Huxley and the narrative of Mark Twain. That I cited the reason first given by H. R., and not the entire passage, was simply to avoid unnecessary verbiage, not deeming his remarks worthy of serious refutation. It is idle to complain of my way of dealing with the "argument" of an adversary, for argument there is none. I presume it is not pretended that Professor Huxley has discovered any contemporary record; if not, what amount of hypothetical evidence in the view of H. R. would be sufficient to overturn an historic fact? Professor Huxley himself, so far as it appears, infers the Celticism of the early inhabitants of the British Isles from the testimony of existing monuments, and which I have already met by the plain statement of fact that wherever it has been possible to bring these to the test of competent scholarship, such have invariably proved to be Gothic or Teutonic. It is surprising to find this peculiar dogma asserting itself even with men of acknowledged scholarship and ability. Mr. W.

F. Skene, in his preface to Fordun's *Chronica Gentis Scotorum*, just issued from the press, is clearly unable to curb his strong Celtic predilections. "What Bower does in his account of these coronations," Mr. Skene says, "is to throw the more ancient and Celtic element into the background," &c.: the fact being that there is not a tittle of evidence to show that such an element ever existed. Walter Bower, as is well known, was the continuator of Fordun's narrative. Goodall, who in 1744 issued proposals for printing the *Scoto-chronicon*, with Bower's continuation, says of the latter that he—

"Inserted a great number of historical passages very proper to be recorded and known, which, though omitted by Fordun, are of equal authority with his own work, for Bower had diligently consulted both records and other authentic monuments."

All this Mr. Skene relates in his preface—still, however, regarding it as "unfortunate" that the statements of Bower, rather than those of Fordun, should have been adopted as the basis of Scottish history. Mr. Skene considers it essential that Fordun's narrative should be distinguished from the "interpolations of his continuators, and reproduced freed from the manipulation it has undergone at their hands;" that is, that as the statements of Bower, and possibly those contained in certain supposed interpolations which may not be Bower's, do not fit with the "Doctrine of Celticism," these must henceforward be discounted from the materials of authentic history. If the ethnological views of a section of archaeologists will not fit the record, the record must be altered to fit their hypotheses, and this probably furnishes the key to the whole undertaking. We find Mr. Cosmo Innes in like manner tampering with the text of Bede. How the circumstance that Bower lived a generation later than the originator of the narrative, whose work, with equal advantages of scholarship and access to the then existing records of events, he carried forward to its completion, should render his testimony unworthy of credit, I fail to perceive. On the contrary, living nearer to ourselves in the order of time, and of consequence more remote from the events he describes, he must, on the showing of H. R., have had "access to some information and discussion that were not accessible to that eminent writer."

W. B.

Glasgow.

[This discussion must now close.]

#### BURIALS IN GARDENS.

(4th S. viii. 434, 539.)

I know of several instances of burials in a garden, and the custom, as I shall shortly show, is not even yet extinct in this county of Lincoln. When a boy at Crowle (co. Lincoln), more than

forty years ago, I and a schoolfellow occasionally visited at the house of a Mr. Oxley, a surgeon there, in whose garden was a grave and tombstone, but to whose memory it was erected I cannot now remember.

Again: a Mr. Jonathan Dent of Winterton, co. Lincoln, a very eccentric and wealthy man, was buried in his garden some thirty years ago; and his old housekeeper, who was equally as eccentric though not so wealthy as her master, was a few years afterwards buried in her garden at Sturton, co. Lincoln.

At Epworth, co. Lincoln, I believe there are several instances of burials in gardens. Last year a friend of mine purchased a medical practice at Epworth, and part of the arrangement was that he should occupy the house and premises of his predecessor. In looking over the agreement as to the occupation, I found a clause reserving to the landlord the right of access to the garden for the purpose of "burying the dead of his family." On inquiry I found the fact to be that the family burial-ground of the landlord was actually in my friend's garden in front of the house, and within five or six feet of the dining-room window; that the landlord's father was buried there some five or six years ago; that another member of the family (an old lady) would in all human probability be buried there at no very distant date; and that the landlord himself would follow suit when his time arrived. The funeral of the landlord's father took place one evening when it so happened that the medical gentleman who then occupied the house chanced to have an evening party, and the proceedings at the funeral, which were of a very simple character, were witnessed by the assembled guests from the dining-room window. No graves are visible, but below the grass-plot (and croquet-ground!) there is a very capacious vault, in which repose the remains of several members of this very curious family.

My friend, the present occupant, watches with some degree of curiosity the health of the old lady who is to be the next occupant of the vault, but, being a hard-headed Scotch Highlander, he feels no interest in the matter beyond curiosity. I suppose his profession has hardened him, for he says he fears no living man, and he is sure the dead cannot harm him.

W. E. HOWLETT.

Dunstan House, Kirton-in-Lindsey.

This used to be a frequent practice in the West Indies amongst the earlier English families there.

Apropos, perhaps it may interest P. A. L. to know that at much personal inconvenience, and with my own hands, I succeeded in removing the dense mass of creeping plants which literally covered, as with a green mantle, the whole of the tombs, near Kingston, Jamaica, of the unfortunate French refugees from St. Domingo; and have

preserved copies of the epitaphs that now form a portion of the large collection of similar records of our earlier colonists, which I have not been able to publish owing to a variety of causes.

SP.

In the register of deaths kept by the Society of Friends (now at Somerset House) is recorded the decease of Edward Champion at Murlinch, Somerset, October 30, 1680, with the note—"Buried in his garden."

U. O.—N.

#### DERBY OR DARBY.

(4th S. viii. *passim*.)

On this subject it is at least incorrect to ask, whether the letter *e* was formerly pronounced *a*? (p. 381). The vowel letters *e* and *a* have each at present, in our language, three distinct full vocal sounds. The sounds of *e* occur in *we*, *west*, and *there*. Those of *a* are found in *ware*, *has*, and *was*. The *e* in *there*, and the *a* in *ware*, are practically, if not quite, the same. *E* and *a* occasionally stand for five of the seven principal vowel sounds, of which a scale has appeared ("N. & Q.," 4th S. vi. 523).

The question which continually crops up like Banquo's ghost, in the midst of our intellectual banquet in "N. & Q.," seems to be whether the name of the important midland town or shire, or other district, and the title derived from one or any of them, should be pronounced as if spelt with *e* or with *a*—Derby or Darby. According to Glover (Derby, 1831) the Romans called a place near it "Derwentio." In the reign of Athelstan (925-41) a coin struck at Derby has DEORABY marked on it. Domesday Book calls the shire "Dereberie"; and in Rymer's *Fœdera*, under date 1199, John I., "Dereby" occurs. But a still earlier mention appears to be that relating to the Phœnicians, who were principally interested in the district from its smelting works, originally carried on near the "Tors" or stony hill tops.

The vowel sound now employed to pronounce Derby seems to be one which did not occur in the Roman alphabet, or at least there was no apparent provision made for it by a distinct vowel letter. The Roman *e*, like the Greek *epsilon*, was probably the English *e* in *there*, or, as some editions of Walker have it, in *désist*. The Romans probably pronounced *Derwentio*, *Däyrwentio*, or perhaps *Dirwentio* or *Durwentio*, which approached *Darwentio*. There is a village on the river Derwent, near Derby, at present called Darley. In America, to which emigrating colonies transported the names of our towns, there are more "Darbys" than "Derbys" amongst the designations of places.

Many names and words appear to have possessed a double original, as if it had required two parental sources to produce vigorous verbal off-

spring. If the Phœnicians regarded Derby as the depôt of their smelting works amongst the "Tors" in the upper valley of the Derwent, they may have given it the broad sound afterwards preserved on the Saxon coin marked DEORABY, and probably pronounced *Dyorby*. The river Derwent may have either had originally, or have come to bear a less broad initial syllable, and the town may have had its name modified as the dwelling on the Derwent. As for the title of the Stanley family, even if it was given from a district still called "Darby," it is quite natural that at court the name should be refined into its present usual sound, especially if the great midland town was so called.

JOHAN.

Leland's *Itinerary* speaks of "Darby, a market-town in Darbyshire." A map of the county has the following title: "Comitatus Darbiensis. Valk and Shenk, Amsterdam, 1680"; and another, undated one, is inscribed "Darbiensis Comitatus, vernaculi Darbieshire." In many of the parish registers of the seventeenth century, and in several old deeds of that date also, I find the name phonetically spelt.

J. CHARLES COX.

Hazelwood, Belper.

In the year 1833 I was a passenger by the mail coach (occupying the box-seat) from Manchester to London, leaving Manchester 9 A.M. At Derby we dined, and changed our coachman. Resuming my place on the box, I recognised in our new coachman a former whip of a Norfolk coach running through Cambridge. After some conversation of old times, I put the question (on his telling me that he had driven the Manchester mail out of Derby for the last six months): "Then you must be some authority as to the pronunciation of the name of the town. Is it Derby or Darby?" "Well, sir," replied my friend, "you see it is called Darby; as if it was spelt with a *ha* instead of a *he*!" Surely *this* must be conclusive.

R. S. E.

Copenhagen.

[This discussion must now close.]

#### "WITH HELMET ON HIS BROW."

(4th S. ix. 15.)

MR. STEPHEN JACKSON asks for information about two or three old songs and tunes, to which I respond with pleasure. The song "With Helmet on his Brow" was written to a French melody, of no great antiquity, entitled "Le petit Tambour." It was very popular in France about forty years ago, and perhaps originally belonged to some vaudeville. The composer is not known to me, nor am I acquainted with the author of the English words.

"Robin Adair" is an ancient Irish air known



as *Eileen Aron*, and by other names. It was revived, to the words of "Robin Adair," by Braham in 1811, who sang it at his benefit at the Lyceum on December 17 in that year. The words and music were then published, the latter arranged by William Reeve, the leader of the orchestra at the Lyceum. Boieldieu introduced the air in his opera of *La Dame Blanche*, but it must have been composed a couple of centuries before he was born.

"The Last Rose of Summer" is a melody of far less antiquity than that just mentioned. It is also known as "The Groves of Blarney," and was brought into popularity about 1798, through Milliken's well-known song being written to its strains. The old name appears to have been "Lady Jeffries' Delight." Flotow introduced it in his opera of *Martha* (1847): hence he is sometimes ignorantly supposed to have been its composer.

"Home, sweet Home," is really the composition of Sir Henry Bishop, who inserted it in his *National Melodies* as a "Sicilian" air, but afterwards confessed to its being his own composition. He introduced the melody to the words of "Home, sweet Home," in Howard Payne's opera of *Clari* (1823), from which time its popularity commenced. I have frequently talked with the late Sir Henry about his dramatic productions, when this was mentioned; and our meetings were not unfrequent, as I had the pleasure to assist him in the compilation of his Lectures delivered at Oxford and elsewhere. Donizetti introduced the air (with some alterations) in his opera of *Anna Bolena* (1828), but he never dreamt of claiming its composition. The idea was to give character to an old English story by introducing a popular English melody. It was suggested to the composer by Madame Pasta, who performed the heroine. I may add that I have seen two collections of songs, one printed at Milan, the other at Naples, in both of which the air of "Home, sweet Home," appears with the name of Donizetti as the *composer*—thus giving currency to the popular error. EDWARD F. RIMBAULT.

I have known this air for the last forty years as that of a French or perhaps Swiss song, commencing "Je suis le petit tambour." The rest of the song I have forgotten, if I ever knew it. My belief is that our version is an adaptation, but I can give no authority for this opinion. C. S.

England has no claim to the air of this song, which is that of the well-known French *chanson* "Je suis le petit tambour." My copy of the song (a manuscript one) states the air to be "French, adapted by G. W. Reeve," but does not name the author of the words, which are not, I think, devoid of merit. H. A. KENNEDY.

Waterloo Lodge, Reading.

JERVIS: JARVIS (4th S. viii. 539.)—I think I can adduce a very good reason for Jervis not being pronounced, as it too frequently is by persons not of the family, as Jarvis. The ancestor of the Staffordshire Jervis family, of whom Viscount St. Vincent is a junior branch, descends from Gervasius de Standon: whose grandson, Robert Gervays de Chateulme (18 Edward III.), had Anglicised the name, and in 1496 it becomes James Jervys of Chatkyll. Gervasius is the christian name, derived from the martyr St. Gervase (or St. Gervais), who is commemorated with St. Protase on June 19 in Spain, and on the following day in France. The name of Gervase, as a Christian name, may be found in the Markham family, and I doubt not in many others. THUS.

STAITHE (4th S. viii. 305, 489; ix. 23) is derived from the A.-S. *stæð*, or *stað*, a shore or bank. WILLIAM ALDIS WRIGHT.

Cambridge.

In Cumberland this name is applied to a depot for coals, &c. At Brampton, for instance, the coals from the Earl of Carlisle's pits are brought by rail, and deposited near the outskirts of the town, at a place which has always been known as the *Coal-staith*. J. MACQUEEN.

CHANGE OF BAPTISMAL NAMES (4th S. viii. *passim*; ix. 19.)—The daughters of the celebrated Maria-Theresa of Austria had two baptismal names: the first was their mother's. (This custom still obtains now-a-days in Catholic countries. I know a lady whose name is also Marie-Therese, and whose daughters are called Marie-Josephine, Marie-Sophie, and Marie Carola).

One of the daughters of the great empress of Austria was the lovely and ill-fated Marie-Antoinette. Her sister, likewise a queen, was christened Marie-Charlotte. She was called by the latter name in her family, and always signed Charlotte, but in Italy she was ycleped Caroline, and by that name is she known in history.

The eldest sister of Napoleon, the wife of Felix Bacciochi, who afterwards became Duchess of Lucca and Piombino, under the name of Eliza, had been christened Marie-Anne, and in 1792 she signed Marianne. (See *La Revue rétrospective, ou Bibliothèque historique*, No. xii. Sept. 1834.) In her *Acte de Naissance* she is mentioned as being born on Jan. 3, 1777, "Fille du très-illustre M. Charles de Buonaparte, Noble du Royaume, et de la très-illustre Dame Marie Lætitia son épouse." The coat of arms of the family is likewise there given. P. A. L.

PUNISHMENT OF MUTINY (4th S. viii. 549.)—It was that grand sailor Captain Pellow, afterwards Lord Exmouth, who uttered the threat alluded to by M.D. I have not his *Life* by me, but I can trust my memory. A supposed incorrigible character had been transferred to his ship



from another. Captain Pellew greeted the new-comer: "I know all about you, and what your character is, my man. I'll give you a fair start, and let all that is past be past; but if you take to playing at mutiny on board *my* ship, by God, I'll have you headed up in a cask and cast you loose at sea!" The threat, or rather the character and system of the man who uttered it, answered its object fully. Whether it would have been acted on may, of course, be questioned. E. A. H.

[A. R. G. has since sent another version of this story, quoted from Lord Collingwood's Life and Memoir.]

BATTLE OF FLODDEN FIELD (4<sup>th</sup> S. viii. 549.)—MR. JACKSON will find a list of the Scottish noblemen and gentlemen who were killed, taken prisoners, or escaped, in *The Battle of Flodden*, by Robert White, Newcastle-on-Tyne, printed by Thos. Pegg & Co., 1859, and published originally in *The Archæologia Eliana*, vol. iii., new series. This is the best account of the battle I have met with. There is also another by the Rev. Robert Jones, vicar of Braxton, 12mo, Blackwood & Sons, 1864, containing a number of interesting details. The English lost very few officers, and these are well known. But a list of those who distinguished themselves, and received the honour of knighthood from the Earl of Surrey in consequence, will be found in "A Contemporary Account of the Battle" printed by Mr. David Laing in the seventh volume of the *Proceedings of the Society of Antiquaries of Scotland*, p. 151. W. E.

BLUE-VINID CHEESE (4<sup>th</sup> S. viii. 486, 556.)—In Richardson's *Dictionary* it is stated that *vinny* or *vinewed* is derived from *fynig*: the past participle of A.-S. *fynig-can*, to spoil, corrupt, decay:

"Many of Chaucer's words are become, as it were, *vinced* or *hoarie* with over long lying."—Beaumont, "Letter to Speght," (Chaucer, 1602).

Richardson adds:—

"Lye remarks, that the Devonshire people call bread, cheese, &c., *vinny*, when spoilt by mould or must."

Shakespeare has the word—

"Speak, then, you *vinewed*st leaven."

*Troilus and Cressida*, ii. 1.

So the later editions. The quarto has "unsalted," and the folio "whinidst." Johnson suggests that Shakespeare altered *unsalted*, remembering that want of salt was no fault in leaven.

Another form of the word is *fenowed*. The Scripture "is a panary of wholesome food against *fenowed* traditions" (Translator's Preface to Auth. Version.) From the same A.-S. word we get *fen*, formerly applied to any corrupt matter, but now only to stagnant water or marsh. Thomson speaks of "the putrid fens."

The above extracts will show why the term *vinny* is given to a particular sort of cheese, which is not ripe until it is rather "gone"; they will also explain the application of the word to a spoiled child. T. LEWIS O. DAVIES.

THE DUKE OF WELLINGTON AND THE BISHOP OF LONDON (4<sup>th</sup> S. viii. 433, 554.)—I related the anecdote referred to as the duke himself related it in the hearing of twenty persons, and I affirm that my version is word for word, with very slight variations, the duke's own. The most improbable, if not impossible, fiction of the "breeches" is self-evidently grafted upon it by some humorist.

I say "word for word," but make an exception, because it is possible that the duke may have said "beeches" instead of "trees"; but his explanation of his own interpretation, that "the Bishop of London possessed an estate near Harrow," &c., sets aside this absurd caricature of the incident. It is not possible that *two* such mistakes should have occurred.

HERBERT RANDOLPH.

Ringmore, Ivybridge.

I have heard this story as told by your two correspondents in "N. & Q." of Dec. 30; but as MR. RANDOLPH says nothing about the *breeches* part of it, and he heard the duke tell it himself, I am afraid we must reluctantly give up this part. I say reluctantly, because the story as your other correspondents tell it, and as I heard it many years ago, is a capital one; but, like many capital stories, too good to be true. One can hardly imagine a more farcical incident than the Bishop of London's receiving a note from the Duke of Wellington offering to show him as many pairs of breeches as the bishop wished to see.

Apropos of *breeches*, may I tell you that a friend of mine once asked me if a *Breeches Bible* was so called because it was meant to be put in the breeches pocket! JONATHAN BOUCHIER.

BATTLE OF HARLAW (4<sup>th</sup> S. viii. 527; ix. 46.)—For a prose account of this battle I would refer W. A. to Boece's *Chronicles of Scotland*, translated by Bellenden, ed. 1821, ii. 485; Scott's *Prose Works*, ed. 1870, xxii. 256; and Tytler's *History of Scotland*, ed. 1841, iii. 149. Tytler's account is the longest, but they do not seem to differ materially. ARCH. WATSON.

Glasgow.

MISS EDGEWORTH (4<sup>th</sup> S. viii. 451, 557.)—I beg to inform THUS that a very interesting work in three volumes was printed some years ago, for private circulation only, under the title *Recollections of Miss Edgeworth*. It was reviewed in the *Edinburgh* for October, 1867. A friend of mine, who is intimately acquainted with the Edgeworth family, kindly lent me his copy; and I cannot help expressing my deep regret that so truly valuable a contribution to the history of contemporary society, both in England and abroad, should be withheld from general circulation.

Harrow-on-the-Hill.

GUSTAVE MASSON.

There is an interesting autobiography of Miss Maria Edgeworth's father, entitled, *Richard Lovell*

*Edgeworth's Memoirs, begun by himself, and concluded by his Daughter, Maria Edgeworth.* A third edition was published in London, 1844, 8vo.

C. S. K.

St. Peter's Square, Hammersmith, W.

**TAAFFE FAMILY** (4th S. ix. 15.) — Is not the Taafe mentioned by S. probably *Christopher*, not *Charles*? This Christopher was the son of John Taafe of Ballybragan, co. Louth, by Mary the daughter of his uncle, Sir William Taafe of Smarmore, the father of Sir John, the first Viscount Taafe, and ancestor of the Earls of Carlington. Christopher married Lady Susanna Plunket, daughter of the Earl of Fingall, and was the ancestor of the Mayo branch of the family. He was engaged in the rebellion of 1641, and his estates were forfeited, and after the restoration appear to have been granted to his cousin Theobald, the first Earl of Carlington, from whom he is very likely to have had a lease. See the *Memoirs of the Taafe Family*, privately printed at Vienna in 1856.

J. R. M.

**RUDSTON MONOLITH** (4th S. viii. *passim*; ix. 20.) — More than forty years ago I carefully examined this remarkable monument, and ascertained that it was formed of a rock derived from the same tertiary formation as most of the pillars of Stonehenge and other monuments of the same kind in that part of England, which Professor Buckland, from its extensive use in such works, at one time named "Druid-sandstone." I communicated my observations to him at the time, and sent a drawing and specimens of the stone to the Geological Society.

W. C. TREVELYAN.  
Nettlecomb.

**BOSWELL** (4th S. viii. 433, 557.) — **WALTHER** has, I think, misunderstood Gray's remarks on Boswell, so far at least as they refer to his being born two thousand years after his time. Gray does not say this of Boswell, so far at least as I understand him, but of Paoli. If **WALTHER** will refer to my note and read my quotation from Gray again, I think he will see that the phrase is applied to Paoli. With regard to Gray's implication that Boswell was a fool, and Macaulay's estimate of him, that he was "one of the smallest men that ever lived," I can only say that I think they are both right. He was, indeed, the greatest of biographers, but his character (his admiration of Johnson and Paoli excepted) seems to me contemptible. Macaulay calls him "a dunce, a parasite, and a coxcomb," and still harder names. His hero-worshipping tendency, however, undoubtedly saved him from utter degradation. His motto seemed to be "*Meliora probo, deteriora sequor.*" I do not know that we should be justified in saying that Boswell devoted himself to men like Johnson and Paoli merely because they were famous; he evidently had a genuine love for no-

bility of character and loftiness of intellect in others, although he had so little of either himself. I must not, however, write an essay on Boswell, so I will say no more.

JONATHAN BOUCHIER.

"**A PRETTY KETTLE OF FISH**" (4th S. viii. 549) is said to take its origin from a particular kind of *fête champêtre*, where salmon was the principal dish. The party, providing themselves with a large caldron, selected a place near a salmon river. The salmon, after being well boiled in brine, was partaken of by the company in gipsy fashion. The discomfort of such a pic-nic, especially in bad weather, is thought by some writers to have given rise to the phrase "a pretty kettle of fish."

"Kettle of fish" is another saying, signifying a pretty muddle, the term being derived from the kittle of fish or apparatus of pulleys employed in dragging the flukes of the anchor towards the bow after it had been hoisted to the cat-head. If the pulleys in question got out of order they were not inaptly termed "a pretty kittle of fish." Whether the sea or land term is the correct explanation, I will not pretend to say. Sir W. Scott, in *St. Ronan's Well*, refers to the practice of the pic-nic at the river's side.

J. A. S. L.  
Edinburgh.

**WALPOLIANA** (4th S. ix. 18.) — Lowndes states these ana to have been collected by John Pinkerton. While mentioning this book, it is well to note the following remarks of Miss Berry:—

"Talking of works, don't let me forget to answer your question about the Walpoliana. If you had seen, you would not doubt what we must think about it—that it is infamous thus to make a dead man speak, and consequently say whatever his editor pleases, which is notoriously the case in many instances in the *Walpoliana*, besides repeating private and idle conversation, of which, of all other things, poor Lord Orford had the greatest dread. I was at first almost sorry to find that the man had spoken civilly of us, for fear anybody might suppose we countenanced such a work; but I am told, which I own I did not expect, that it has not at all succeeded, that it is generally decried, known not to have our sanction, and that the bookseller has lost money by it, which last one must be glad to hear, as otherwise the editor might, and I daresay would, have made other two, or other six, such volumes, whenever he pleased."—*Journal and Correspondence*, ii. 108, ed. 1865.

S. W. T.

**HARLEIAN SOCIETY** (4th S. viii. 434, 520.) — With all respect to Mr. Marshall, I must contend that his note of explanation respecting the volume which he has recently edited for the Harleian Society fully bears out my complaint. The society promised by its prospectus a copy of the Visitations of Notts of 1569 and 1614, and I cannot think that this promise has been fulfilled by a "faithful transcript of Harl. MS. 1555 collated with Harl. MS. 1400," inasmuch as these MSS. jumble together, more or less accurately, the pedigrees in both Visitations with "enlargements" and other pedigrees by an anonymous compiler.

I do not doubt that the editor has faithfully reproduced the MSS., but it is impossible to distinguish in this volume whether any particular pedigree depends on the authority of the Visitation of 1569 or that of 1614, or upon any authority at all. The volume, therefore, is worthless for historical purposes. It may be said that the society had not access to the original Visitations of Notts; but they were surely not obliged to print these particular Visitations at all. The British Museum contains Visitations of other counties, which are either originals or copies by well-known heralds; and moreover, there are many genealogical MSS. such as Le Neve's Knights, which are as interesting as any Visitation. Such MSS. should surely be exhausted first. The Harleian Society has taken up an important position, and its subscribers have a right to protest against its funds being wasted on printing MSS. which cannot promote the true interests of genealogy and history.

TEWARS.

"SPEEL" (4th S. viii. *passim*; ix. 21.)—I copy from my fragmentary MS. before alluded to in these pages (the work of Boucher, Barker, & Hunter), the following notes on *spail*:—

"*Spail*. Chips, splinters; any small pieces of wood of which no use can be made. (See Grose's *Prov. Dictionary*; the *Tour to the Caves*, and *Gloss. to Ermoor Scolding*.) Skinner has it in his *Etymologicon*, and says he took it from Higgins. It is common in all the English northern counties.

"Too late I knew, Quha hewis to hie,  
The *spail* sall fall into his eie."

Cherry and Slac, st. 14.

See the same in Fergusson's *Proverbs*, No. 323, p. 13—

"He is not the best wright that hews maist *spails*."

Fergusson, *Proverbs*, No. 343.

"Quhil the *spails* and the sparkis spedely out sprang."

Pinkerton's *S. P.* vol. iii. p. 94.

*Ibid.* 108. Kendal Addresses, p. 32; Learmont, p. 23. Holland, in his translation of *Pliny*, vol. ii. p. 44, spells the word *spila*, and *spels* at p. 149. In this word we are supposed to be indebted to the German *spalten*, to cleave, *split* (itself a derivative from the same theme), or shave off. The word *spalt*, a more obvious, because more immediate derivative of *spalten* has also still a provincial existence among us. See it in the list of Suffolk words in the *Hist. of Huwsted*, p. 173, *Bibl. Topogr.* vol. v., and also in Grose's *Provincial Dict.* spelled *spolt*. He says it is a Norfolk term, and signifies wood grown brittle through dryness. But the definition would have been closer to the sense of the original, and not less faithful, had it been said that it was such wood as would easily *split*, or was apt to *split*, whether from dryness or any other cause. In Sweden alone they have formed a noun from this Teutonic *spalten*, resembling the Northern *spjal*, viz. *Spjal*, segmentum, lamina; and a small portion of a field, such as we might call a *slipe*, is there also called a *spjal*. Analogous to this *spail*, and of the same family, is *spelt*, a thin limber piece of wood. . . . In many parts of Scotland *split pease* are on the same principle called *spilkins*."

J. ELIOT HODGKIN.

West Derby, Liverpool.

"NOT LOST, BUT GONE BEFORE" (4th S. v. *passim*; viii. 34, 99, 426.)—If the discussion of this passage is not quite exhausted, I think I may add a testimony to the use of the phrase prior to Keble's *Christian Year*, from an epitaph upon a tablet on the walls of the nave of the church in this village.

The inscription runs as follows:—

"Near this place lieth the body of  
WILLIAM WILKS,  
Who departed this life May 12th, 1803,  
Aged 42 Years.

"In perfect health I went from home.  
Not thinking that my glass was run.  
The earth is nothing, heaven is all,  
Death has not hurt me by my fall.  
Dear friends, pray weep for me no more,  
*I am not lost, but gone before.*  
All flowers grow, but fade away.  
More sudden death does life decay."

R. H. A. B.

Sutton-under-Brailes Rectory.

"GREAT GRIEFS ARE SILENT" (4th S. viii. *passim*; ix. 23.)—I recollect reading the following lines in a lady's album some fifty years ago. Some of your readers may know whence they came:—

"Passions are likened best to floods and streams—  
The shallow murmur, but the deep are dumb."

CHAS. B. D. BETHUNE.

Balfour, Markinch, N.B.

[Sir Walter Raleigh, "The Silent Lover."]

For a modern example of this sentiment, *vide* "The Garden of Florence" by John Hamilton Reynolds:—

"Sternest sorrow ruffles not the mind."

JAMES HENRY DIXON.

"PROGRESS": "TRAFALGAR": "DUN SINANE" (4th S. viii. 369; ix. 26.)—I ask to be allowed a word with your correspondent S., who, in commenting on the verb *progress*, introduces the proper names *Trafalgar* and *Dunsinane*. As to the former of these two, it is nearly twenty years since I ventilated its accentuation in your columns (1st S. vi. 362); and about six years ago (3rd S. ix. 297) the subject was again mooted, apparently in ignorance of its having been already discussed. To the information thus collected in your pages I must briefly refer S., who will see that Byron, in his "spoils of Trafalgár," neither fell into "a false pronunciation," nor used "a poetical license." I would especially call his attention to the concluding paragraph of Mr. C. H. COOPER's contribution at 1st S. vi. 438.

Nor is S. more happy in his allusion to Shakespeare's *Dunsinane*. He says, "after 'Birnam Wood shall march to Dunsinane' (which is correct), we have 'high Dunsinane hill.'" Now here are two errors: (1.) to be accurate, "Dunsinane hill" occurs in Act IV. Sc. 1, and comes *before*, not after, all the other passages (in Act V.)



where the name is found. This is a small matter, but (2) the accent on the final syllable is *not*, as he says, *correct*, if we are to take the local pronunciation—and on what else can we rely?—we must place the accent on the penultimate. In fact Shakespeare was right in his first guess as to the quantity.

I know the place well, and hardly a week passes without my directing a letter thither, which I do to Dunsinane, as the name, to prevent blunders, is now always spelt. If S. have occasion to hire a vehicle at the Perth station for conveyance to the classic spot, he had better surrender his view of what is *correct*, and adopt mine, or he may meet with difficulty.

W. T. M.

Shinfield Grove.

COUNCIL OF EPHEBUS (4th S. ix. 75.)—In answer to G. D. W. O. see *Lectures on the Eastern Church* (Lecture IV.), and an article on the "Council of Constantinople" in the *Quarterly Review* about five years ago.

A. P. S.

"ONCE IN THE SILENCE," ETC. (4th S. viii. 528.) These lines are undoubtedly the opening verse of a hymn, to be found in several collections, e. g. in Montgomery's *Christian Psalmist*, p. 62. They are not identical, doubtless of the same hymn. The hymn begins—

"In Israel's fane by silent night."

S. S. S.

Words similar to, though not identical with, these will be found at the beginning of No. xxxii. of *Easy Hymns for National Schools*, published by the Christian Knowledge Society. T. W. WEBB.

ROSEMARY (4th S. viii. 553.)—There must be some mistake in the article signed THUS. The rosemary is *not* the *Rosa spinosissima*—a rose that has been fully discussed in "N. & Q." The rosemary has nothing to do with the rose, or, as some think, with the Virgin Mary. The Latin name is *Ros marinus*, i. e. sea dew: and it is so called because the under part of the leaves is white, as if splashed with the spray of the ocean.

A MURITHIAN.

SIR ADAM PESHALL (4th S. ix. 14) was great-grandson and heir, it is presumed, of Sir Adam Peshall, who was sheriff (an officer in those days of great authority) of Staffordshire 15 Edw. III., and who made a great accession to his estate by marriage with two heiresses, the daughters of John Weston, Lord of Weston Lizard, co. Salop, and John de Caverswall of Bishop's Offley, same county. In Eyton's *Antiquities of Shropshire* the name frequently occurs, and some account of Sir Adam is given in Erdeswick's *Survey of Staffordshire* by Harwood, p. 164 *et seq.* His pedigree will be found in Burke's *Extinct and Dormant Baronetcies*, p. 406.

H. M. VANE.

Eaton Place, S.W.

"LIKE THE WALSALL MAN'S GOOSE" (4th S. ix. 35.)—That "a goose is a very silly bird, too much for one but not enough for two," is scarcely a local saying. I have heard it in several widely separated parts of England. Nor is the credit of it always given to Walsall. Tewkesbury, at least, has a claim on it.

WM. PENGELLY.

THE LEXINGTON PAPERS (4th S. ix. 36.)—The following is from *Sharpe's Peerage*, published by John Sharpe, London, 1830:—

"Robert, first Baron Lexington, descended from the Lords of Lexington, co. Notts, barons by tenure, temp. K. John, was distinguished for his loyalty to K. Charles I., and for his services was created, 1645, Baron Lexington, of Aram, co. Notts. He died 1668.

"Robert, second Baron Lexington, son and heir, was eminent as a diplomatist at the Courts of Vienna and Madrid, and at the Treaty of Ryswick. He died 1723."

CHARLES NAYLOR.

CHEAP BOOKCASES (4th S. ix. 37.)—Iron frames for bookcases can be purchased at the Eagle Foundry, Oxford: but I should hesitate to recommend them—at all events for private libraries.

H. FISHWICK.

TERTIARIES (4th S. viii. 167, 215, 428, 488.)—I am sorry that F. C. H. should be hurt at the tone of my reply, but I submit that his answer to PELAGIUS's query was by no means correct. His further assertion that the third Order of St. Francis "is hardly known and rarely spoken of" as the Order of Penance, is certainly quite incorrect; for that is the designation used, not only in the form of admission of persons into the order, but also in every document and work thereto relating from the time of its institution down to this present date—at least that I have ever come across. Here and in France the order is always entitled "l'Ordre de la Pénitence"; and in all the English works I possess, commencing with Father William Stacey's *Treatise of the Third Order of Saint Francis, commonly called the Order of Penance*, published at Down in 1617, and ending with *The Manual*, published by Messrs. Burns & Lambert in 1857, it is called the Order of Penance. I wish also to add here that Alban Butler's statement, that St. Francis left the order only a confraternity, and not a religious order, is a mere assertion, the exactness of which is by no means proved.

W. H. JAMES WEALK.

Bruges.

PALESTRINA (4th S. viii. 402, 518.)—The plain chant in the *Graduale*, *Vesperale*, and *Diurnale*, published by Hauecq at Mechlin, differs considerably from that in the mediæval manuscripts formerly, and even now, in use in some churches in the Low Countries and in Germany. The alterations were adopted from manuscripts copied in Rome by, or rather for, the late Cardinal Sterckx, and said to be by Palestrina, and to embody that musician's ideas for the reformation of the plain



chant; but, I believe, the editors went even further than the manuscript. Their theory was, that the chant had become corrupted in the course of time by additions, and, I believe, they claim to have brought it back to its original purity. The result, in my humble opinion, is, that they have produced chants, in the hymns especially, which lack the go and spirit of those in the older manuscripts. This modern Mechlin use has not been adopted in any other diocese in Belgium.

Bruges.

W. H. JAMES WEALE.

A GENEALOGICAL HINT (4th S. viii. 513; ix. 45.) Your correspondent is late with his suggestion as to the adoption of the mother's maiden name before that of the father. This was made by E. G. R. fifteen years ago in your columns (2nd S. ii. 197), and approved by the late M. A. LOWER in 2nd S. ii. 209, where that great authority pointed it out as already made by himself years before that in his *English Surnames*; and there it will be found in a note, vol. i. p. 172, 3rd edition.

Shinfield Grove.

W. T. M.

BAUDKIN (4th S. ix. 37.)—In the *Glossary of Ecclesiastical Terms*, lately edited by the Rev. Orby Shipley, the name of the stuff called "Baudkin" is said to have come from its having been originally manufactured at Baldeck or Babylon. It is otherwise called "Baldequin" and "Baudekin," and from its being used for the covering of the canopy carried over the Blessed Sacrament in processions, the canopy itself came to be called "Baldechinum," as found in all books of ritual and ceremonial.

F. C. H.

[HORATIUS writes that a note on this subject will be found in the first volume of Col. Yule's *Marco Polo*.]

CAPTURE OF RICHARD I. (4th S. ix. 38.)—A detailed narrative may be found in C. Knight's *Popular History of England*, published by Bradbury and Evans, 1856, i. pp. 319, 320. Some interesting particulars are also given in C. Selby's *Events to be remembered in the History of England*, published by Darton and Co., pp. 65, 66.

CHARLES NAYLOR.

POYNTZ FAMILY (4th S. ix. 38.)—C. L. W. C. will find in a foot-note of Croker's edition (1853) of *Boswell's Life of Dr. Johnson*, viii. p. 145, a short account of the burning of Cowdray, and the drowning of the two sons of Mr. Poyntz, which event is stated to have occurred on July 7, 1815.

P. K.

"ALL-TO" (4th S. viii. *passim*).—A much earlier example than any given by your correspondents occurs in the inscription of the dial at Kirkdale church, Yorkshire, which informs us that in the Confessor's days Orm rebuilt the church:

"SONNE HIT PES .EL TOBROCAN 7 TOFALAN."

"When it was all tobroken & tofallen."

This seems very much to the purpose in refer-

ence to MR. SKEAT's undoubtedly correct view as to the origin of the phrase.

J. T. F.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*A Dictionary of English Etymology.* By Hensleigh Wedgwood, M.A., late Fellow of Chr. Coll., Cam. Second Edition, thoroughly revised and corrected by the Author, and extended to the *Classical Roots of the Language. With an Introduction on the Formation of Language. Parts I. and II.* (Trübner & Co.)

In the ten or twelve years which have elapsed since the first appearance of this important contribution to our knowledge of English etymology, not only has that branch of study made considerable progress, but the publication of the earlier monuments of our language has been carried on to a remarkable extent. Besides this, the dictionary itself has been made the subject of special annotation and criticism, as by Mr. George P. Marsh in the American edition of the first volume, and by E. Müller in his *Etymological Dictionary* (Köthen, 1865-7), and by various writers in numerous periodicals. In preparing this new edition, Mr. Wedgwood has availed himself of these various aids; and wherever he has seen reason to alter the etymology of a word from that originally given, such word is marked with an asterisk. While in addition, in deference to the judgment of respected friends, the etymology of words of classic derivation, generally omitted in the first edition, has been concisely inserted in the present work. The book is beautifully printed in double columns, and will be completed in five parts, which will form a handsome volume; and as the whole of the copy is ready for the press, the book will be completed by April of the present year. We shall look with great interest for such completion and for the Introduction, which is to contain the author's views on the formation of language.

*Pictures by Daniel Maclise, with Descriptions and a Biographical Sketch of the Painter by James Dafforne.* (Virtue & Co.)

We some time since called attention to a handsome volume published by Messrs. Virtue, containing a series of engravings from the best pictures by Charles Leslie. The work before us is a companion, and a very fitting one, containing as it does eleven engravings from the following pictures by Daniel Maclise—*Salvator Rosa and the Picture-Dealer*; *A Scene from Midas*; *Gil Blas at Pennator*; *A Scene from Twelfth Night*; *The Play Scene in Hamlet*; *The Origin of the Harp*; *The Nymph of the Waterfall*; *Undine*; *Orlando about to Wrestle with Charles, the Duke's Wrestler*; *The Ballad Singer*; and lastly, *the Warrior's Cradle*. The engravings are introduced by a biographical sketch of the artist's life, and accompanied by critical and illustrative descriptions from the pen of Mr. Dafforne; the whole forming a handsome volume which cannot be otherwise than welcome to the numerous admirers of Daniel Maclise.

*Alphabetical Dictionary of Coats of Arms belonging to Families in Great Britain and Ireland, forming an extensive Ordinary of British Armorial bearings upon an entirely New Plan.* By the late John W. Papworth, F.R.I.B.A., &c. Edited, from p. 696, by Alfred W. Morant, Esq., F.S.A., &c. Part XV.

Not only the original subscribers to this important heraldic work, but all Students of Heraldry and British Family History, will rejoice to see that the labours of

the late Mr. Papworth are not to be left in an imperfect and consequently unsatisfactory state, but that; with the assistance of Mr. Morant, the book is to be completed, (the whole of the MS. having been prepared for press), as early as possible with due regard to careful revision. For the benefit of such of our readers as may be desirous of getting prospectuses and information respecting it, we may state that communications with regard to these should be addressed to Mr. Wyatt Papworth, 13, Hart Street, Bloomsbury Square.

*Debrett's Illustrated Peerage and Titles of Courtesy of the United Kingdom of Great Britain and Ireland; to which is added much information respecting the immediate Family Connections of the Peers. Under direct Personal Revision and Correction.* (Dean & Son.)

*Debrett's Illustrated Baronetage, with the Knightage of the United Kingdom of Great Britain and Ireland; to which is added much information respecting the immediate Family Connections of the Baronets. Under direct Personal Revision and Correction.* (Dean & Son.)

Debrett, for which its editor claims the merit of being "*par excellence* the cheapest and most popular book of its class," has certainly the additional one of being very compact and very complete. The difficulties with which the editors of publications of this nature have to contend in their endeavours to record the facts of family history are curiously illustrated in the Baronetage before us, in the shape of a letter threatening the editor with an action at law in case he does not omit a certain fact, which we believe is still *sub judice*.

COL. YULE'S "MARCO POLO."—A statement, copied from the *Civil Service Gazette*, has appeared in several papers, that the article in the last *Quarterly Review* on Col. Yule's *Marco Polo* was written by Sir Henry Rawlinson, K.C.B., whereas it is from the pen of Mr. R. H. Major, F.S.A., Keeper of the Maps and Charts in the British Museum.

THE literary brotherhood will be glad to learn that the Eleventh Annual Supplement to the Catalogue of the Library of the Corporation of London has just been issued.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

#### FAMILY LIBRARY:—

Vol. I.V. Knickerbocker's New York.  
Vol. L.XIV. Davenport's History of the Bastille.  
Vols. L.XXIV., L.XXV. Davenport's Narrative, 2 vols.

Wanted by Messrs. H. Sothern, J. Barr, & Co., 136, Strand, W.C.

THE COMPLETE SERVANT: being a Practical Guide to the peculiar Duties and Business of all Descriptions of Servants, by Samuel and Sarah Adams. London, 1825.

D'URFEY'S SONNET: containing "A Lovely Lass to a Friar Came."

Wanted by Messrs. Dalton & Lucy, 25, Cockspur Street, S.W.

THE QUARTERLY REVIEW. Vol. XVIII.

Wanted by Surgeon-Major Fleming, 113, Marine Parade, Brighton.

MARMION. Original Quarto Edition, published in 1808.

Wanted by Rev. John Pickford, M.A., Hungate Street, Pickering, Yorkshire.

DUBLIN REVIEW. New and Old Series. Complete or odd parts.

BROWNSON'S QUARTERLY REVIEW. Complete or odd parts.

Wanted by Mr. W. B. Kelly, Grafton Street, Dublin.

DIBDIN'S TYPOGRAPHICAL ANTIQUITIES. 4to. Vol. II.

PRICHARD'S COMPANION GENTLEMAN.

RICHARD'S ENGLAND'S CHAMPIONS.

CAMDEX'S BRITANNIA. Gough's Edition. 4 Vols.

Wanted by Mr. George Clulow, 47, Caversham Road, N.W.

## Notices to Correspondents.

Owing to the number of Replies waiting for insertion, we are compelled to curtail our Notes on Books, &c.

FOLK LORE includes Popular Superstition, Ballads, Legends, and generally, as the name implies, the Lore of the People. It will be seen from this that we cannot possibly give a list of books upon the subject. England, France, and Germany may each boast of as many as would fill a small library.

C. C.—An inquiry after those worthies "*The Three Tailors of Tooley Street*," has been twice made in "*N. & Q.*" 3rd S. x. 269; 4th S. iv. 255, but without eliciting any reply.

INQUIRER (Edinburgh).—The remark of *Uncle Toby* at his visit to a sick brother officer, "*Before the wheel could turn at the cistern*," appears to be an allusion to *Ecclesiastes*, xii. 6.

THOMAS RATCLIFFE.—The custom of throwing the hood has been noticed in "*N. & Q.*" 2nd S. iv. 486; v. 94, 137.

MAKHOCHER.—For the maxims of the School of Salerno consult the *Penny Cyclopædia*, xx. 346, and "*N. & Q.*" 3rd S. i. 53. Sir Alex. Croke edited an edition of the *Regimen Sanitatis Salernitanum*, Oxford, 1830.

QUONDAM.—For the well-known nursery tale of "*The Three Wise Men of Gotham*" we must refer our correspondent to Mr. Halliwell's edition of *The Merry Tales of the Wise Men of Gotham* (Lond. 1840), and to "*N. & Q.*" 1st S. ii. 476, 520.

HERBERT RANDOLPH.—The passage occurs in *Shakespeare*, *All's Well that Ends Well*, Act I. Sc. 3, where the Clown says: "Though honesty be no puritan, yet it will do no hurt; it will wear the surplice of humility over the black gown of a big heart."

JOHN PICKFORD.—*Eques Auratus* is a knight bachelor, called *auratus*, or gilt, because anciently none but knights might gild or beautify their armour with gold. In law this term is seldom used; but instead of it miles, and sometimes chevalier.

B. C.—Consult the article "*Carew*" in *Prince's Worthies of Devon*, edit. 1810, 4to, the articles "*Carew*" in *The Imperial Dictionary of Universal Biography*, Edinburgh, vol. i., and "*N. & Q.*" 2nd S. vi. 395, 439.

THUS.—There is a portrait of poor Henry Carey, musician and poet, painted by Wordsdale (the celebrated *Jemmy*!), and engraved by Faber in 1729, which has become rare.

NESCIO.—J. T. Smith's promised *Anecdotic History of St. Paul's*, Covent Garden, was never published.

ANTIQUARIAN.—Your first query had come to hand, but the one since received will be substituted for it. Our readers generally must not suppose that their papers are overlooked simply because they do not make an immediate appearance in the columns of "*N. & Q.*"

ERRATA.—4th S. ix. p. 78, col. ii. line 3 from bottom, for "on" read "after"; p. 79, col. i. line 2, and in note, for "Borville" read "Bosville"; line 9, for "appointments" read "appointment"; p. 79, col. ii. line 8 from bottom, and throughout the article, for "Teat" read "Peat"; and p. 80, col. i. line 21, for "*Gent. Mag.* 1837, iii." read "*Gent. Mag.* 1837, viii."

#### NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

All communications should be addressed to the Editor at the Office, 43, Wellington Street, W.C.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

LONDON, SATURDAY, FEBRUARY 10, 1872.

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## Notes.

## LONGEVITY GOSSIP.

PROFESSOR OWEN'S VIEWS—THOMAS GEERAN—RICHARD PURSER—RECENT CASES, ETC.

Only those who know the amount of ill-natured comment and good-natured quizzing to which I have been subjected for daring to exercise a little common sense on the subject of Human Longevity can estimate the gratification with which I have just seen from *Fraser's Magazine* of February that the opinions which I have so long maintained are shared by no less eminent an authority than Professor Owen.

How much the truth for which I have been contending will be advanced by the advocacy of this eminent man of science it is needless to suggest.

The terms in which Professor Owen's kindness leads him to speak of my small investigations of cases of alleged centenarianism makes it difficult for me to refer to his article in *Fraser*, but so important do I consider it that the opinions of this eminent physiologist on the question of the Duration of Human Life should be known, that, at all risks of the sarcasm to which I may lay myself open, I entreat all who desire to know the truth to study his article on Longevity. The Professor's paper owes its origin to a passage in *The Speaker's Commentary*, written by the Bishop of Ely, who says in a note on the fifth chapter of

Genesis: "As to the extreme longevity of the patriarchs, it is observable that some eminent physiologists have thought this not impossible."

The article in *Fraser* is a strong protest against the accuracy of this statement. The theologian and physiologist are altogether at issue. With the main point in dispute I need not trouble your readers; but I do desire to bring before them some of the important opinions expressed by Professor Owen on the subject "of the term of life to which mankind would attain if not cut off by injury or disease."

Now, I beg the reader's special attention to what Professor Owen says on this point:—

"The conclusions of Professor Flourens 'that, in the absence of all causes of disease, and under all conditions favourable to health and life, man might survive as long after the procreative period—ending, say at seventy, in the male—as he had lived to acquire maturity and completion of ossification, say thirty years, are not unphysiological.' Only, under the circumstances under which the battle of life is fought, the possible term of one hundred years inferred by Flourens, as by Buffon, is a rare exception."

After this declaration, that "the possible term of one hundred years is a rare exception," the reader will not be surprised to learn that Professor Owen treats as utterly unworthy of credit the ages ascribed to the Countess of Desmond, Henry Jenkins, and Old Parr.

And here I must be permitted to refer to a letter which I wrote to *The Times* last September, in which I contended that Flourens and others who maintained that the 152 years of Thomas Parr were accredited by the testimony of Harvey were not justified in so interpreting Harvey's statement; for that Harvey does not bear testimony to Parr's age, but simply records what he was told about it. This daring scepticism shocked some of my friends. But what says Professor Owen?—

"Old Parr's 152 years are more confidently adduced by lovers of the marvellous, chafing at the restraint of scientific laws, on the authority of the truly eminent physiologist who dissected him."

"But Harvey merely gives the age reported to him by the friends or exhibitors who brought the 'old man marvellous' to London. . . . In this I concur with Mr. Thoms."

And he is good enough to add that he agrees in my estimate of the notes cited by Haller from his *Adversaria* of the thousand cases of longæval individuals between 100 and 150.

There are other parts of the Professor's paper to which I would gladly refer, such as his caution against too hastily jumping to the conclusion that the first Richard Roe met with in a parish register is the Richard Roe of which the inquirer is in search; and especially to the very complete yet very simple explanation of that curious phenomenon often brought forward as a proof of great age—the cutting a third set of teeth; but I



have already laid it under very heavy contribution, and this almost without touching upon its most important part—I mean the physiological.

Questions of longevity may be treated in two ways—physiologically and historically. To the extent of my small powers I have for some time busied myself in considering it in its historical aspect.

Professor Owen has in the paper to which I have referred brought his great knowledge and long experience to the physiology of the question, and I earnestly entreat all who desire to know the truth to read this delightful and instructive essay on Longevity.

In marked contrast to the paper to which I have been referring is a little book which professes, *inter alia*, to be an answer to Sir Cornewall Lewis. It is a new edition of the *Life of Thomas Geeran*, in which all the absurd statements of a gross impostor, which I proved in *The Times* of November last, from official documents, to be utterly false, are repeated, my second letter being omitted. In the same way, a charge made by Dr. Massy against the authorities of Chelsea Hospital is reiterated, although a portion of General Hutt's letter, pointing out that Dr. Massy had been misinformed, is inserted; and the precious farrago concludes with a hope that sufficient funds may be raised by its sale to enable the publisher "to erect a stone over the grave of the worthy old soldier." The good sense of the incumbent of the parish where Geeran is buried will, I trust, prevent the erection of this monument to the credulity of his dupes.

I am indebted to this ill-judged publication, however, for calling my attention to a criticism printed somewhere between November and the present time in *The Wilts and Gloucester Standard*, on my scepticism as to the case of Richard Purser.

Richard Purser's is a very typical case. I have a portrait of the old fellow taken by "J. Ellis, 5, St. Philip's Terrace, Cheltenham," and on the back of which is written "Richard Purser, age 108, 14 July, 1864," whether written by the old man himself I cannot say. I mention the artist's name in case any reader may desire to procure a copy.\*

If the man who sate for that portrait was much above four score, he was indeed a very remarkable man! He lived four years after being photographed; and dying on October 12, 1868—not "a few months ago," as my critic says—the good people of Cheltenham, who seem to be as easily

duped as the good people of Brighton, buried him with this inscription on his coffin: "RICHARD PURSER, DIED 12TH OCTOBER, 1868, AGED 112 YEARS."

But what evidence is there of all this? and remember, it is the duty of those who bring forward cases of abnormal longevity to prove them, and not call upon the doubters to disprove them; and moreover, remember that in proportion as the age is exceptional, the proof ought to be exceptionally clear and distinct, and free from possibility of error.

Now old Purser's assumed age is not supported by one scrap of documentary evidence. It rests partly on his own assertion that he recollected his mother taking him to see the illuminations for the coronation of George III., and that he was working in the Dockyard at Sheerness in 1782, when the Royal George was sunk; and partly on the recollections of a former rector of Redmarley, the Rev. James Commeline, who died (nearly thirty-five years ago) in 1837, in the seventy-fourth year of his age—not seventy-six, as my critic states. These recollections are given on the authority of his daughters still living; but with every confidence in the truthfulness and integrity of these ladies, memory is very treacherous, and such testimony is not sufficient, in the absence of all contemporary and documentary evidence, to establish such an exceptional case of longevity as 112 years.

The accounts of Purser vary in several points, but all agree that he was born at Redmarley d'Abitot. His name is not, however, to be found in the register of baptisms—some say because he was illegitimate. But I doubt this. The entries "baseborn," "bastard," &c. are so frequent in registers, that I doubt if "illegitimacy" ever deprived children of the privilege of baptism. Others say because the register is imperfect—and so it is; there is no register of baptisms for 1785-1789. To my mind it is much more probable that Purser's name would be found in the missing leaf which contained these baptisms, than that he lived to be 112.

Exception has been taken to my statement in my letter to *The Times* of November 24, that, judging from his photograph, "Purser looked much nearer eighty, as I believe he was"; but, turning to my memoranda about Purser, I find that in the letter from Cheltenham dated Oct. 19, 1868, which recorded his death in *The Times*, the writer anticipates this opinion of mine; nay, even goes beyond it, for he says the portrait "exhibits a peaceful happy expression in his face, not looking more than seventy or eighty years of age."

I could bring forward many points in Purser's history which call for explanation, and I wish some of the believers in his great age would ascertain from his son—said to be himself sixty-three in

\* If the reader would compare the photograph of a genuine with that of a spurious centenarian, let him procure the *enigante* portrait of Mr. Luning, taken a month after he completed his century by Mr. Buchanan Smith, of Blackheath Park, and I will undertake to say that such a comparison will show that neither Geeran nor Purser had the slightest claim to be considered a centenarian.



1808—when and where his father was married, for the register might state his age.

Had I not already overtaxed the courtesy of the Rev. Charles Longfield by my inquiries, I should like to know also whether the Redmarley register of marriages contains an entry of the marriage of the possible father and mother of the old man—somewhere about the year 1780.

But as my critic mistakes the time of Purser's death "a few months ago" (it was October 1808), his reputed age, which was 112 and not 111—Mr. Commeline's age, which was seventy-four, not seventy-six—says "that Purser and that gentleman must have been about the same age; for two young men of twenty-three could not suppose one another to be of the same age"; whereas Purser is said to have been born in 1756, and Mr. Commeline was born in 1703 (not 1700), seven years after; and moreover admits "that it is impossible to say what Purser's right age was, but it must have been within one or two, say five years at the outside," of his reputed age—he will, I trust, forgive me if I continue in my unbelief.

I am open to conviction; but it must be upon evidence, and nothing worthy of being so called has yet been brought forward.

The more cases of centenarianism which I examine, the more I am convinced of the caution with which statements of abnormal longevity must be received.

Within the last few weeks I have ascertained beyond question that one old fellow, said to be certainly 110, but believed to be much older, and this by people of education and intelligence, is really between eighty and ninety; that another, supposed to have died at 105, wanted more than fifteen years of that age; that a third, also reputed 105, was ninety-five; and that a veteran, who in his old age became a preacher, and used to startle his hearers by describing the dreadful scenes he had witnessed at Bunker's Hill, did not enlist into the army until after that battle had been fought. On the other hand I have got most satisfactory evidence of the age of a lady now living who will on Sunday (Feb. 11) complete her 101st year.

All this I will prove in due season. But enough for the present. While writing these notes, two or three fresh cases of centenarianism have been brought under my notice.

Mr. Richard Burton, of Broom Hill, near Dymock, died on Jan. 4 at the reputed age of 105. Can any reader who lives in the neighbourhood say on what this supposition is founded?

Mrs. Purr, of Chippenham, died in January, aged ninety-eight. It was ninety-six years since she was baptized, and she walked to church for the ceremony, being, she believes, between five or six years old!! Will any resident at Chippenham investigate this case; and kindly inform me

if the old lady was ever photographed, and where her photograph may be purchased?

Let me add, that I am very anxious to procure photographs of reputed centenarians, and shall feel personally obliged to any correspondent who will put me in the way of adding to the small collection which I have already formed.

WILLIAM J. THOMS.

40, St. George's Square, S.W.

#### CHAUCER RESTORED.—No. III.

1. I claim the "Black Knight" for Chaucer on the ground of manifest resemblance in title and construction.

All in the following list are admitted by MR. FURNIVALL, viz.—

Complaint { to Pity,  
                  of Mars,  
                  of Venus,  
                  to his empty purse.

It is cruel to separate blood relations, so I propose to add to this list also "The Complaint of the Black Knight."

It is a regular feature in some of these minor poems to have an *envoi*, or special personal address appended. Thus, in the "Complaint to Venus," we find—

"Princes, receiveth this complaining in gree."

In the "Ballad of the Village without painting," the *envoi* commences—

"Princes, I pray you, of your gentleness  
Let not this man and me thus cry and plain";

and in the "Complaint of the Black Knight" we have this very similar formula—

"Princess, pleaseth it to your benignity  
This little ditty to have in mind."

This remarkable family likeness is a strong point of resemblance that could not be imitated without gross plagiarism, so I claim the "Black Knight" for Chaucer.

2. Another feature in this family of "Complaints" is this, that the plaintiff prepares a "bill of complaint," which is "filed" or presented as a petition—all in due clerkly form. Thus, in the seventh stanza of the "Complaint to Pity," he writes—

"A complaint had I writtend in my hand,  
To have put to Pity as a bill."

In Chaucer's "Dream," lines 928-9, we read—

"And to this Lord, anon, present  
A bill, wherein whole her intent  
Was written."

Also in line 966—

"And a full answer of your bill."

3. While the piece called "Chaucer's Dream" is found to be connected with the acknowledged "Complaint to Pity," by this incident of the *quasi* bill in Chancery (from *bull*), an authenticated document given under hand and seal, it i

also connected with the "Flower and the Leaf" by the following passage:—

"I you requite my boistousness."  
Chaucer's *Dream*, l. 64.

Compare—

"Thy rude language, full boistously unfold."  
*Flower and the Leaf*.

See the opening—

"When Flora the Queen of pleasance,"

and compare it with—

"In May, when Flora the fresh lusty queen."  
*Complaint of the Black Knight*.

Again:—

"When that Phœbus his chair of gold so high  
Had whirled up the starry sky aloft,  
And in the Bull was entered certainly."  
*Flower and the Leaf*.

"Hath in the Ram his half course y'run."  
*Prologue C. T.*

"And Phœbus 'gan to shed his streamer's sheen  
Amid the Bull, with all the beamer's bright."  
*Complaint of the Black Knight*.

N.B.—"And in the Bull," "Amid the Bull," "Hath in the Ram," identical in thought and construction.

In stanza 30 occurs this line—

"Chaplets fresh of oak's cerrial."  
*Flower and the Leaf*.  
"A crown of green oak cerrial."  
*Knight's Tale*, l. 2292.

"The Flower and the Leaf," thus closely connected with the "Black Knight" and the *Canterbury Tales*, must certainly have been written by Chaucer, for it is plainly alluded to in the "Legend of Good Women," 188-194; playfully, indeed, and as a matter to which he was quite indifferent.

"But natheless ne were not that I make  
In praising of the flower against the leaf."

4. With the "Flower and the Leaf" is sometimes found appended a semi-detached *envoi*, but it is also found appended to the *Death of Blanche*. This is remarkable, because the "Death" is an undoubted work of Chaucer's, and the scribe who appended it to the "Flower and the Leaf" must clearly have identified Chaucer with the latter piece also.

MR. FURNIVALL makes merry with the following line:—

"Suspiries which I effunde in silence."

I consider this a very *lewd* joke. It is in point of fact a pun on "suspiro de profundis." No one need be startled at this who remembers the base Latinity of ancient Pistol, or the incongruousness of "I did impeticoes thy gratility," in *Twelfth Night*; but we need not go so far a-field, for it is quite in keeping with the *Bird's Matins*.

A. HALL.

It is pleasant to see a good joke or two in "N. & Q." The best in the number for Jan. 23 is no doubt that of the Queen of Sheba having come to visit Solomon by railway, because she came with a very great train; and the second best is certainly MR. HALL's notion of supposing that Chaucer (who died in 1400) could be open to a charge of gross plagiarism, because, in about 1370 A.D., he imitated a plainly fifteenth century poem like "The Court of Love." MR. HALL's other position, that no one would dare to refer to Chaucer's work but Chaucer himself, is almost as jocosely. For if, after Wordsworth's death, any one imitated him, or rather worked up in a new poem some of his master's characters and stanzas, who would think this proof that Wordsworth wrote the new poem?

No doubt "The Court of Love" refers to Chaucer's "Pity," and frames some of its stanzas on the "Pity's" model. Take these:—

*Chaucer's "Pity."*

"Bounte parfyt | wel armed & richely  
And freshe beaute | lust and iolyte  
Assured maner | youthe and honeste  
Wisdomes estant | drede and governaunce  
Confedred both by bonde | and Alliaunce."

*Court of Love.*

"In bownté, favor, porte and semlynesse,  
Pleasant of figure, myrroure of delite  
Gracious to sene, and rote of gentillesse,  
With angell visage, lusty rede & white;  
There was not lak, sauf danger had a lite  
This godely fresch \* in rule & governaunce."

*Chaucer's "Pity."*

"My payne is this | that what so I desire,  
That have I not | ne no thing lyke therto;  
And euer setteth desire | myn hert on fire.  
Eke on that other syde | where-so I goo,  
What maner thinge that may encrease my woo,  
That have I redy | vnsoghte | enery where.  
Me lakketh but my deth | and than my bere."

*Court of Love.*

"But that I like, that may I not come by;  
Of that I playn, that have I haboundaunce  
Sorowe and thought, they sit me wonder nye;  
Me is withhold, that myght be my pleasure:  
Yet turne agayn, my worldly suffisaunce.  
O lady bright! and sauf your feithfull true,  
And ar I dye, yit ones vpon me rewe."

The birds' matins at the end of "The Court of Love" were also of course suggested by Chaucer's "Parlament of Foules." The very following of Chaucer by "The Court of Love" shows that that poem was not Chaucer's. It is by a pupil, not the master. Its rhythm has not his sweet flow; its special turns and words are most of them not his. Fancy Chaucer writing two such lines as—

\* Imitated from Chaucer's "semely swete," but clearly not Chaucer.

"Enprint my speche in youre memoriall  
Sadly, my princeesse, salve of all my sore!"

Or—

"Hir lawe is for religioite," &c.

The ring of "The Court of Love" is fifteenth century, at earliest,\* all through. There is no MS. evidence for the poem being Chaucer's. It does not observe the laws of his rhyme. The best modern judges, like Prof. ten Brink, Mr. Bradshaw, Mr. Skeat, &c., have declined to allow it to be Chaucer's. It plainly imitates Chaucer's poems, and almost quotes him, his *Canterbury Tales* as well as his early poems.

*Clerk's Tale and Merchant's.*

"And let hem care and wepe, & cryng & wayle.  
Wepying & wailing, care & other sorowe."

*Court of Love.*

"For weile and wepe, and crye, and speke and preye."

It is clearly after Chaucer's time, and was undoubtedly written by some admirer of his. What are MR. HALL's arguments, if so they can be called, for the genuineness of "The Court of Love"?—1. "There are resemblances between this poem" (which we admit and explain) "and Chaucer's works; therefore Chaucer wrote it as well as his proved works." 2. "If Chaucer did not write 'The Court of Love,' who did? You can't say; therefore, again, Chaucer wrote it." This reasoning is evidently grounded on the assumption that all readers of "N. & Q." are fools; and against it I, as one of such readers, protest."

F. J. FURNIVALL.

#### LORD BROUGHAM AND LITERATURE.†

I find a notice of Lord Brougham in the *Georgian Era*. Who were the authors of this work? † Sir William A'Beckett wrote some part; his father T. T. A'Beckett wrote, I believe, an anonymous pamphlet addressed to Lord Brougham entitled—

On the Law of debtor and creditor . . . addressed to the Lord High Chancellor, &c. Cochrane, 1833. 2nd edit. 1840.

As to the pamphlet entitled—

The Reform Ministry and the reformed parliament. Ridgway, 1833, 4th edition, same year—  
the *Quarterly Review*, vol. 1. p. 218, says:—

"The great head of the law, dissatisfied with the little notice that he had lately received, is understood to have done the chapter on Legal Reform with his own hand, or with one of the many hands which, by dint of patronage, he has made his own—and indeed, it has been shrewdly suspected that the whole pamphlet was got up for the sake of this chapter, just as we remember to have heard that an ingenious gentleman published an entire Peerage

for the sake of introducing his own claims to a dormant title."

I presume the "ingenious gentleman" to be Sir Egerton Brydges.

About the same time a pseudonymous pamphlet was published:—

Lord Brougham's Local Courts bill examined. By H. B. Denton. Lond. W. Crofts, 1833, 8vo.

The author of this was Edgar Taylor, who distinguished himself alike in literature and law, his fairy tales still being popular, and the newspapers have not long since had to record the melancholy and premature end of the head of the firm he founded—E. W. Field.

This is scarcely the place for a suggestion, but I observe that a testimonial is being got up to Mr. E. W. Field; and in my opinion the best testimonial to this accomplished lawyer and artist would be some account of his life.

A number of other pamphlets were published on the rejected Local Courts Bill, whose titles I need not enumerate here; sufficient to say that most of the authors are unknown to me. I may, however, notice an article, as I have noticed one before in *Blackwood's Magazine*, most violently abusive of Lord Brougham, which appeared originally in the number for April 1834, entitled "Lords Brougham, Lyndhurst, and local courts."

The very greatest interest was excited by all Lord Brougham's plans for reform, and numerous pamphlets were the consequence; but perhaps those which caused most controversy were the "Aristocracy" pamphlets. I have touched a little upon these in the *Handbook of Fictitious Names*. Of

Thoughts upon the aristocracy of England by Isaac Tomkins, gent. Lond. Hooper, 1835,

eleven editions appeared the same year: the *Edin. Rev.* for April 1835 quoted nearly the whole of it, without once mentioning Lord Brougham's name; the article being also attributed to his lordship by his enemies; and John Richards, Esq. M.P. lost his temper over the matter and became so impertinent that it is wonderful he did not receive some castigation either from his lordship's hands or tongue. The "Memoirs" are silent on the point, and leave it still a matter of doubt whether these were from Lord Brougham's pen.

OLPHAR HAMBT.

9, Henry Road, New Barnet.

#### THE ORDER OF THE BLACK EAGLE.

The recent admission of His Royal Highness the Prince Arthur to this order may give some interest to the following extract from the *Mémoires historiques, politiques, critiques, et littéraires* of Amelot de la Houssaye, printed at Amsterdam in 2 vols. 12mo, 1722 (vol. ii. 303, 304):—

\* When did "yede my way," line 692, come in?

† Continued from 4<sup>th</sup> S. ix. 70.

[‡ We have somewhere seen the editorship attributed to William Clark.]



"En 1700 l'Empereur Léopold I érigea la Prusse Ducale en Royaume, en faveur de l'Électeur Frédéric-Guillaume II, malgré toutes les oppositions faites durant cinq ans, au nom de l'Ordre Teutonique, par le Prince François-Louis de Neuborg, son Grand-Maitre, & le 15 de Janvier 1701, cet Électeur se fit proclamer Roi à Königsberg en Prusse, que nous apellons (*sic*) en François, Royaume; & le 18 suivant, il fut sacré & couronné avec sa femme dans la Chapelle du Château. Le même jour, il institua une Chevalerie, qu'il a nommée l'Ordre de l'Aigle noire, dont la marque est une Croix émaillée de bleu céleste, faite comme celle de Malte avec des Aigles noires entre les Angles, & liée d'un ruban orangé qui passe de l'épaule gauche au-dessous du bras droit. Il créa ce jour-là 20 Chevaliers, savoir, le Prince Electoral, son fils, ses trois frères, le Duc de Curlande, le Comte de Wartenberg, Grand-Chambellan; le Sieur de Feld, Grand-Maréchal; les trois Comtes de Dhona, le Comte de Lotheren, Grand-Maréchal de la Cour; les quatre Régens de Prusse, le Commissaire-Général, le Sieur Bulaw, Grand-Maitre de la Maison de la Reine Electrice; le Grand-Maitre de l'Artillerie; le Sieur Brandt, Lieutenant-Général, & le Sieur Tettau, Major-Général.

"*Nota* que le Duché de Prusse porte pour écusson, d'argent, à l'Aigle de Sable, accolé d'une couronne d'or; & que c'est la raison, pourquoi, le nouveau Roi de Prusse a donné à cet Ordre le nom de l'Aigle noire. Il en tint le premier Chapitre le 18 de Janvier 1703, jour anniversaire de son Couronnement, & fit la cérémonie de donner le Collier & le Manteau de l'Ordre au Prince d'Anhalt, issu de la Maison de Brandebourg, & au Grand-Maréchal de Prusse.

"Les Chevaliers de l'Aigle noire en portent une cousue sur l'épaule gauche de leurs manteaux avec ce mot en guise de devise, *suum cuique*, à chacun le sien; pour signifier qu'ils font vœu de protéger & défendre les Veuves et les pupilles."

As an appropriate pendant to the above the annexed cutting from the *Daily Telegraph* of Friday, January 19, 1872, may be worthy of insertion:—

"Berlin, Jan. 18.

"To-day took place the grand celebration of the anniversary of the Black Eagle Order—the decoration most coveted by Prussian subjects, and rarely conferred even on the most distinguished foreigners. The ceremony had, indeed, a peculiar interest for Englishmen, from the fact that Prince Arthur was solemnly invested with the insignia of the order. Among those who figured in the assemblage were some whose names recall the great efforts by which Prussia has made herself a prominent Power in Europe—such men as Von Falckenstein, Herwarth von Bittenfeld, who led up the valley of the Elbe in 1866 the right column of the Prussian army; Van Thile, the assiduous assistant of Bismarck at the Chancellery of Foreign Affairs; and last, but not least, Count Bernstorff, who has represented the Government of Berlin in London for so many years.

"The ceremony of installation took place at half-past one in the afternoon. Prince Arthur drove to the scene, along with the Crown Prince and Prince Louis of Hesse, in a state carriage, wearing the full robes of the order. The assemblage in the Castle Chapter Room was most brilliant, and altogether such a spectacle was presented as has seldom been witnessed. After the investiture the Chapter was dissolved, and a grand banquet took place in the great hall of the Emperor's Palace, nearly 1,200 guests being present. These all being persons of distinction who have been invested with various orders for services to the state, their decorations and military uni-

forms presented an exceedingly fine appearance. A second ceremony of an impressive nature now took place, his majesty embracing each of the new made knights as they were presented to him by the youngest ritters, while the oldest members of the order acted as godfathers to those who had just been installed.

"I am sorry to say that Prince Louis of Hesse returns home immediately on account of the indisposition of Princess Alice.

"A grand banquet was given this evening, in connection with the meeting of the Chapter of the Order of the Black Eagle, which was held to-day, the 18th January, in conformity with the statutes of the order.

"His Majesty the Emperor-King rose to propose a toast, and spoke as follows:—

"We celebrate to-day a double anniversary of the most important events of Prussian history. On this day 171 years ago the first king of Prussia was crowned; this day last year my acceptance of the imperial German Crown, unanimously offered me by all the Princes and Free Towns of Germany, was proclaimed. Conscious of the obligations I have assumed, I, on the anniversary of this great event, again express to the illustrious representatives of my new position, in presence of their representatives, my deeply felt thanks, hoping that by our united efforts we shall succeed in fulfilling the just hopes of Germany."

"The Bavarian Minister then, in the name of the King of Bavaria and the illustrious Federate Allies in the Empire, proposed 'The health of the German Emperor, William the Victorious.'"

AIKEN IRVINE, CLK.

Kildrought House, Celbridge.

#### THE SONGS OF SWITZERLAND.

A correspondent of "N. & Q." in a very complimentary notice of my version of Petit-Senn's *Trois verres de vin*, remarked that the joyous song of the venerable bard was different to the generality of Swiss songs, which were of a more plaintive kind. I am tolerably acquainted with Swiss ditties, and, though some of them are certainly pathetic and plaintive, the best and most popular are decidedly those that come under a different category. At this joyous season I shall put aside the serious and plaintive, and give specimens of two or three that belong to another class. The first that I shall present in an English dress is "The Flower of the Canton de Vaud" by Francis Oyez de la Fontaine, one of the professors in the Academy of Lausanne. The poet, a venerable and aged gentleman, wrote the song about forty years ago. Such has been its popularity that it is now classed amongst the national lyrics of Helvetia. Oyez de la Fontaine is, however, not a mere song-writer; he is a poet of a high order. His songs are bagatelles—pleasantries that great minds throw off in moments of joyous relaxation. I can say in giving the following what I cannot

\* A most elegant edition of Petit-Senn's poem has just been issued at Geneva in three volumes, Elzevir size, and on toned paper. The typography is an honour to Swiss taste and skill.



always assert—it is stamped with the approval of the learned and distinguished author, from whom I have received a very laudatory note. *Laud* is pronounced *vo*—

"How I love my dear country, the fairest on earth!  
The mountains, the chalet, the place of my birth;  
For James or for Francis I wield spade or hoe,\*  
And I'm Peter 'the Flower of the Canton de Vaud'!"

"To Derigout's damsel they point for a wife,  
But it's not in *that* quarter I'll alter my life:  
The girl is not pretty—she's only so-so,  
She's no match for 'the Flower of the Canton de Vaud'!"

"Once a year I'm a soldier, all ready to fight,  
And I sing and snap fingers from morning till night;  
And our captain says, 'There's the best warrior I know—  
Here's health to the Flower of the Canton de Vaud'!"

"I'm a patriot—a real independence is mine,  
I've ne'er sold my vote for a chopine of wine;  
I'd sooner drink cider as sour as a sloe,  
You can't bribe 'the Flower of Canton de Vaud'!"

"I've two arms that are strong, both for forest and field;  
And I've got an old aunt, but her purse-strings won't yield;  
When she dies all her cash to the parish will go—  
She's no love for 'the Flower of the Canton de Vaud'!"

"They say I look old, and my hair's getting white.  
Well! if some of these days I should wish you 'good night,'  
Let a tombstone of wood name the slumberer below—  
'Honest Peter, late Flower of the Canton de Vaud'!"

It is, however, not in modern French that we must search for the *real* songs of Switzerland. We must study the *Romande*, that old and beautiful *patois* or tongue that lingers amongst the green hills and pastoral valleys of the Jorat and Jura. It is a much finer and more expressive language than the French either of "Paris" or "Stratford-atte-Bowe." It is soft and musical, and abounds in vowel terminations. The following is a very old ditty. It is known as "Oun choundzon"—i. e. "a Dream." I give the first verse of the original with a literal rendering:—

"Por vô diverti nô vollen tzanta  
For your diversion we will sing  
Ouna tzansonneta plena de vreta;  
A little song full of truth;  
Le teria d'oun choundzon que ma mia ha fâ  
The theme of a dream that my loved one has had  
Oun lonné sar, versa contré la parâ.  
One Monday eve, reclining against the fence."

It will be observed that in the first two stanzas the narrator or singer speaks; there is then a change of person, and the "dream" is told as if it were related by the dairy-maid. In the last verse the narrator again appears—

\* "He works for Jacques or François" is a Swiss proverb; it means he works for anybody. A fellow not very choice in his company is said to be "all right with Jacques or François."

"To afford you diversion, I'll something relate,  
And remember it's true what I'm going to state:  
'Tis a dream when last Monday my love made her bed  
In a nook of the garden, the hedge overhead.

"The story is real, for it's known in good sooth  
-She's not an inventor, but sticks to the truth.  
When I've finished the ditty you can, if you please,  
Give me two or three eggs or a morsel of cheese.

"I stood on the mountain, the cows were hard by,  
When my lovers around me I chanced to espy;  
They were all decent lads, but the number so great  
You would say that I fibb'd if I ventured to state.

"One called me "my darling!" one called me "my dear!"

If I pushed one away, why another came near:  
So I said "Of you *all* I can not be the bride;  
So do, I beseech, give me time to decide.

"Don't suppose that to wed I'm in any great haste:  
I'm a pretty young girl, and to any one's taste;  
My purse is not empty, I've silver and gold  
That would stock a small grange with its pig-house and fold.

"I can manage a dairy, can milk cow or goat,  
I can make a new shift, or can mend an old coat;  
I'm a downright good sempstress, I spin with my wheel;

I can darn and foot stockings or put a new heel.\*

"And should I have children, I'll nurse them with care,  
Their food shall be wholesome, and plenty to spare;  
I'll rock them, I'll take them to school and to church,  
And when they are naughty I won't spare the birch."

"But now came the end of her notions and views.  
For her mistress' shrill voice shouted out '*Parce-  
sentez!*' †

You hussy! get up and look after your cream.  
Such was the close of my dairy-maid's dream."

My next specimen is also from the *Romande*. It is called "Tzansonneta dé Paizan." I have rendered it almost word for word; graces of poetry or paraphrastic attempts would be out of character. I leave the "uncouth rhymes" to tell the story, and in the same stanza as the original. The "Abie! cho! cho!" is spoken, and is what the driver says to his team. I do not attempt to translate it. "Chateau, Motley (or spotted), Lion, and Bear" are the names of the four oxen. In the original the hero is a *paizan* (Fr. *paysan*), but I use for it our word farmer. A Swiss *paizan* is one who lives on his own estate, and works it in person; while a *fermier* is one who farms or holds from another. What we call a peasant is in Switzerland an *agriculteur* or *laboureur*. In the fourth verse we are introduced to the *bovairon* (Fr. *bouvier*), or the cowherd, who is also the driver or leader of the team. He is an important personage on a Swiss farm, and it is he who looks

\* In the original the phrase is "*l'an mettré dé capetté*," i. e. "can put *capettes*," which are coverings to the heels made of washleather or some strong material—a sort of half-socks used in winter over the stockings, for the double purpose of saving the stockings and preventing frost-bites. In the country songs of all countries we often find a list of the hero or heroine's accomplishments, as in the verse above.

† Idle girl

after the beasts when they are in their mountain pastures or in the winter folds. The song is traditional, and is not found in print; at least I have not met with it. It (as well as "The Dream") was communicated by Mons. Henri Bussy, a Jorat farmer or *païzan*. If Harry Fox, our "warbling waggoner," heard Mons. Bussy sing Romande ditties he would be jealous, and particularly so if "Bijou" (noblest of Spilze!) joined in the chorus:—

"Listen, friends, while I chant my lay, } *bis.*  
A homely song in our country way. }  
Though no great scholar, I'll tell you true  
Of a farmer, and what he's got to do.  
(Spoken) Abie! cho! cho!

*Chorus.*

Chateau! Motley! Lion! Bear! } *bis.*  
We shall have a rare time this year. }

"When the farmer sits down to dine  
He eats the best, and drinks good wine.  
With well-flesh'd ribs he can get along,  
Though the furrows are deep and the soil is strong.

"My four oxen are fair to see,  
But Lion (the black) is the one for me;  
Chateau and Lion! yes, you're the best,  
So you've the honour to lead the rest.

"My driver's a right good boy, I wot,  
Needs but his voice to make them trot;  
That's the old fellow! you see him now  
At Lion's right ear—he turns the plough."

"For my farm I can always go  
And get good hands to weed and hoe;  
But the women-folk—oh! I let them be—  
They work too hard with their tongues for me.

"My poor beasts, when their labour's o'er,  
Soon get fat as they were before;  
When the yokes are taken away,  
And they're a-field, content are they.†

"At the cabaret never a one  
Sings like me when my sowing's done,  
And this is the burden of my rhyme—  
'Please Heaven to send good harvest time.'

*Chorus.*

Chateau! Motley! Lion! Bear!  
I'm sure we'll have a good time this year."

Since I obtained the above Romande songs from Mons. Bussy, I have heard them sung by different *paysans* and others, and I am convinced that they are very old traditional rhymes, and not the effusions of any modern hand. My stock of Romande ditties is not exhausted, but at present I conclude with a street and public-house ditty of the Canton de Soleure or Solothurn. The

\* "Le bovaïron es bon vauté," i. e. literally a good boy; not a *bon enfant*, or good fellow. The *bovaïron* may be a very old man, but, like many of our dependents, he is never out of his professional boyhood.

† The following is the original text of this verse. I give it to show how closely I have followed the Romande:—

'Quan les bââou en b'in travailli,  
On tzertze à lés bin égrassir;  
Les pourrè bêtes sant benétzer,  
Do remâir lo dzâu de sus las têtes.'

The other verses are rendered in the same literal manner.

original is in German *patois*—a Swiss dialect wherein the Romande of the Jorat and Jura is mixed with Old German, and forms a not very melodious *mélange*. The song is known as "Dürsli und Bâbeli":

"She is a peasant's daughter, so lovely to behold,  
And Bâbeli's long and flowing locks outshine the yellow gold,  
And Dürsli *faîn* would have her, but her aged sire has said,  
'You must wait a little while, boy! she is too young to wed.'

"Then Dürsli sought her mother, and did his story tell:

'May I marry Bâbeli, for I love her passing well?'  
The mother took him by the hand, and gave her kindest smile,

'Yes, you may marry Bâbeli, but you must wait awhile.'

"He turned away right angry, he turned away in woe,  
And to the town of Solothurn his hurried footsteps go;  
And there he met the sergeant, and thus to him spake he:

'I hear you're wanting soldiers, and all for the Low Country.'

"The sergeant drew his leathern purse that was so strong and stout,

And on the gast-haus table three thalers counted out.

'Here, take thou that, brave Dürsli! it is my master's fee;

And now thou art a soldier to fight in the Low Country.'

"Then straightway to his village his steps he slowly bent,

And to the cot of Bâbeli right mournfully he went:

'I may not marry Bâbeli—behold these thalers three!  
You see I am enlisted, and bound for the Low Country.'

"She rush'd into the garden, she rush'd into the plain,  
She wept beneath the lindens as if her heart would snap in twain.

'O do not cry, my Bâbeli, for Heaven will guard my life,

In a year I shall be back again, and take thee for my wife.

"And if I cannot then return a letter I'll indite,  
And of my truth and constancy I tenderly will write;  
But if the sky were paper and a scribe each star above,  
And every scribe had seven hands, they could not write all my love."

For the original of the above song (which resembles our "Summer's Morning") I am indebted to Dr. Zeigler of Soleure and Berne. The concluding lines will recall "The Idiot's Lines" which were given in an early number of "N. & Q." The Idiot must have been a very learned man, for in the Koran we read: "If all the trees of the earth were quills, and the sea could be inflated to seven seas of ink, the word of God could never be exhausted."\*

[\* There is a sweet simplicity in a version of these oft-quoted lines as given in a small volume of MS. Poems, circa 1603, in Addit. MS. 22,601, p. 60, in the British Museum:—

In Calderon we find—

"Si el mar fuera de tinta,  
Y la tierra de papel,  
No pudiera explicarte,  
Mi finissimo carel" [cariño.]

There is also a passage in the Talmud, from which that in the Koran seems plagiarised. A learned Italian priest assures me that our "Idiot's Lines" are translated from an old Italian version.

JAMES HENRY DIXON, LL.D.

**SCOTCH MONEY.**—In an almanac of some pretension, professing to contain "information for everybody," we have the following:—

"Scotch money is only one-twelfth of the value of money sterling, and is divided in the same manner. In all bill or money transactions relating to Scotland, if it be desired that the amount should be understood as in England, it is requisite to insert or mention the word *sterling* to show that English value or amount is intended."

Please observe that the almanac is not one for 1672, but for 1872! Let no Southron merchant overlook this precious piece of "information," lest, when he has sold to some wide-awake townsman of mine a bale of soft goods at twenty shillings a-yard, he should find himself fully paid with twenty pence! Hitherto we have supposed that, by the law of Scotland, sterling money is always presumed.

NORVAL CLYNE.

Aberdeen.

**NEW BELLS AT ASHTON-UNDER-LYNE.**—The Bishop of Manchester dedicated a peal of bells, which have been presented to St. Peter's church, Ashton-under-Lyne, on Dec. 27, 1871; and as it may be of interest to some readers of "N. & Q." I give you the inscriptions on the bells:—

1. "My gentle note shall lead the cheerful sound—  
Peace to this parish, may goodwill abound."
2. "Our voices tell when joy or grief betide;  
Mourn with the mourner, welcome home the bride."
3. May all in truth and harmony rejoice,  
To honour Church and Queen with heart and voice."
4. "Prosperity attend Old England's shore;  
Let Ashton flourish now and evermore."
5. "With loving voice I call to church and prayer,  
And bid the living for the grave prepare."
6. "For mercies undeserved this peal is raised,  
So may Thy name, O God, through Christ, be praised."
7. "Grateful for all and every blessing here,  
We look on high in faith and without fear;  
The goodness of our God we do proclaim;  
Let priest and people praise his holy name."

"If all the earthe were paper white  
And all the sea were incke,  
'Twere not enough for me to write  
As my poore harte doth thinke."

Eleven articles on these lines appeared in our First Series. See the General Index, p. 110, col. i.]

On the eighth bell is inscribed—

"This peal of eight bells (tenor 20 cwt.) was given to St. Peter's Church, Ashton, 1871, by George Heginbottom, Esq., J.P., Mayor of the borough in the years 1853, 1854, and 1855, to the honour and glory of God."

SEPTIMUS HENDERSON.

**WOOLWICH DOCKYARD.**—It is worth noting that after an existence of some three hundred years, Woolwich Dockyard was closed on Friday, September 17, 1869.

PHILIP S. KING.

**EPITAPH IN GREAT WILBRAHAM CHURCH.**—Bishop Berkeley was not the only person to whom was attributed "every virtue under heaven." May I submit, for preservation in the pages of "N. & Q." an epitaph which a lady residing in Cambridgeshire has kindly copied for me from a monument in Great Wilbraham church, in that county. I say "preservation," for in these days, when "improvement" is everywhere untied "to fight against the Churches" (the doom of five was announced in *The Times* last week), the sooner epitaphs of interest are confided to typography the better for posterity.

"May this Monument be Sustained  
To the End of Time!"

"Sacred

To the Memory and Virtues of

MISS MARY WARD:

The Darling of her Friends;

The Admiration of Strangers;

And real Blessing of her Family.

Her Person

Was Tall and Gracefull:

Her Features

Handsome and Regular:

But her Mind,

Pious, Modest, Delicate and Amiable,

Beyond the credit of description.

Parents of Children,

And Inhabitants of her Native Village,

Drop a Tear

To this Sweet Short-lived Flower:

Who having just added a Compleat Education

To her Natural Excellences,

Died

Uncommonly Perfect and Lamented,

On the 30th Jan<sup>y</sup>,

1756:

Aged 15 Years 6 Months."

SHIRLEY BROOKS.

**FIRST ACTOR OF "HAMLET."**—Writing of Shakespeare, Mr. Harness said:—

"With a knowledge of the art which rendered him fit to be the teacher of the first actors of his day, and to instruct Joseph Taylor in the character of Hamlet," &c. *Literary Life of Rev. Wm. Harness*, p. 50.

Burbage was the first performer of Hamlet. He was probably succeeded in the part by Taylor, and there is no reason to doubt that much of the author's conception of the part has descended by tradition. (See "N. & Q." 2<sup>nd</sup> S. iii. 408, 409.)

CHARLES WYLIE.

VYSE'S "ARITHMETIC."—Professor De Morgan in his *Catalogue of Arithmetical Books*, p. 81, designates Vyse as "the poet of arithmeticians," and assigns to him the well-known lines—

"When first the marriage knot was tied  
Between my wife and me,  
My age did hers as far exceed  
As three times three does three," &c.

But these lines will be found in the *Ladies' Diary* of 1708, sixty-three years before the appearance of the first edition of Vyse's *Arithmetic* (1771), and a verified solution, by a lady, appears in the *Diary* of 1709, which I here append:—

"When first the solemn knot was ty'd  
Your wife was just fifteen;  
You by proportion forty-five,  
Which is as three to nine.  
But when your hoary head arriv'd  
To ten and half ten more,  
Your youthful bride saw thirty years,  
And you could tell threescore.  
Thus have I told without delay  
What was your age o' th' marriage day."

M. D.

### Queries.

#### SEALS OF OLIVER CROMWELL.

I should feel much obliged if any readers who are well conversant with old documents would kindly give me the names and reference numbers of any deeds to which are appended seals of Oliver Cromwell. I give a brief list of all the Cromwell seals with which I am acquainted, and I shall be glad to know where examples of any of them are preserved.

#### GREAT SEALS.

For England.—Obverse: OLIVARIVS . DEI . GRA . REIP . ANGLIÆ . SCOTIÆ . ET . HIBERNIÆ . &c. PROTECTOR. Reverse: MAGNUM . SIGILLVM . REIPVB . ANGLIÆ . SCOTIÆ . ET . HIBERNIÆ . &c. Diameter 5·8 inches. Both sides are engraved in George Vertue's *Works of Thomas Simon* (4to, London, 1753), plates xvii. xviii.

For Scotland.—Obverse: OLIVARIVS . DEI . GRA . REIP . ANGLIÆ . SCOTIÆ . ET . HIBERNIÆ . &c. PROTECTOR. Reverse: MAGNUM . SIGILLVM . SCOTIÆ . 1656. Diameter, 4·9 inches. Both sides engraved by Vertue, plate xix. The obverse engraved in A. Collas's *Great Seals of England* (fol. London, 1837), plate xxii.

For Ireland.—Obverse: OLIVARIVS . DEI . GRA . REIP . ANGLIÆ . SCOTIÆ . ET . HIBERNIÆ . &c. PROTECTOR. Reverse: MAGNUM . SIGILLVM . HIBERNIÆ . 1655. Diameter, 5·4 inches. Both sides engraved by A. Collas, plate xxiii.

[Qy. Are there any different dates of these Great Seals than those given here?]

The Protector Richard's Great Seal for England.—Obverse: RICHARDVS . DEI . GRA . REIPVB . LICÆ . ANGLIÆ . SCOTIÆ . ET . HIBERNIÆ . &c.

PROTECTOR. Reverse: MAGNUM . SIGILLVM . REIPVB . ANGLIÆ . SCOTIÆ . ET . HIBERNIÆ . &c. Diameter, 5·5 inches. The obverse engraved by Vertue, plate xxiii., and both sides by A. Collas, plate xxiv.

Seal of Oliver Cromwell before made Protector. Shield with four quarterings, helmet, and mantling [as affixed to the warrant for beheading Charles I.]

Oliver Cromwell's Family Seal.—Shield with six quarterings, helmet, crest, and mantling. Oval, size 1·6 by 1·4 inches. Engraved by Vertue, plate xxxi.

Privy Seal of the Lord Protector Oliver.—Arms, royal crest, helmet, supporters, and motto, as upon the Great Seals. Inscription: OLIVAR . DEI . GRA . REIPVB . ANGLIÆ . SCOTIÆ . ET . HIBERNIÆ . &c. PROTECTOR. Circular. Diameter, 2·5 inches. Engraved by Vertue (plate xxxviii.) from the original steel die then in the possession of Mr. Thomas Freeman of Chelmsford.

The Council's Seal, as affixed to an order sent to Guernsey by Oliver Cromwell.—Arms of the Protectorate, with Cromwell's paternal arms upon an escutcheon of pretence. The whole surrounded by a laurel wreath, with the inscription SIGILLVM . CONSILII. Engraved by Vertue, plate xxv. Circular. Diameter, 1·9 inches.

The Cinque Port of Dover Seal.—Oliver on horseback, a view of Dover Castle below. Inscription: OLIVARIVS . DEI . GRA . REIP . ANGLIÆ . SCOTIÆ . ET . HIBERNIÆ . &c. PROTECTOR. Circular. Diameter, 3·2 inches. Engraved by Vertue, plate xxv. [Qy. Are there similar seals of any others of the Cinque Ports?]

Seal of Henry Cromwell as Deputy of Ireland.—Arms impaled, with helmet, crest, and mantling: SIGIL . HENRICI . CROMWELL . HIBERNIÆ . DEPUTATI. Circular. Diameter, 1·4 inches. Engraved by Vertue, plate xxxi.

Descriptions are only required of seals of the Cromwell family, and of the Protectorate, with the arms of Cromwell, a lion rampant upon an escutcheon of pretence.

HENRY W. HENFREY.

15, Eaton Place, Brighton.

THE ARNOLDS.—Where is the burial-place of the old family of Arnold of Llantfihangel Court, in the county of Monmouth? RUSTICUS.

DR. R. H. BLACK AND JAMES BLACK.—Can your correspondent MR. THOMAS or any other contributor inform your readers of the origin of these two gentlemen? It is a curious fact that the name of Black is common in Scotland, particularly on the north-eastern and south-western coasts, but occurs very seldom in England or Ire-



land, except in the north of the latter kingdom, where many Scotch families have settled.

On the other hand, the name Blake (which I take to be another form of Black), although common in England and Ireland, is very uncommon in Scotland. Can any one explain this?

ALPHA.

**JAMES HAY, EARL OF CARLISLE.**—Was there any funeral sermon preached when James Hay, first Earl of Carlisle, was buried; and if so, by whom, and if published? I know of the sermon preached at his marriage, and also of the one preached at the funeral of his son the second earl.

I find in Smyth's *Obituary*, published by the Camden Society, 1848, p. 12—

"1636. Sir James Haies, Earle of Carlisle, died 25 April, and his funerall May 6th."

And in *Anecdotes and Traditions*, by W. J. Thoms (Camden Society, 1839), p. 11—

"The Earl of Carlisle died on the 25th April, 1836, and was buried in St. Paul's Cathedral."

Is there any account of the funeral in print? By whom was the full-length portrait of this earl in the vestibule of the hall of Christ Church College, Oxford, painted? G. J. H.

**CHERRIES AND THE HOLY FAMILY.**—In the "Table Talk" of *The Guardian* for Dec. 27, 1871, the writer gives the words of an old carol, of which the following is a portion:—

"Pluck me a berry, Joseph,  
Said Mary meek and myld.  
Pluck me a cherry, Joseph,  
And a berry for the Child.

"O then bespoke Joseph,  
It is a work too wild;  
How can I reach the berries,  
Or cherries for the Child?

"O then bespoke Joseph,  
With words full of scorn,  
Let Him reach thee cherries  
That is but newly born.

"Then out and spake the Child  
Upon his mother's knee,  
Bow down unto my Mother,  
Bow down thou cherry tree!

"Then bowed down the tallest tree  
Unto its Lord's command.  
O spouse, behold and see  
I have cherries to my hand."

The writer says that the story of this old carol "is often depicted on tapestry and in illuminations." Did this story give the motive to the picture of the "Holy Family," by Adrian Vander Werf, in the Electoral Gallery of Mannheim? I have a beautiful engraving of this picture by A. Cardon, published by Colnaghi in 1795. Joseph is represented as dangling a spray of cherries, at which the Infant Saviour is playfully grasping. I know no more beautiful representation of the Holy Family. CUTHBERT BEDE.

**CLAN TARTAN.**—An English gentleman—whose pedigree can be lineally traced, through "Sir Hugh Hastyngs, Kn<sup>t</sup>, of Elsing, Norf., who died 32<sup>d</sup> Henry VIII., 1540, up to Syr Henrye Hastyngs, Kn<sup>t</sup>, who died 53<sup>d</sup> Henry III., 1268, peer and baron of y<sup>e</sup> realm, and his wife Jane, daughter to Willym Cantelioppe and grand-daughter to Sir William Bruse, Kn<sup>t</sup>"; also up to "Sir Henry de Hastyngs, Knt., who died 34<sup>th</sup> Henry III., 1250, and his wife A(d)da, 3<sup>rd</sup> daughter to David, erle of Derby and Huntynghon, grandson to David I<sup>st</sup> Kyng of Skots"—wishes to know to what clan tartan he is entitled, if to any. To the readers of "N. & Q." the inquirer addresses this query under the impression of its being of interest to many other persons besides himself. T. S. N.

**SIR FRANCIS DRAKE.**—Can any reader inform me where the original portrait of Sir Francis Drake is, from which the engraving was taken, size 12 in. x 15 in., with superscription "Franciscus Draeck, nobilissimus eques Angliæ An<sup>o</sup> æt. sue 43." The description at the bottom, "Habet Lector Candide, fortiss: ac invictiss: Ducis Draeck ad vivum imaginem, &c."? A copy was among the engravings of portraits at South Kensington some time since. I think it is said to have been retouched by Vertue.

*The History of Plymouth*, lately published, quotes a passage from Canon Kingsley, descriptive of a meeting at the time of the Armada, saying—"There is John Drake, Sir Francis's brother, ancestor of the present stock of Drakes, and there is George his nephew." Where did the Canon obtain his information? It may be correct, and that Sir Francis had two brothers John—such double name did exist in the Ash family branch. One John we know was killed in an early voyage, and left a widow, who after married Cotton. Another John Drake won the chain of gold promised by Sir Francis to the first who should sight the Cacafuego. Was this John a brother? A statement in the College of Arms gives John as the name of Sir Francis's father. Elsewhere he is styled Edmund and Robert. We know that Sir Francis had an uncle called John. On what good authority is the college statement founded? Answers to these several queries will oblige a very humble RED DRAGON.

**DEER USED IN SACRIFICE.**—Can any one inform me whether the deer was ever used in sacrifice? I have the head of one whose horns have been removed by a saw, and which was found in the cliffs at Felixstow, near Ipswich, about eight feet from the surface. About one foot below this head was found a curious key of very early date.

H. J. H.

**SIR PHILIP FRANCIS.**—I am anxious to learn any facts which may lead to the recognition of an evidently very learned correspondent of Sir Philip

Francis, who dated from "Brighton, Nov. 5th, 1802." He was scarcely less accurately acquainted with astronomy, ancient and modern, than with the classics; but, unfortunately, his name is not attached to the document which leads to this inquiry. J. T. N.

"GOD IN THE GENERATION OF THE RIGHTEOUS." Some time ago one of your correspondents sent you some extracts, from a little book with the above title, relative to the family of Baird. I have tried to procure the book at the publishers', Messrs. Nisbet, and by advertising in "N. & Q.," and *The Bookseller*, but all in vain. Can any one kindly help me to find a copy, or tell me where it is to be procured? F. M. S.

HATTON'S "NEW VIEW OF LONDON."—The late Alexander Chalmers annotated a copy of this work with the idea of a new edition. Thorpe once possessed it. Is its whereabouts now known? EDWARD F. RIMBAULT.

[There is a copy of Hatton's *New View of London*, 1708, copiously annotated, in the Reading Room of the British Museum, 2065 a. On comparison we find the neat hand-writing resembles that of Alexander Chalmers, the editor of the *General Biographical Dictionary*.]

HOLY BIBLE.—Can any one inform me if a Bible in what is known as "double pica" type has ever been printed? Parts of the Bible in it have been printed, and also in other varieties of large type, for the use of near-sighted persons; but after considerable time spent in inquiry I have failed to find a complete Bible or even an Old Testament. W. J. LOFIE, F.S.A.

HALIWELL PRIORY.—In what archæological journal can I find a paper by Mr. Hugo on the ancient Priory of Haliwell in Shoreditch? J. O. H.

[We have been favoured with the following communication from the Rev. T. HUGO, M.A., F.S.A., F.R.S.L., in reply to our correspondent's inquiry:—"I have written a History of Haliwell Priory for the London and Middlesex Archæological Society. Although oftentimes asked for, the memoir has not been printed, from a desire on my part to make it still more complete. For any new and unpublished matter I should be thankful.

"The Rectory, West Hackney, Stoke Newington, N."]

ILLUMINATING.—Will any of your readers who practise the art of illumination inform me if tin-foil can be used as a substitute for silver, which tarnishes so rapidly as to spoil any work in which it is employed? I have in vain tried to procure aluminium foil at the artists' colourmen. Tin-foil ought to do well, for it has a brilliant surface, but there may be objections to it. Where can I procure it pure? F. M. S.

LANGUEDOC.—I should be glad of any information enabling me to see a roll of the receipts of Philip VI., from taxation, amercements, and fines in Languedoc, in or about A.D. 1330.

EDWARD F. RIMBAULT.

LINGUISTIC CHILDREN.—How do children between four and twelve years of age contrive, when left among foreigners, to speak their language in five or six months as freely and correctly as their models, and that without the assistance of an interpreter? Has any one published an exposition of this process? KING.

LUNDY ISLAND, "HERCULIS INSULA."—It is stated in Polwhele's Supplement to Whitaker's *Cornwall* that Lundy Island was known to the Greeks—and he names Ptolemy as having called it "Herculis Insula" (Hērakleia?) I can find no such reference, and should be very glad if any of your readers could tell me if Lundy is actually mentioned by any ancient author. I may perhaps be allowed to add that any information, references, &c., connected with the island, sent personally to me, would be most welcome.

E. T. GIBBONS, Ex. Coll. Oxon.

Werrington Vicarage, Yeolmbridge, Launceston.

[Several references to works containing notices of the Isle of Lundy will be found in "N. & Q." 3rd S. i. 171.]

MRS. A. MANSON.—Can any of your literary correspondents in Nottingham favour me with any biographical particulars regarding Mrs. Manson, wife of A. Manson, M.D., of Nottingham? She was authoress, I think, of *The Eve of St. Hyppolito*, a play in five acts, 1821 (anon.) It is likely that she also wrote *Philo*, a play printed at Nottingham, 1836 (anon.) Has Mrs. Manson written any other works, poetic or dramatic? R. INGLIS.

REV. MR. MOULTRIE.—In the *Biographia Dramatica* the Rev. Mr. Moultrie is named as author of *False and True; or, the Irishman in Italy*, a dramatic piece produced in August, 1798, and performed with success. Can you give me any information regarding the author? In the obituary of the *Gent. Mag.* I find that the Rev. George Moultrie, vicar of Cleobury-Mortimer, Salop, died May 12, 1845, aged seventy-three. He was presented to the living in 1800. As the name of Moultrie is not a very common one, perhaps this gentleman may be the author of the drama I have named. R. INGLIS.

PERSECUTION OF THE HEATHEN.—What evidence have we of the alleged persecution of the heathen by Christians after the establishment of the church of Constantine? I think more than one treatise has been written on the subject, and divers tales and poems. CORNUB.

"TO PLAY HELL AND TOMMY."—What is the origin of this common expression? Is it a corruption of "to play Hal and Tommy," and if so, whence is the latter phrase derived? Has it anything to do with Henry II. and Thomas à Becket? J. A. J. H.

**PROVINCIALISMS.**—There are many provincial expressions and curious words still lingering among the inhabitants of the northern counties of Ulster, which well deserve to be collected. Thus the word *campe* or *kempe*, which was discussed in "N. & Q." (4th S. viii. 204, 357, 444), recorded as surviving still in Norfolkshire, is common in the county of Londonderry. "To have a campe" with a person is to have a race or contest of rivalry with him. Also, there is the expression "Joy be with him and a bottle of blass," said of one we are glad to be rid of. Can any one explain or illustrate this? There is also the expression "Tibb's Eve" (common, I believe, in Scotland), which corresponds to "the Greek Calends." I can find no explanation of this in Hone's *Every-day Book*, or in Chambers's *Book of Days*, though in the latter there is a certain St. Tibba mentioned, whose anniversary is March 6. Can any one assist me here? I should also like to know the derivation of the word "common," or, as it is here pronounced and I suppose spelt, "cammon," in the sense of a game, the same as hockey. Is it called from the place where it is often played? I should also like to know the derivation of the words "skelp" (a blow) and "byre." I do not know whether they are common in England or not. Where is the origin of the expression, "With one shoe off and one on, as if you were going to beg law," to be found? Let me ask some account of this expression, which I heard from a man here to-day. He said, "it rained from *Delfollan* to bed-time." Hone and Chambers are silent concerning it.

H. S. SKIPTON.

Beechill, Londonderry.

**PUTTOCK.**—What is a *puttock*? It is described in Maunder as a bird, or buzzard; in another dictionary it is described as a bustard. What is the etymology of the word? GEO. B. PUTTOCK.—Gosport.

[According to Dr. Johnson, *puttock* is a kite, from Lat. *buteo* = buzzard. Steevens, however, tells us that "a puttock is a mean degenerate species of hawk, too worthless to deserve training."]

**SIR JAMES STANSFIELD.**—Readers of "N. & Q." may remember that I called attention to the story of the murder of Sir James Stansfield by his own son Philip, at Newmilns near Haddington in 1687 (3rd S. xii. 27). The case is one of the most curious in the State Trials. My object was to discover who Lady Stansfield was, but as yet I have obtained no clue to her parentage. On reading, however, the other day the virulent attack on the Stair family in Mr. Maidment's curious *Book of Scottish Pasquils* (Edin. 1827) I observe that the writer says in a note that John, first Earl of Stair, was a cousin of Philip Stansfield the par-

ricide; and from my former note it appears that Sir James Stansfield made a will in favour of Mr. Hugh Dalrymple, brother of John the first earl. Now, as the earl was son of James Dalrymple of Stair by Margaret, daughter of James Ross of Balneil in Galloway, it follows that Lady Stansfield must have been a Dalrymple or a Ross. That she was "a Scotch lady" we know from the preface to the folio edition of the trial. Thus the issue is narrowed very much. Can any reader of "N. & Q." kindly inform me who the other daughters of Ross of Balneil married, for I incline to the belief that Lady Stansfield was of the latter family? Had she been a Dalrymple the writer of the lampoon would not have failed to make the most of it. I think I have seen some genealogical particulars in print about these Rosses, but where I cannot now remember.

F. M. S.

"AS STRAIGHT AS A DIE."—Could any of the readers of "N. & Q." oblige me by letting me know any particulars about the above phrase? The person I heard it from treated it as of everyday occurrence, and was quite surprised when I asked about it. Can it have any reference to the perfect and symmetrical way in which a die, fixed in a stamping machine, makes its impressions time after time without the slightest variation?

W. K.

**SONG.**—Where can I procure the song entitled "Oh! wilt thou be my bride, Kathleen?"

PHTZ.

[The words of this song are by Mark Lemon, and the music by Frank Romer. It is printed in J. E. Carpenter's *Book of Modern Songs*, 1858, p. 114 (Routledge), and the words with the music may probably be obtained at Hatchins & Romer, Conduit Street, Regent Street.]

**UNICORNS.**—In a note of Mr. Roscoe's to his translation of the *Memoirs of Benvenuto Cellini*, 1822 (i. 240), he says an unicorn's head was at that date being shown in London. Is there any other notice of this, or of anything similar at any other time?

LYTTELTON.

**MAJOR JOHN WADE**, circa 1651.—I observed in "N. & Q." (4th S. ix. 64), under the head of "Wiseman of Barbadoes," that, amongst the list of names given by J. H. L. A. as being taken from the parish registers and wills of Barbadoes, between 1640 and 1690, that of Wade appears. Judging from the dates, I am inclined to think it must be that of Major John Wade, who defended the city of Gloucester against the Royalists in 1651, and who is mentioned in the Thurlow State Papers and Washbourne's *Bibliotheca Gloucestrensis* in the years 1655 and 1656. I am most anxious to discover more of him, but have hitherto failed to trace him any later than the last date, and I strongly suspect he emigrated. I shall be glad if your correspondent J. H. L. A. can give

[\* See "N. &amp; Q." 2nd S. xi. 269.]



me any information concerning him, or can put me in the right track to obtain it; and also if he will enlighten me on the following points, viz. where the records of, or information relating to, Barbadoes can be seen or obtained? and whether the wills he mentions are there or in England? Major Wade was the father of Colonel (or more commonly Major) Nathaniel Wade, barrister-at-law, of Monmouth rebellion notoriety, and who, in his confessions made after the battle of Sedgemoor, mentions many of the names given by your correspondent. He was town clerk of Bristol in 1687, and died there in 1717. ANTIQUARIAN.

### Replies.

#### EBONY PORTRAIT OF LOUIS XVI.: WALTER BLAKE KIRWAN.

(4th S. ix. 54.)

CYWRM in "N. & Q." has an interesting reference to an ebony portrait of Louis XVI., formerly belonging to Walter Blake Kirwan, Dean of Killala, and father of the late Dean Kirwan of Limerick, from whom your correspondent got it; and he at the same time makes reference to Walter Blake Kirwan himself, and to his own portrait, which was exhibited in Dublin, as well as I remember, at the National Exhibition in 1853, having been sent there by his son the Anglican Dean of Limerick, in whose possession it always had been up to the period of his unexpected death in 1868. If I am right, CYWRM is mistaken in some particulars as to Kirwan's portrait. In that portrait Kirwan is represented preaching in aid of an orphan society. The attitude is exceedingly forcible, impressive, and persuasive, and around the pulpit (a rather awkward-looking one indeed) are ranged a number of female orphans in the old-fashioned caps and dresses of a day long antecedent to that in which Kirwan pleaded on their behalf in, I believe, St. Nicholas's or St. Michan's church in Dublin.

The Rev. Samuel O'Sullivan, D.D., in his *Remains* (ii. 190, &c.) gives a long, curious, and able sketch of the life and career of the Dean of Killala—"a name identified," he says, "with some of the proudest and holiest of national recollections." But Dr. Samuel O'Sullivan entertained strong prejudices of a certain kind, and there were particulars regarding Walter Blake Kirwan which he, either knowing them, omitted in his admirably written sketch, or of which he was ignorant. The Kirwans are certainly of an ancient Galway family, genuinely Irish. They may be traced as far back as Herimon, the second son of Milesius. Walter Blake Kirwan's maternal ancestor was a Blake, a descendant of the Menlo family of that

name. The Blakes, though *ipsis Hibernis Hiberniores*, are of British origin. Dr. O'Sullivan relates an extraordinary anecdote regarding the intensity of sympathy, and the fascinating and irresistible eloquence of Walter Blake Kirwan when yet a youth, and when about to quit his country for the West Indies, where a relative of his father had large possessions.

Seeing a hardened culprit in the midst of a guard of soldiers dragged literally to the place of execution in Galway, the enthusiastic boy leaped from his horse, rushed impetuously through the file of infantry,

"and before his friends could recover from their amazement he was beside the murderer upon the scaffold, who looked upon him with a strange bewilderment, and seemed to regard as a messenger from the other world the apparition by whom he was accosted, and who, in words and tones which made themselves be heard, warned him of judgment to come. 'Idiot! madman!' he exclaimed, seizing the astounded convict by the ears, 'Hear! the God of heaven is merciful. Covered as you are with guilt, He would yet snatch you as a brand from the burning! Your Saviour liveth to make intercession for you, as He did upon the cross for the penitent malefactor! See there,' said he, pointing to heaven, towards which the eyes of the fascinated convict mechanically followed his directing hand, and he then gave utterance to the first burst of that burning eloquence which in after years wrought such miracles upon his hearers; but never a greater one than at that moment when it penetrated the stony heart of the blaspheming murderer, whose prayers and tears and convulsive sobs evinced the effect which had been produced upon him, and who met his death confessing his misdeeds, and looking for forgiveness, with trembling hope, to the merits and sufferings of the Redeemer."

It was in consequence of this wonderful incident that the then Roman Catholic Archbishop of Armagh and Primate of all Ireland, the Most Rev. Dr. Anthony Blake, who was maternal uncle of young Kirwan's, advised him to repair to the University of Louvaine, where he prepared for and took holy orders in the College of St. Anthony of Padua in that university as a friar minor of the Order of St. Francis under the name of Father Francis Kirwan. At the sale of the late Dean of Limerick's library a small 8vo book came into my possession, which, connected as it is with the Dean of Killala, deserves particular notice. This volume contains three tracts in Latin, the first of which is—

"Theses Sacre, et Chronologica, in Evangelia, totum tempus à nato Christo, usque ad ultimum excidium Ierosolimorum comprehendentes: cum questionibus scripturasticis inter famosissimos Chronologos agitatiss, necnon toto tractatu de Jure et Justicia, Restitutione et Contractibus." Ad mentem Doctoris Subtilis, quas preside F. Thoma Johnston, Ordinis FF. Minorum Recollectorum S. Scripturarum Lector. Defendit F. Franciscus Kirwan ejusdem Ordinis, Lovanii, in Coll. S. Antonii

\* In the handwriting of Walter Blake Kirwan, at the foot of the title-page, is the following note:—"Francis was my name in the above society. It is usual to receive on entrance a particular Christian name."

\* *Remains of Rev. Samuel O'Sullivan, D.D.*, 3 vols. Dublin, 1853.



De Padua FF. Minort. Hib. Die 26 Octob. Horâ 9 ante et medio 3 post meridiem. Lovanii, Typis Martini Van Overbeke prope Academiam."

The above is the title of the first tract, which contains sixteen pages. The second tract is—

"Theses Theologicæ de decem Decalogi præceptis cum principiis Moralitatis quæ in antecessum ad eorum intelligentiam requiruntur. Quas præside F. Patr. Browne Ordinis Fratrum Min. Recoll. Sacræ Theologiæ Lectore. Defendet, horâ tertiâ post meridiem. F. Franciscus Kirwan. Eiusdem Ordinis. Lovanii in Collegio S. Antonii de Padua FF. Min. Recollectorum Hibernorum die 2<sup>a</sup> Maij 1776. Lovanii Typis Joannis Francisci Van Overbeke, sub signo Lampadis Auræ."

The above tract contains sixteen pages. The third tract is—

"Philosophia quam, præside F. Daniele Gaffey Ordinis FF. Minor. Recollect. Philosophiæ Lectore. Defendet F. Franciscus Kirwan, ejusdem ordinis, Lovanii in Coll. S. Antonii de Padua FF. Minor. Hib. Die 17 Augusti 1775, Horâ 9 ante et 3 post meridiem. Lovanii Typis Martini Van Overbeke prope Academiam."

The above tract contains sixteen pages also, inclusive of "a miscellaneous appendix"; and on the back of the title-page is an engraving of the archiepiscopal arms of the see of Armagh surrounded in a border with this legend—"✠ Ant<sup>o</sup> BLAKE. Archiep<sup>us</sup> Armac. et tot<sup>us</sup> Hib<sup>ernia</sup> Primas."

The day of the month in the three title-pages is in manuscript. The volume is well bound in marbled calf, and is altogether an exceedingly interesting relic of one of the most eloquent Irishmen of the last century, the contemporary and friend of Grattan, Burke, Yelverton, La Touche, &c. &c.

Kirwan became a Protestant and married, and got the deanery of Killala. He never uttered a word by way of reproach against his first faith. Of him I believe it is said that, when about to preach his first sermon after his "recantation" in Dublin, he blessed himself in the pulpit, to the evident dismay of his congregation; and, instead of fulminating against his ancestral belief, he electrified his audience with a discourse which produced a wonderful effect. That he was a diligent and successful student at Louvaine there is no doubt. It is proved, if we had no other proof, in the production of the above tracts, which are ably written, and which might be forgotten for ever were it not for the accident which threw them into my hands, and enabled me to place them on record in "N. & Q." As to the portrait about which CRRWM is anxious, I am sure it is in the possession of the widow of the late Dean of Limerick, who inherited much of his more distinguished father's powerful eloquence, who was in addition an amiable and worthy gentleman, an excellent writer, a large contributor to periodical literature, and, I have heard, a contributor of some "thunder" to *The Times* newspaper of London. I knew him well, and I always found him tolerant

and liberal in public life, and courteous and friendly in his private relations.

I have reason to know that Walter Blake Kirwan studied oratory from some of the ancient and most approved Christian models. A beautiful copy of St. John Chrysostom's *Sermons* or *Homilies*, in 3 vols. quarto, translated into French, is now before me; it was in the library of the late Dean Kirwan; it contains the autograph of his father, and it is quite apparent that it was a favourite book of this famous preacher when he was preparing for some of his best pulpit efforts.

MAURICE LENIHAN, M.R.I.A.

Limerick.

#### ETYMOLOGY OF "HARROWGATE."

(4<sup>th</sup> S. viii. *passim*; ix. 20.)

Concurring in the objections of J. CR. R. to the A.-S. *hearge*, I am sorry to object also to the Gothic *har*. Temple and enclosure are inadmissible on the ground that the basis of ancient names is some natural landmark. But this fact tells in favour of *ard*. So striking a landmark as Harrow Hill could not of moral necessity have escaped receiving its proper title. From the hundreds of examples of its application we know that that title would be *ard*. If the hill was named from *hearge*, a church, whence did Hergest Ridge, near Kington, get its name, on which there is not, nor ever was, a church? As evidence that Hergest Ridge and *Herges*, Harrow, are cognate, and as corroborative of my own view, let me point out that the stream which flows from the Hergest district is called the "Arrow River."

My objection to *har* is chiefly that it would not corrupt into *harrow*. It requires two consonants to produce a spurious syllable. Monosyllables like *el*, *wor*, and *har* would so remain; but let us take *elm*, *world*, *Aird*, and we shall hear them popularly pronounced as *ellum*, *worruld*, *Herod*. *Har* occurs often enough; but for one *har* we shall find ten *ards*. The latter is Celtic, *har* a Gothic loan-word from the Celtic. It is used in names of later date and by the Northmen, whereas *ard* belongs to the earliest nomenclature. We have examples of each in Harlow and Audley (Ardley) End, Essex. Another consideration is, that *ard*, like *ken*, generally forms the central name of a group. *Ard* in Harrowgate accounts for Knaresborough, Arkendale, and Hartswith, and in Harrow for Pinner, as previously shown, which *har* would not do. There can be no doubt that Kinner in Kinnerton, &c., as suggested by L. R., p. 407, is identical with Pinner. Some tribes, as the Irish, used *k*, and said *mac* and *cean* where the Cornish used *p* and said *map* and *pen*.

DR. CHARNOCK's valuable extract I consider further to support my view. Werhardus, or Warherdus, as Lysons gives it, was the proprietor

*pro tem.* of Harrow, and ought, therefore, according to custom, to derive his name from the property or the castle upon it. Now *wer* = a fort, and I believe that at a spot so favourable as Harrow churchyard is, it is morally certain that one would be constructed. *Hard* is of course *ard*, and the whole name = Ardfort. If *har* had been used, the name ought to be Harold, i. e. *Har-hold*. Compare Alderman Ulfkettel, *Chron. Florence Worc.* s. A.D. 1004. I conceive that Edgware, anciently Eggeswere, on the same range of heights, means the same as Werhard. I hold that it refers to a known British fort at *Sullonica* (Cold-hill-waters) on Brockley Hill. Headstone, Harrow, was anciently Hegeston. I consider *Egges* and *Heges* corruptions of *hearge*, and this of *ard*.

Further, in *hereg-ethel* (berg-at-hill) I discover another Harewe atte Hull, and all but a demonstration of my view. Mersaham and Wassingwella I identify with Mereworth and Wateringbury, Kent. Wassing = Watering exactly, while *wella* may refer to what is now Pissingwell (Up-hevesingwell). Compare Eresham. "On the north" of these places is a very high ridge answering to *hereg-ethel-land*, upon which we now find the name Hern Place. Assumed the antiquity of this name, it must mean the same as *hereg*: philology, moreover, not negating their identity. What then is *Hern*? It is a fact that among other strange shapes which *ard* assumes is that of *arn* or *herne*. This form occurs in Arramore, Arundel, Arncliffe, Arnheim, Gelderland, Harnham, Hernhill, Arne, and Herne. The fair inference is, that *hern*, being a recognised variation of *ard*, it is *ard* which is represented under *hereg* and *herga*. I have identified *Gunneninga* with an existing name, and *lidding* with a well-known alluvial tract under a different name, but they do not bear upon the present subject. W. B.

Notting Hill.

#### THE SIZE OF A BOOK.

(4<sup>th</sup> S. ix. 57.)

Books are printed in sheets, the sizes of which are named according to the number and size of the pages in each sheet. *Folio* is the largest size, which contains on one form, or side of the sheet, 2 pages. The next size is *Quarto*, containing 4 pages on one side of the sheet. Then follow *Octavo*, or *8vo*, with 8 pages in the same space; *Duodecimo*, *12mo*, or *Twelves*, with 12 pages; and so on *16mo*, or *Sixteens*, *18mo*, *24mo*, *32mo*, &c., which contain on one form 16, 18, 24, and 32 pages respectively; but as all the sheets are printed on both sides, these numbers must be doubled to give the actual number of pages in each sheet. Any of these sizes may be distinguished by noticing certain printer's marks, which are placed at the bottom of the first page of every sheet. They

are so placed for the convenience of the printer, the folder, and the binder; their chief use being for the sake of convenient reference on the part of the reader. These marks consist of the letters of the alphabet: the first sheet is generally marked B (A being reserved for the title, contents, &c., which are usually printed last); the second sheet is marked C, and so on throughout the letters of the old Roman alphabet, which did not contain the letters J, V, and W—these are, therefore, omitted. When this alphabet is exhausted, the twenty-third sheet is signed AA, or 2 A; the twenty-fourth BB, or 2 B; and so on to the end. The third alphabet is printed AAA, or 3 A, and so on.

In some cases, especially in books printed in France or Germany, numbers instead of letters are used for the signatures. If the work be in two or more volumes, the number of the volume is added to each sheet: thus, Vol. II. B would be the signature of the first sheet of the second volume. In foreign books this signature would be simply II. 1. In both cases the number of the volume is inserted at the left-hand bottom corner, and the letter or numeral near the right-hand bottom corner.

The size of the book, whether folio, quarto, octavo, &c., may be learned by counting the number of pages from one signature to the next.

Each of these sizes also admits of many varieties: thus an octavo, although always consisting of 16 pages, may be Royal 8vo, Demy 8vo, Post 8vo, Crown 8vo, &c., which leads to very great complication. To distinguish these compound terms, a reference must be made to the size of a sheet of the paper upon which the book is printed. The sizes of printing papers vary with the manufacturer; but the difference is so trifling, that the rule pertaining to one establishment may be accepted as that of another. The measurement of a sheet of the various kinds of printing paper is as follows: Large News, 32 × 22 inches; Small News, 28 × 21; Royal, 25 × 20; Medium, 23½ × 18½; Demy, 22½ × 18; Post, 19 × 15½; Copy, 20½ × 16½; Crown, 20 × 15; Foolscap, 16½ × 13½; Pott, 15½ × 12½.

*How is a 12mo folded?*—To answer this question, I must say a few words about the printing of a 12mo sheet. The arrangement of the pages of one side of a sheet or of a form, in their proper order, and the wedging them up in an iron frame called a *chase*, preparatory to their being printed, is called *imposing* a sheet. In imposing a sheet of *twelves*, or *duodecimo*, eight pages in each form are arranged together in the manner of a small 8vo sheet. Above these eight pages, with a wider space between, four pages are arranged in each form, forming what is called the *offset*. In folding the sheet, these four pages are first cut off, and the remaining eight folded like a sheet of

octavo. The offcut is then folded down the middle twice, and inserted within the fold of the sixteen pages, thus forming altogether the required number twenty-four.

In a sheet of this kind the signatures are carried to B 6, B 5 being the first page of the offcut; and however numerous the pages may be in a sheet with one signature, if they are all inserted, they are continued to the last odd page before the middle of the sheet, but they are never carried beyond the middle. In strictness it is not necessary to insert more than the first two to indicate the first fold of the paper, and the first of the offcut. The others only disfigure the pages, and are not of much use to the folder, who has only to keep the signatures on the outside, and the pages must be folded correctly. In French books the first page of the offcut is often indicated by some small mark printed at the bottom, such as ..

The meaning of the word *edition*, as applied to one book or many, I understand to be the number of copies of a book printed at a time.

CHARLES NAYLOR.

#### TRANSLATIONS OF THE TALMUD.

(4th S. viii. 438.)

Allow me space in your columns to add to the list of translations of the Talmud a work that your learned correspondent MR. J. T. BUCKTON informed me, just before his recent decease, was unknown to him. He had given much attention to this subject, and in 1868 gave in "N. & Q." a scheme for an English translation. As this work had escaped his attention, it may be new to some of your readers who are interested in this subject. I mean—

"Talmud Babli, Tractat Berachoth, mit deutscher Uebersetzung und den Commentaren Raschi und Josephoth, &c." Von Dr. E. M. Pinner, Berlin, 1842—

a magnificent folio, giving the Mishna and the Gemara and the notes of Raschi and Josephoth, with various readings, all in Hebrew and German. There is also a valuable introduction in German. Unfortunately this work, which was dedicated to the Emperor of Russia, and was subscribed for by princes and scholars in all parts of the civilized world, does not extend beyond Berachoth, i. e. benedictions, the first of the sixty-two books of the Talmud. But so far as it goes it leaves nothing to be desired. It is a fact interesting to the student that the same ground is traversed by *Le Talmud de Babylone traduit en Langue française*, &c., par L'Abbé L. Chiarini, 2 vols. Leipzig, 1831; but Chiarini does not give the original Hebrew. His work, however, is of great value, and he gives a useful introduction. He had travelled to several European cities to inform himself upon Talmudic literature and to find the

purest text. The names of De Sola and Raphall have been mentioned in your columns, but without particulars. Their work is entitled *Eighteen Treatises from the Mishna, translated by Rev. D. A. de Sola and Rev. M. J. Raphall*. Second Edition, 1845, London. At a public discussion of the members of the Synagogue on the subject of revising the Liturgy and improving public worship, some who took part in the discussion were taunted with giving partial extracts made by Christian writers. Hence the appointment of the above-named translators. They give only eighteen of the sixty-two chapters, and only the Mishna, none of the Gemara and Commentaries. They have given "such parts of the Mishna as more immediately relate to Israel in their present dispersion." In *The Ethics of the Fathers translated*, &c., Edinburgh, 1852, believed to be by the oriental scholar Robert Young, there is a brief but useful introduction to the Talmud. The "Hebrew Catalogue" at the British Museum has valuable texts, &c. under the heading "Talmud." If any of your readers are translating any part of the Talmud into English, may I ask to hear from them without occupying your crowded pages.

JOSIAH MILLER.

18, South Parade, Newark.

P.S. The following work has just appeared:—

"*Traité des Berakhoth du Talmud de Jerusalem et du Talmud de Babylone, traduit pour la première fois en français par Moïse Schwab*. Paris: Maisonneuve."

M. Schwab purposes translating the other treatises of the Talmud. His title seems to have been made in forgetfulness of Chiarini's previous translation.

#### NAPOLEON ON BOARD THE NORTHUMBERLAND.

(4th S. ix. 50.)

I was formerly well acquainted with the Russian admiral Tchitchagoff, whom Napoleon, when on board the Northumberland, described as "a clever fellow, but not a good general." I first knew him at Brighton in 1848, and for several years maintained a constant intercourse with him. Our acquaintance was not begun, indeed, but matured and fostered, by chess. The admiral, although no great proficient, took much pleasure in the game; particularly in the examination of difficult positions and problems, in solving which he displayed no small quickness and ingenuity. He was certainly "a clever fellow," speaking English like a native; and his conversation abounded in anecdote and reminiscence of the stirring events of which Europe was the theatre during the end of the last and the beginning of the present century.

Admiral Tchitchagoff, as is well known, commanded a division of the Russian army in the



Moscow campaign, and, at the head of 30,000 men, held the opposite bank of the Beresina, with the object of barring the transit of the French army. Impressed with the belief that Napoleon's intention was to attempt the passage at Chabach-wiezi, where his force was posted, Tchitchagoff persisted in remaining there, even after he had been warned of his mistake. The emperor's real design, however, was to cross at Studieuka, which he succeeded in doing with the most serviceable part of the remnant of his multitudinous array. I never heard the admiral allude to the affair of the Beresina but once, and that was one evening after I had been dining alone with him. We had been talking about chess; and the conversation then turning on the Russian campaign, I inadvertently made a depreciatory remark on Kutosoff, who had allowed Napoleon, before reaching the Beresina, to pass his formidable force without an attempt to impede him. The good admiral, sipping his glass of wine, remarked with a smile: "Ay! and they said he checkmated me too afterwards."

The substance of the above is taken from a little book of mine on chess matters, published some time ago.\*

H. A. KENNEDY.

Waterloo Lodge, Reading.

In the first volume of the *Mémorial de Sainte-Hélène* (p. 177) I find the following:—

"Ayant eu une audience particulière de l'Empereur François, dans le voyage qu'il a fait en Italie en 1816, il y fut question de Napoléon. L'Empereur d'Autriche n'en parla jamais que dans les meilleurs termes. On eut pu penser, me disait le narrateur, qu'il le croyait encore régnant en France, et qu'il ignorait qu'il fut à Sainte-Hélène: il ne lui donna jamais d'autre qualification que celle de l'Empereur Napoléon."

Now, it has always been to me a matter of great astonishment and regret, for England's sake, that in this particular instance she showed such a vindictive spirit, quite beneath her dignity. "Fair play is a jewel," says the old adage; and the English from boyhood are wont to put it into practice, and never to strike an antagonist when he is down—much less such an adversary as the great Napoleon. In reading the late Lord Lyttelton's interesting notes, it is impossible not to feel sore at the total want of common courtesy on the part of all government officials, high or low, in addressing and treating a fallen enemy, who for a length of time had been ruler over great part of the world. It was evidently from a *mot d'ordre*, which subsequently came from high quarters, for at first it was not so. Indeed, Lord Lyttelton tells us:—

"Everybody knows that Bonaparte was received as an emperor by Captain Maitland [on board the *Bellerophon*], who gave up to him the after-cabin, where he was not to be intruded upon by any unbidden guest."

\* *Waifs and Strays, chiefly from the Chess-Board*. L. Booth, London, 1862.

knowing full well that such are "often welcomest when they are gone." But then again we are told: "On board the *Northumberland*, matters were to be placed on a different footing." Why? and wherefore that ill-natured and unbecoming affectation, to call such a man as Napoleon simply "Bonaparte" or "Monsieur le Général"—which, by the bye, to French ears sounds about as ludicrous as if, speaking to an English officer of high rank, you were to say "Mister the General!" Who in England, now-a-days, would ever think of calling "Monsieur le Général" Napoleon III., who, in all your public press, is yeilded "The Emperor" and "His Majesty"? Well might the first Napoleon exclaim with indignation: "Qu'ils m'appellent comme ils voudront, ils ne m'empêcheront pas d'être Moi." But Sir George Cockburn was determined to assert the new rule by taking Lord Lyttelton, Sir George Bingham, and Lord Lowther into the cabin; and saying, "Won't you sit down?" left us there *vis-à-vis* to Bonaparte," without even presenting them; which, methinks, was of very questionable taste.

Napoleon had expressed the wish to be allowed to reside in England, and to have an interview with the Regent; but Lord Keith objected to this, saying, like an old tar: "Before they'd have been half-an-hour together, they would be as thick as two thieves."

As regards the Emperor Alexander's sentiments towards Napoleon:—When these two powerful potentates met at Erfurt, on one of the French actors at the play saying "L'amitié d'un grand homme est un bienfait des dieux," Alexander suddenly turned towards Napoleon and put out his hand to him, which was loudly cheered by the whole house.

"I remarked," says Lord Lyttelton, "that his hair, of a reddish brown colour, was long, rough, and, if the expression may be permitted, dishevelled." I have some of Napoleon's hair, and have seen much more of it: I think I may positively assert that there was not a particle of red about it. Whilst on the quarter-deck with his hat off, and by an August sunshine, it very likely acquired momentarily a warm or golden tone, but not red; nor was his hair habitually what could be called long (his *vieux grognards* used to say "le petit tondu"); but if Napoleon's hair had become scarce, it had never been rough, but, on the contrary, very silken, and by the sea-breeze would of course get somewhat "dishevelled." Here is a copy of a letter written on board the *Bellerophon* on August 16, 1815, and addressed to his duchess by Savary, Duke of Rovigo, who, to his great sorrow, was not allowed to share the fate of "Cæsar and his fortune," or rather misfortune:—

"Enfin chère amie le sort en est jeté, on m'emmène ce soir (sic), je ne sais où, j'aurais donné ma vie pour te voir un moment, mais je ne puis même te dire où tu



devras et comment tu pourras m'écrire, je n'ai pas besoin de te dire à quelles angoisses mon cœur est livré; le tien te montrera le chemin pour m'en sortir. Je te renvoie le plus fidèle et le plus respectable des serviteurs, je désire qu'il reste près de toi exclusivement à qui que ce soit, tu auras plaisir à parler avec quelqu'un qui m'a vu. Je prie S . . . de t'aider et de te donner du courage; tu en trouveras en envisageant nos enfants. Embrasse-les bien pour moi. Je n'ai que le temps de te serrer contre mon cœur et de te dire, si c'est pour la dernière fois, que jusqu'à ma dernière heure je ne cesserai de te chérir. Je dois à Jean les mois de Juin, Juillet et Août, et lui remets quatre mille six cents francs pour toi.

"Adieu, chère et tendre amie.

Je t'embrasse.

"Bellerophon, le 16 Août."

The good Duchesse de Rovigo, in sending me this letter in 1836, said: "Voici la lettre de mon mari que je vous ai promise; m'étant adressée elle ne pouvait être signée, mais je certifie qu'elle est de son écriture." It is an interesting document.

P. A. L.

#### WHITE BIRD FEATHERLESS:

(1<sup>st</sup> S. xi. 225, 274, 313.)

#### EGGS AS AN ARTICLE OF FOOD.

(4<sup>th</sup> S. vii. 409, 484.)

Your lamented correspondent 'Αλιεύς (DR. FISHER, of Trinity College, Dublin), whose communications were always looked into with interest, desired to be referred to the source from which Kircher obtained the Greek verses printed *ut supra*, p. 313, as he suspected they are not free from corruption. This information will perhaps be acceptable to others, and I have much pleasure in laying before them the following extract from Jacobii Lydii *Sermones Conviviales* ap. *Poemata a Caspare Barlæo et Cornelio Boyo*. Dordraci, 1643, where the first verse is thus corrected:—

Ἄπτερον ἐς δένδρον πτηνὸν ποτ' ἔφυλλον ὅσπερ

Lydus subjoins—"Aut si Latina magis capis:

"Non habuit pennas volueris, tamen ipsa volavit  
Desuper in quercus, exutas frondibus altis.  
Ore carens aliquis, de cœtu (ut credo) Gigantum,  
Venit, et hanc consumpsit avem, licet ore careret.

"Philistor. Latina ejusmodi verba mihi æque cum Græcis obscura sunt. Quid dicam nescio, herbam do. Tu modo interpreta.

"Archæologus. Doctissimi Joachimi Camerarii (Deum immortalem! qua doctrina viri) griphus est. Autorem enim silentio prudens præteribam, ne, ut antea, isthoc pacto te ad sensum ejus indagandum forte manuducerem. Significatur autem a Sole consumpta et liquefacta nix, quæ in arborem deciderat; quippe cum nix cadit, arbores foliorum honore sunt orbatæ."

In my turn I beg to ask what work of Camerarius is here referred to? I have looked through his *Symbolorum et Emblematum Centuriæ IV*. Francofurti, 1661.

"Griphus (γρίφος), in its primary Greek signification, means a net; hence it was applied to a kind of ænigma (quo irretiri solent, as the lexicographers tell us; see also Hesychius and Suidas, ad v. ἐκλήθη δ' ἀπο τῶν ἀλιευτικῶν γρίφων,\* Jul. Pollux, vi. 19), of which Athenæus (x. 15, Cas. 69, Schw. κ.τ.λ.) has left a very full, though in parts somewhat obscure account, and in the explication of which Casaubon and Schweighæuser have expended a profusion of learning."—*Encycl. Metropol.*

We learn from Clearchus in Athenæus, lib. x. 17, that the griphi were enigmatical and obscure forms of speech which the Greeks proposed for solution at their symposiaca, mingling thus the feast of reason and the flow of soul, the nets of Plato and Anacreon's bowl.

Clearchus wrote a *Treatise on Proverbs*, in which he remarks that the investigation of griphi, though sportive and jocose, is not alien from philosophy, and that the ancients showed their learning in them. On this point see also J. C. Scaliger, *Poetices*, iii. 83. There are seven species of them: one of them resembles what with us is called "capping verses."

I must refer the inquirer to the *Encyclopædia Metropolitana* for a copious article on this subject, subjoining authorities and books of reference not there mentioned.

Aristophanes, *Vespæ*, v. 20. Comp. Becker, *Charicles*, i. 473 (Smith's *Dict. of Gr. and Rom. Antiq.*)

Plato, *Symposium*. This and the (supposed) *Convivium* of Xenophon (see Jowett, i. 488) are adduced to show the Greek custom *inter pocula philosophandi*. Cf. Plutarchus, Macrobius (*Saturnalia*, lib. vii. c. 3). Stuckii *Antiquitates Conviviales*, lib. iii. cap. 18:—

"An, et quatenus de rebus seriis, et gravibus et philosophicis sit inter pocula disserendum: de sermonibus, problematibus, et parabolis convivialibus Christi: de lectunculis cum sacris tum profanis et olim et hodie inter epulas, postque adhiberi solitis." (Potter, *ut infra*.)

Plutarchus, *Septem Sapientum Convivium*. (*Moralia*, Wyttenbach, i. 404 *seqq.*)

Apuleius, *Florida*, Delph. p. 779. He wrote a work entitled *Liber Ludicrorum et Griphorum*, which is lost.

Diogenes Laertius, *Menage*, i. 89, p. 55; ii. p. 52, de Cleobulo et Cleobulina.

"Since in this apophlegmatic and concise style of speaking the object was not to express the meaning in a clear and intelligible manner, it was only one step further altogether to conceal it. Hence the griphus or riddle was invented by the Dorians, and, as well as the epigram, was much improved by Cleobulus the Rhodian, and his daughter Cleobulina."—Müller's *Hist. and Antiq. of the Doric Race*, ii. 399.

Eustathius in *Odysseam*, p. 1926; J. J. Hoffmanni *Lexicon Universale*; Zedler, *Universal*

*Lexicon*; Gyraldi *Enigmata* (Opp. t. ii. p. 613); Bulenger, *Conviv.* iii. 35 (referred to by Zedler); Stuckii *Antiquitates Convivales*; Vossii *Lexicon Etymologicum*; Coelius Rhodiginus, *Antiq. Lect.* xxviii. 4; Potter's *Archæologia Græca*, book iv. ch. xx. ad finem.

"In the time of Plutarch they rarely discoursed upon any serious argument at public entertainments, whence a discourse being begun at Nicistratus's house, concerning a subject which was to be discussed in the popular Assembly at Athens, some of the company, who had never heard of the ancient Greek custom, affirmed that it was an imitation of the Persians (*Sympos.* lib. vii. quæst. 9). And this question is propounded in the same author (*Sympos. principio*), whether it were allowable to discourse philosophy over their cups? Some delighted to tell stories and to repeat ancient fables on these occasions: others chose to read some diverting discourse, *ῥῆσιν εἰπεῖν*, or to hear a poem repeated, which was very common among men of letters. But no diversion was more usual than that of propounding and answering difficult questions. Such of these as were wholly designed for amusement were termed *αἰνύματα*; but those which farther contained something serious and instructive were called *γρίφοι*.

Grotius, *Annotationes in Judic.* xiv. 12-14. There were various presents and fines among the Greeks. The usual fine imposed upon the party who was beaten in the contest of griphi was a cup of salt and water, to be swallowed at a single draught, as we learn at the close of the tenth book of Athenæus; cf. Julius Pollux.

I shall close these references with an extract from Plato:—

"All agreed that drinking was not to be the order of the day. Then, said Eryximachus, as you are all agreed that drinking is to be voluntary, and that there is to be no compulsion, I move, in the next place, that the flute-girl, who has just made her appearance, be told to go away; she may play to herself, or, if she has a mind, to the women who are within. But on this day let us have conversation instead; and if you will allow me, I will tell you what sort of conversation. . . . Many sophists, as for example the excellent Prodicus, have descanted in prose on the virtues of Heracles and other heroes; and, what is still more extraordinary, I have met with a philosophical work in which the utility of salt\* has been made the theme of an eloquent discourse, and many like things have had a like honour bestowed upon them."—Jowett, i. 494.

There are numerous examples commented on in Casaubon's *Exercitationes*, and in Gyraldi *Symbola*.

There are other ingenious riddles given by Lydius besides the one above quoted.

"Ne tamen ludus jocuque sans, cui cum honestate conveniat, desit hinc genitalibus epulis, agite, griphi et ænigmata bellariis nostris gratiam ac venustatem, nobis vero voluptatem conciliant. Etenim non contemnendi autores in eis ingenii vires exerceverunt. Quorum florem decerpere utile ac jucundum fuerit."

One of these is illustrated by a passage from

\* See "N. & Q." 2nd S. x. 10, 198; Lillii Greg. Gyraldi *Pythagoræ Symbola*. (Opp. t. ii. 480.)

Pliny, which furnishes an answer to a query about eggs as an article of food:—

"Plinium audi: Nullus, inquit, est alius cibus qui in ægritudine magis alat, neque oneret, simulque vim potas ac cibi habeat." [Lib. xxix. c. 11.]

He cites also on the same subject Heraclides Tarentinus in *Athenæus*, lib. ii. cap. 50, &c.

In the *Ἀνθολογία* H. Stephani, 1566, ad finem, there are six *Ἐπιγράμματα γριφώδη*. Dr. Gilly, in *Vigilantius and his Times*, suspects Ausonius not to have been a sincere Christian from his trifling on the subject of the Trinity in his *Griphus Ternarii Numeri*.

I should be much obliged if you or one of your numerous correspondents would kindly inform me where there is to be found an account of a ceremony mentioned by Dr. Dee:—

"In that College (Trinity) also by my advice and by my endeavours divers wayes used with all the other Colleges was their Christmas Magistrate first named and confirmed an Emperor. The first was one Mr. Thomas Dun, a very goodly man of person, stature, and complexion, and well learned also."

There is a humorous description of Academical, Saturnalia in *An Account of the Christmas Prince, as it was exhibited in the University of Oxford in the year 1607*:—

"Gaudium lætum canimus, canemus  
Hoc idem semper, nec enim dolere  
Jam licet, lætæ feriat hic aguntur—  
Vivite læti."

See *Miscellanea Antiqua Anglicana*, 1616, 4to.

These academical titles appear to have been borrowed from the Greek *Βασιλεύς*, &c., and the Latin *Rex*, *Modimperator*, &c. the King, whose business it was to determine the laws of good fellowship, and to observe whether every man drank his proportion, whence he was also called *Ὠφθαλμος*, *Oculus*, the Eye.

BIBLIOTHECAR. CHETHAM.

WIDTH OF CHURCH NAVES.—In "N. & Q." for Oct. 28 is a letter of enquiry as to the breadth of church naves; and in that of December 9, another communication, giving a short list of dimensions. To this list I beg to add that of St. Michael's, Coventry, which (measured from centre of piers) is 40 ft. 6 in., or about 38 feet clear, in breadth: this will, I think, give it a claim to be placed among the widest of our English naves. The entire length of the church (internally) is 240 ft.; its greatest breadth (inclusive of the aisles and side chapels) is 119 ft. 3 in. The absence of a chancel arch, added to its great loftiness and lightness, renders this church one of the most imposing of all our parish churches. Only one, I believe, which is that of St. Nicholas, Great Yarmouth, exceeds it in area. W. G. FRETTON.

88, Little Park Street, Coventry.

**FOUR CHILDREN AT A BIRTH** (4th S. ix. 53.)—I remember seeing four girls who were born at the same time, between fifty and sixty years ago. They were the children of a poor couple in Worcestershire, and all lived several years. When I saw them they were about ten years old: they were all out in the garden of a small cottage by the side of the road from Birmingham to Bromsgrove. They were all dressed alike, and their features were all cast in the same mould. They were all four well, lively, and intelligent. Can any information be given as to how long these children lived, or at what dates respectively they died? I heard of their being alive some years afterwards, but then lost sight of them. As they caused a great sensation at the time in the neighbourhood of Bromsgrove, many persons must be living who could relate their subsequent history.

F. C. H.

**QUEEN MARY** (4th S. viii. 433; ix. 26.)—Your correspondent J. W. and not the Canongate register is at fault with respect to the date of Rizzio's death. The register bears that Queen Mary's marriage to Darnley took place in "July 1565," Rizzio's death on "9th March, 1565," and Darnley's murder on "10th February, 1566." In Scotland, prior to 1600, the historical year ended, not on December 31, but on March 24; March 25 being the first day of the year. Accordingly, in the case of the dates assigned in the register to the murders of Rizzio and Darnley, 1566 and 1567 must be substituted for 1565 and 1566 respectively, to make them harmonise with the modern mode of computation, which was not formally enforced by statute till 1752.

E. N.

**PRINTED MATTER COPIED** (4th S. viii. 480; ix. 19.) This paper is made by Herr Weigle, Paradies-Apothek, Winkler Strass, Nürnberg. The only difficulty is that the carriage and cost of sending him the few shillings required are rather large in proportion. His letter to me cost 6d.; then there would be paying a banker to transmit it 3s. or 4s., and then the question of conveyance arises. I should be very glad to join any one in getting some of the paper. Two months ago I might have fetched it, in going to or returning from Ober-Ammergau.

C. F. BLACKBURN.

Reading.

R. B. P. should be thanked for his communication. There must be many readers of "N. & Q." who will perhaps thank me too if I ask in their name that he will further oblige us by translating from the *Bayerisches Industrie* the details of the process.

HARRY NAPIER DRAPER.

Dublin.

**CURE FOR RHEUMATISM** (4th S. viii. 505; ix. 26.) The carrying of a potato in the pocket as a cure for rheumatism is still practised amongst the Nor-

folk peasantry, and I was told by a clergyman about two years ago that a labourer in his parish took one from his pocket and asked him if he could tell what it was. It was so shrivelled up that the rector could not imagine what it could be, and he was then told it was a potato, which he had long carried about with him to cure the *rheumatics*.

GEORGE RAYSON.

Goodwyn House, Fulham.

**HARO** (4th S. viii. 21, *passim*, 550.)—Does MR. CHARNOCK attach no importance whatever to historic truth? The original name of the conqueror of Normandy was the Norse *Hrólfr*, "Hrolf the ganger"; afterwards changed to Rolf, or Rolph, and Rollo. Under any conceivable explanation of the term *haro*, what possible connection can this have with the name Radolph corrupted to Randolph, if indeed the latter could be a corruption of the former?

ED. CONSTANTINE.

**AN OLD SONG IN PRAISE OF BEEF** (4th S. ix. 53.)—The song quoted by MR. R. W. H. NASH is by my grandfather, Charles Dibdin, Jun. I find it on p. 69 of a little volume entitled—

"The Song Smith, or Rigmarele Repository: containing Popular Songs, Comic and Serious. . . . The whole written by C. Dibdin, Jun. . . . London: Printed for the Author by W. Glendinning, Hatton Garden. . . . 1801."

The song is titled, "Royal Reasons for Roast Beef" (tune, "When Arthur first at Court began"). [In the author's pantomime of *Harlequin Benedick*.]

I cannot ascertain the date of *Harlequin Benedick's* production.

As printed in "N. & Q." the song agrees very closely with the original. There are a few variations, but none of any note.

E. RIMBAULT DIBDIN.

Edinburgh.

This song has called up some lines which my mother learnt about sixty years ago. I think "N. & Q." will not object to preserve them:—

"Brave Betty was a maiden queen,  
Bold and clever! bold and clever!  
King Philip, then a Spaniard king,  
To court her did endeavour.  
Queen Bess she frowned and stroked her ruff,  
And gave the mighty Don a buff:  
For which he swore her ears he'd cuff,  
All with his grand Armada.  
Says Royal Bess, 'I'll vengeance take!'  
Blessings on her! blessings on her!  
'But first I'll eat a nice beefsteak,  
All with my maids of honour.'  
Then to her admirals she went,  
Drake, Effingham, and Howard sent,  
Who soon dished Philip's armament,  
And banged his grand Armada."

I think the lines were originally published in the *Independent Whig*.

THOS. RATCLIFFE.



ROMAN VILLA AT NORTHLEIGH (4<sup>th</sup> S. viii. 545.)—Reading the notice of this villa, it appeared to me that the writer was not aware of the "Account of the Roman Villa discovered . . . 1813, 14, 15, and 16," which was printed, with some illustrations, in Skelton's *History of the Antiquities of Oxfordshire*. The description was written by the architect, Henry Hakewill, and it was reprinted as a quarto pamphlet, with some additional plates, by him in 1826. He remarks that he had intended more accurately examining "the west side of the quadrangle, and some parts of the adjoining ground," but was prevented by circumstances which occurred.

W. P.

SHAKESPEARIANA (4<sup>th</sup> S. viii. 220, 384, 504.)—*King John* (Act III. Sc. 1.)—Justly and fairly I claim to state that *inamity*, as well as *inanity*, suggested itself to me. But, as one word, there appears to be no Shakespearian authority for either, nor any lexicographical establishment of *inamity*, while *inanity* is so established; and, remarkably enough, as antithetic to "grappling vigour" = hot closeness of active enmity, "cold *inanity*" = cold avoidance, is somewhat synonymous with "cold *inamity*" = passive unfriendliness of specious peace. Still I find, in Smart's *Supplement to the Index of Common Terminations*, under "-amour," "en-(a)mity, un-kindness," which may be placed in juxtaposition with the assumed *inamity* of Dr. Johnson, as adduced by CROWDOWN; and henceforth one or the other may become lexicographically established. I am much pleased, however, to have given occasion for the remarks of F. R. and CROWDOWN, and have no desire but for the adoption of the proper word as intended by Shakespeare.

J. BEALE.

ARMS OF PRINCE RUPERT (4<sup>th</sup> S. ix. 38.)—The arms of Prince Rupert are surely the same as those of his father, Pfalzgraf and King of Bohemia, being Der Pfalz am Rhein (sable, a lion rampant, or; turned to the left; crowned gules), quartering Der Hertzogthum von Bayern (paly bendy, azure and argent). These are the arms found on the contemporary Palatinate coins, generally in separate shields, and having under them on a third shield the emblem of the imperial arch-sewership, hereditary cup-bearer to the German emperor (?) (*Erztruchsesswürde*), which is, gules, the imperial orb or. In 384 *Medals of England* (4to, London, 1831), at plate 14 will be found an oval medal enclosed in a chased border having on its obverse a bust of Prince Rupert, partly turned to the left, bareheaded, in armour, and holding a baton. On its reverse are the three shields mentioned above, supported by two lions, and having the Rhine-Palatine crest (a lion sitting between two horns, the lion as in the first shield, the horns tinctured as in the second): his crest divides the initials R. P.

As Rupert was a *third* son, I should much like to know if he had any right to the *Reichsapfel*, which, I should imagine, could only be borne by the Prince Palatine of the time being: also, I should like to know how it was that the golden Palatinate lion (which now in Bavarian coins faces to the right) always at that time faced *inwards*, even in the crest.

In addition to the above three shields, the Prince Palatine of the Rhine bore the following quarterings:—

*Jülich*. Or, a lion sable.

*Cleve*. Gules, eight lilies or, in cross and saltire springing out of a small shield argent.\*

*Berg*. Argent, a lion gules crowned azure.

*Veldenz*. Argent, a lion azure crowned of the second.

*Mark*. Barry of six, gules and argent.

*Ravensberg*. Argent, three chevronels gules.

*Mörs*. Or, a fess sable.

And five crests—Pfalz, Jülich, Bayern, Cleve and Mark, and Berg.

NEPHRITE.

"THE MISLETOE BOUGH" (4<sup>th</sup> S. viii. *passim*; ix. 46.)—"GENEVRA," the short poem in Rogers's *Italy*, is no doubt a pure fiction. The scene is laid in Modena, not in Florence; and Rogers himself says in a note:—

"This story is, I believe, founded on fact, though the time and place are uncertain. Many old houses in England lay claim to it."

W. J. BERNHARD SMITH.

Temple.

"JOIN ISSUE" (4<sup>th</sup> S. ix. 14.)—In Russell's *Life of Moore* it is recorded that Lord Castlereagh—who, considering his education and public position, was less to be excused than Burns—constantly used "join issue" in the sense of *agree*, whereas the meaning of this purely legal phrase is *to agree on what to disagree*.

W. T. M.

Shinfield Grove.

Burns is, I believe, correct in his use of the phrase "join issue," though that use of it seems now to be obsolete. If LORD LYTTLTON will turn to the *Correspondence of the Right Hon. Wm. Wickham* (1870, ii. 86), he will find Lord Malmesbury writing to Mr. Wickham:—

"I join issue with you, my dear sir, most perfectly with regard to the no confidence to be placed in Continental Courts."

WILLIAM WICKHAM.

Athenæum.

"BLACK" OR "BLEAK BARNSLEY" (4<sup>th</sup> S. viii. 451; ix. 45.)—In Jackson's *History of Barnsley*, published in 1858 (chap. v. p. 46), occurs the following sentence:—

"In the last century it (Barnsley) was called Black Barnsley, or Bleak Barnsley, either from the smoke of its

\* Is this not an escarbuncle?



forges, its lofty situation, or from its proximity to the neighbouring moors, which, like Blackheath, have a sooty appearance."

The late Mr. William White, of Sheffield, the well-known publisher of county histories and directories, says in his *West Riding History*, under the head of "Barnsley," that—

"it was anciently called 'Bleak' Barnsley from the exposed situation of Old Barnsley, which is now a small village on the summit of the hill, nearly a mile N.W. of the town.

If, as is generally believed, the hamlet of Old Town, or Old Barnsley, was the original ville of the manor of Barnsley, I am inclined to think that the designation must have been Bleak Barnsley; for it would be difficult to find a town in the West Riding of Yorkshire occupying a more bleak exposed situation. Though it is in the centre of the South Yorkshire coal field, and is the seat of linen and other soot-creating industries, Barnsley is, even in the present day, by no means so *black* as many other towns which might be named in Yorkshire. Both terms are used, the one being evidently a corruption of the other, and the circumstances seem to indicate that the transition has been from *Bleak* to *Black*.

ALEXANDER PATERSON.

Barnsley.

THE MARQUIS DE MONTCALM (4th S. viii. 397.) I am sorry that no one has come forward to vindicate the reputation of Montcalm, as my very limited acquaintance with Choiseul's writings does not entitle me to compare his literary merits with those of the hero of Ticonderoga. In any case the information on which the prophecy of American Independence is founded must have been derived from some person in Canada or New England. Does L. M. imply that Montcalm was a party to the fraud? for, since the letters were published between 1757 and 1759, that is, during the last two years of Montcalm's life, he must have heard of them and of their being attributed to him.

HENRY F. PONSONBY.

HERON OR HERNE (4th S. viii. 517; ix. 45.)—At any rate J. P. will agree with me in thinking that if *heron* is to be pronounced *Herne* it would be impossible to read rhythmically Sir Walter Scott's finest poem, *Marmion*. Who would recognise—

"Sir Hugh the Heron bold,  
Baron of Twizell and of Ford,  
And Captain of the Hold;"

or his wife, "the lovely lady Heron," when styled *Herne*? The few *heronries* remaining in England would, I should say, be still called so, not *heruries*.

JOHN PICKFORD, M.A.

Hungate Street, Pickering.

GYBBON SPILSBURY (4th S. viii. 528; ix. 46.)—Mr. Spilsbury obtained three patents for improve-

ments in the manufacture of paints and pigments—the first in conjunction with M. F. C. D. Corbaux and A. S. Byrne, dated October 7, 1839, No. 8234; the second in his own name alone, dated Nov. 2, 1848, No. 12,314; and the third as joint patentee with F. W. Emerson, dated September 12, 1855, No. 2003. As all the patents have expired the inventions are public property. Printed copies of the specifications can be inspected, free of charge, in the public library at this office; or they can be purchased in the sale department at a cost of sixpence for the first specification, and fourpence each for the second and third.

B. WOODCROFT.

Patent Office.

CAGOTS ("Notices to Correspondents," 4th S. viii. 522.)—If H. E. A. S. will write to me at Hardwick Vicarage, Hay, South Wales, I may perhaps be able to give him some information on this curious subject.

T. W. WEBB.

JANE CHRISTIAN: A MANX EVE (4th S. viii. 23.)—I have recently come across a few more particulars respecting this lady. The *Manx Sun*, in the early part of June, 1871, reports the inquest which was held upon the body of "Elijah Christian, the woman of the wilderness." Jane Christian had occupied with her two sisters Laburnum Cottage, Douglass, for seven or eight years. It appears there have been *two* "Elijah Christians," Jane being Elijah the second, she having taken the name, and in a measure continued the pursuits of an elder sister. The elder sister, whose death took place some time before, had for many years assumed the name of "Elijah," and published a religious periodical, which was headed with various titles, and was in its way quite a curiosity. Latterly she and the deceased (Jane) had been their own compositors. Upon the death of the first "Elijah" Jane took the name, and continued the publication of the periodical at uncertain intervals, but not with the same spirit and success. It appears that it was the *first* "Elijah" who set up the new "Garden of Eden" with the man named Garrett, at the foot of Snarfell.

THOS. RATCLIFFE.

CHRISTENING BIT: THE BAIRN'S PIECE (4th S. viii. 506; ix. 47.)—The custom of presenting a bit of *shortbread*, or other kind of cake, to the first person who meets a child on its way to the church for baptism, is still kept up in Fife and in other parts of Scotland. Formerly it was universally observed, and young folks, knowing when a child was to be taken to church, sometimes laid themselves in the way to obtain the *piece*. In consequence, however, of the practice of private baptism becoming prevalent in the beginning of the present century the custom gradually became rarer; but since the publication of H. A.'s notice I have met with more than one individual who

have recently had "the bairn's piece" presented to them. Whatever may have been the origin of the custom, though, perhaps, like the bread distributed in pre-reformation times, at funerals and obits, it may have been to obtain the prayers of the recipient for the well-being of the child. Be this as it may, the custom tended to beget a kindly interest in the child, and is certainly preferable to the cold isolation which is too much the tendency of modern life. It was customary also (and perhaps still is so) to pin a bit of shortbread on the child's frock before being taken to church, and to remain during the ceremony. This piece was eagerly coveted by young maidens as a dreaming piece, certain to ensure happy dreams of their lovers.

A. L.

WILLIAM BALLIOL (4th S. vii., viii., *passim*; ix. 17.) — In reply to J. R. S. I would say, 1st, that the date 1325 is assigned to the charter granted by Sir John of Graham to the monks of Melrose, by Mr. W. Fraser of Edinburgh, who reported on the Montrose charters. The granter and witnesses being persons of note, it is easy to approximate to a date in such a case. 2nd. In 1368 "Thomas de Balliol," who appears to have been the brother or brother-in-law of Thomas, Earl of Mar, resigned into the hands of his overlord, William, Earl of Douglas, all his right or title to various lands forming part of the barony of Cavers (*Lib. de Melros*, p. 436). According to George Craufurd, this Thomas was the grandson of the Chamberlain and Isabel de Chilham, and having no issue, this branch ended with him. The information given by J. R. S. from the Public Record Office is conclusive on the point that the chamberlain had a brother William alive in 1292. But the word "clericus" attached to his name is equally conclusive evidence that he was a churchman, and therefore was a different person from the knight who witnessed the Melrose charter. Therefore, if the elder William be the person buried at Canterbury, it is clear that he could leave no legitimate descendants, and this perhaps may account for the change of surname by the latter to Scot. These remarks are not made in any disparaging spirit to my esteemed fellow contributor, but follow as a natural inference from the curious information he has brought out.

ANGLO-SCOTUS.

"AILEEN AROON" (4th S. viii. 548.) — If MR. CLIFFORD bestows a leisure hour on the Indices so providently appended to "N. & Q.," he will be well coached in the history and music of this Elizabethan ballad; in the transfer (*circa* 1757) of its name and metre to "Robin Adair"; and in my endeavour (1810) to reinstate its old Irish melody. He will note likewise the common consequence of imitations in the drunken doggrel which "welcomed Johnny Adair to Puckstown;"

but the Kilruddery trash which he will meet in the next page, being composed in a different measure, has no kindred with the Puckstown poetries. There is a curious similarity between the Irish "Aileen Aroon" and the Scottish "Lochinvar:" to which of the twain belongs the pre-antiquity, I leave with the Jonathan Oldbucks of either nation.

EDMUND LENTHALL SWIFTE.

OLD BAGS (4th S. viii. *passim*; ix. 84.) — In Mr. Timbs's very amusing and entertaining work, *A Century of Anecdote*, are given many good stories of Lord Eldon and other remarkable men from 1760 to 1860. As the following anecdote of Lord Eldon is so short, perhaps I may be excused for giving it, especially as it is as true of book-borrowers now as it was in his lordship's time: —

"Lord Eldon lent two large volumes of precedents to a friend, and could not recollect to whom. In allusion to such borrowers he observed, that 'though backward in accounting, they seemed to be practised in book-keeping.'"

R. W. H. NASH, B.A.

AUSTRIAN POLISH WOMEN WEARING WIGS (4th S. ix. 56.) — The disease which causes the Polish women to wear wigs is the "Plica Polonica," a disease of the hair peculiar to Poland, but sometimes found elsewhere. A short account will be found in Chambers's *Cyclopædia*.

GWERO.

[\* M. D. writes—"See Copland's *Diet. of Practical Medicine*, s. v. 'Hair,' for a description of the disease and its bibliography;" and HERMIT, communicating direct with MR. BAKER, says—"When I was travelling in Poland I observed that a great many Jewish women had their heads shaved and wore wigs. Upon inquiry I was told that when girls belonging to the orthodox Jewish persuasion (in contradistinction to the reformed Jews) get married, they have their heads shaved and wear wigs ever afterwards. Whether this has any bearing upon your query I leave to you to decide."]

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*Lord Byron: a Biography. With a Critical Essay on his Place in Literature by Karl Elze. Translated with the Author's Sanction, and Edited with Notes. With a Portrait and Facsimile.* (Murray.)

The name of the author of this new biography of Byron must be familiar to many of our readers, not only from his "Critical Edition of Hamlet," but from the fact that he has been selected as editor of the "Year-Book of the German Shakespeare Society"; while among his own countrymen he is distinguished for his deep and extensive acquaintance with the language and literature of England. Our author, though an ardent admirer of the genius and character of Byron, is by no means a blind worshipper of the idol which he has set up. But if he does not unfairly extenuate the failings of his hero, he vindicates

cates him nobly and fearlessly from the foul calumnies which the last two or three years have seen heaped upon his memory. Karl Elze does not claim to bring forward new facts or to have obtained new materials, but he has used wisely and judiciously the vast amount of materials illustrative of Byron, which were open to him as to all the world; and the skilful and artistic use which he has made of them gives a charm to the narrative which is clear, compact, and well arranged. Not the least interesting part of the book to many readers will be the last two chapters, in which the author treats of Byron's "Characteristics" and his "Place in Literature," respecting which the translator remarks very justly in the former—"he has endeavoured to seize and fix the rich and varied traits of his character in an analysis as elaborate as it is perhaps unsurpassing; and in his last chapter he seeks to assign to Byron the place which is his due, not merely in the literature of England, but in the literature of Europe." It will be seen from this that the book is one which all the admirers of Byron must read.

*The Secret of Long Life.* (H. S. King & Co.)

A pleasant, rambling, but not very closely connected essay, dedicated to Lord St. Leonards as "one of the foremost of the Illustrious Brotherhood who possess the Secret of Long Life." The author writes an infinite deal of something, in language which is oftentimes new and strange; so that his secret, like the recipe for the *elixir vite*, is not very clearly expressed. It is—but, as the reviewer of a novel says at the winding up, "for this we must refer our readers to the book itself."

*The History of Leicester in the Eighteenth Century.* By James Thompson. (Leicester: Crossley & Clarke. London: Hamilton.)

Mr. Thompson is favourably known as the writer of a work that traced the history of Leicester from its earliest times to the year 1700. The present volume is therefore a continuation, and in its compilation the town records and the file of the *Leicester Journal*, which commenced its issue in 1753, have been laid under willing contribution.

*Thucydides I. With Collation of the two Cambridge MSS. and the Aldine and Jantine Editions.* By Richard Shilleto, M.A., Fellow of Peterhouse, Cambridge. (Cambridge: Deighton; London: Bell & Daldy.)

The thanks of all classical readers are due to Mr. Shilleto for having given them this first instalment of his edition of Thucydides, and we can only hope that the learned editor's life and health may be spared to enable him to complete a work that gives promise of being able to hold its own with the various other editions that have preceded it in the present century. A promised excursus on a passage in chapter two is deferred for the present, but Mr. Shilleto, while confessing that "the longer one lives and reads the more one is conscious of one's ignorance, and shrinks from dogmatism," still expresses a belief that he will be able to defend the text.

*Guide Book to the Marine Aquarium of the Crystal Palace Aquarium Company.* By W. A. Lloyd, Superintendent of the Aquarium.

If, as we cannot doubt, the Marine Aquarium is destined to form one of the great attractions of the Crystal Palace during the coming season, the interest felt in it will be greatly promoted by this little handbook, in which Mr. Lloyd, who has probably greater knowledge and more experience in such matters than any other man, plays the part of guide, philosopher, and friend to those who desire to turn to good account their visit to this instructive exhibition.

*Jean Jarrowseau, the Pastor of the Desert.* By Eugène Pelletan. Translated from the French by Lieut.-Col. E. P. De Hoste. (H. S. King & Co.)

There will be few readers of this little tale who, while they share the admiration of it which induced Colonel De Hoste to translate it, will not thank the translator for introducing them to this charming specimen of Eugène Pelletan's tender grace, humour, and high-toned morality.

*Longevity: The Life of Thomas Geeran.* (Moon, Brighton.)

For reasons, which our readers will understand, we confine ourselves to acknowledging the receipt of this pamphlet, and protesting against the republication as truths of statements which have been proved to be utterly without foundation.

BOOKS RECEIVED.—We have on our table a number of small books to which we desire to call the attention of our readers, though we can scarcely do more than transcribe their titles. Foremost among these is *Poetry for Children by Charles and Mary Lamb*, of which Pickering has just issued an edition under the superintendence of Mr. Richard Herno Shepherd.—*Are we better than our Fathers?* (Parker). The four lectures lately delivered by Canon Gregory in St. Paul's with so much effect.—*Thoughts, Philosophical and Medical, selected from the Works of Francis Bacon, with an Essay on his Health and Medical Writings*, by John Dowson, M.D. (Lewis).—*Songs by Lord Byron* (Virtue & Co.).—*Paradise transplanted and restored*—a fac-simile reprint of an account of a curious exhibition in Shoe Lane in 1661; and *The Angler's Garland and Fisher's Delight for 1871*, with some cuts by Bowick, both published by Bickers.—*Brianley's Astronomy*, revised and partly re-written, with additional Chapters, by William Stubbs, D.D., and Francis Brunow, Ph. D., Astronomer Royal of Ireland (Hodges & Co., Dublin).—*A Complete Course of Problems in Practical Plane Geometry*, by J. W. Pallister (Simpkin & Marshall).—*Bygones relating to Wales and the Border Counties* (Caxton Works, Oswestry).—*The Popular Science Review*, edited by Henry Lawson, M.D., No. 42. (Hardwicke), containing, *inter alia*, a paper on "Psychic Force and Psychic Media," by Mr. Earwaker.—*Dramatic Almanac for 1872*, by J. W. Anson, containing a curious medley of useful and out-of-the-way information connected with theatres and actors old and new.

DEATH OF SIR THOMAS PHILLIPS, BART.—It is with deep regret that we have to announce the death, on Tuesday last (the 6th) at Thirlstane House, Cheltenham, of SIR THOMAS PHILLIPS, Bart., of Middle Hill, Worcestershire. This accomplished gentleman, one of the oldest Fellows of the Society of Antiquaries, enjoyed an European reputation for the extent and value of his collection of MSS., to which he was perpetually making large and valuable additions. He had for many years a private printing press at Middle Hill, from which there has issued a large number of heraldic, historical, and antiquarian books. Sir Thomas, who was educated at Rugby, and afterwards at University College, Oxford, was in his 80th year.

DEATH OF YORK HERALD.—The College of Arms has lost one of its oldest members, Thomas William King, Esq., F.S.A., York Herald. All who, like ourselves, have experienced the courtesy and readiness with which Mr. King placed his curious stores of information at the service of his literary friends, will share the regret with which we announce his death. Mr. King, whose health had long been failing, died on the 4th, in the seventy-second year of his age.

Messrs. LONGMAN & Co. have in the press *Traditions and Customs of Cathedrals*, by Mackenzie E. C. Walcott,



B.D., containing an historical sketch of their changes at the Reformation; their ravages during the Rebellion and the Georgian era; ecclesiastical "Uses," customs past and present, anecdotic legends, &c.

"CHAUCER'S tomb in Westminster Abbey, which was put up to his memory by Nicholas Brigham in 1556, has been carefully examined lately by Mr. M. H. Bloxam. He is positive that the tomb is neither of Chaucer's date, 1400, nor Brigham's, but is late fifteenth-century work, say about 1480. Mr. Bloxam suggests that Brigham bought the tomb from among 'alle the goodly stone-worke' in 'Powles Church,' that was plucked down in 1552, or from the Grey Friar's Church, Newgate Street, in September, 1547, when all its 'grett stones and anteres' were 'pullyd up.' Mr. Bloxam has no doubt that the tomb 'is a second-hand monument.'"—*Athenæum*, Jan. 20, 1872. On reference to our 1<sup>st</sup> S. ii. 142, there will be found the following, extracted from the *Athenæum* of that period:—"One of the objections formerly urged against taking steps to restore the perishing memorial of the Father of English poetry in Poet's Corner was, that it was not really his tomb, but a monument erected to do honour to his memory a century and a half after his death. An examination, however, of the tomb itself by competent authorities has proved this objection to be unfounded, inasmuch as there can exist no doubt, we hear, from the difference of workmanship, material, &c., that the altar tomb is the original tomb of Geoffrey Chaucer,—and that instead of Nicholas Brigham having erected an entirely new monument, he only added to that which then existed the overhanging canopy, &c. So that the sympathy of Chaucer's admirers is now invited to the restoration of what till now was really not known to exist—the original tomb of the Poet—as well as to the additions made to it by the affectionate remembrance of Nicholas Brigham."

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

JUNIOR'S LETTERS, Edited by Heron. 2nd Edition. 3 Vols. 8vo. 1804.  
THE LIFE OF PHILIP HASSALL. With Portrait. 8vo.  
MEMOIRS OF J. T. SEARLES THE PAINTER. 8vo. 1835.

Wanted by William J. Thoms, Esq., 40, St. George's Square, Belgrave Road, S.W.

SHAKESPEARE in Three Volumes, large 8vo. Illustrated by Kenny Meadows, published about 1845.

CATHERMOLE'S HISTORY OF THE GREAT CIVIL WAR.  
"The Battle of the Boyne." A Large Engraving from the Painting by West.

Wanted by Rev. John Pickford, M.A., Hungate Street, Pickering, Yorkshire.

DIDDIN'S DECAMERON. 3 Vols.

TOUR. 3 Vols.

BEWICK'S BIRDS. 3 Vols.

SHAW'S STAFFORDSHIRE. 2 Vols.

COLLINSON'S SOMERSET. 2 Vols.

ASHMOLE'S BERKSHIRE. 3 Vols.

Wanted by Mr. Thomas Bees, Bookseller, 15, Conduit Street, Bond Street, London, W.

### Notices to Correspondents.

T. R.—Yes. Next week.

H. A. K.—The case of 103 is doubtless that of Mrs. Strike, communicated by Sir G. C. Lewis to "N. & Q." 3<sup>rd</sup> S. i. 282; the other is that of Lieutenant Lahrbush, for which see our last volume, p. 367.

We find an increasing disposition among our Correspondents to deluge us with corrections of errors and supposed errors in recently published books and periodicals. "N. & Q." was never intended to act as the Censor of its contemporaries; and, after a happy and successful exist-

ence of two-and-twenty years, sees no reason to alter its course.

H. R.—This letter is printed in The Memoirs of the Last Two Years of the Reign of King Charles I., by Sir Thomas Herbert, edit. 1813, p. 217.

SPAL.—We have a letter for this Correspondent. Where shall we send it?

H.—Charles Seymour, eleventh Duke of Somerset, succeeded his brother in 1678, and died in 1748, having enjoyed the title just seventy years.

MISS MAULAGAN (Edinburgh).—The lines on "The Succession of the Kings of England" are by John Collins, and will be found in his Scripserapologia; or, Collins's Doggrel Dish of all Sorts, 1804, and are printed in "N. & Q." 1<sup>st</sup> S. xi. 450.

S. S. (Hyde Park).—The portion of the work relating to Cambridgeshire is taken from England Illustrated, or, a Compendium of the Topography, &c., of England and Wales, in two vols. Lond. 1764, 4to.

N.—The Olney Hymns, in Three Books, were first published in 12mo. Lond. 1779. The contributions by Cowper were indicated by a C. prefixed to the title of the hymn. The two noticed by our correspondent have the initial C.

O. H. (Arts' Club).—The quotation is from the Rev. George Crabb, The Borough, Letter X.

AN OLD COLLECTOR (Glasgow).—Communications will be most welcome to J. W. F. of Brighton.

T. H. (Cheltenham).—As to the conjectured origin of the phrase, "He's a brick," a jolly good fellow, consult "N. & Q." 2<sup>nd</sup> S. iv. 247, 376; v. 96; and for the familiar saying, "The tune the old cow died of," that is, the music is insufferably bad, see "N. & Q." 2<sup>nd</sup> S. i. 375, 500; ii. 39, 157.

"THE THREE TAILORS OF TOOLEY STREET."—It has been suggested by a Correspondent that these worthies first figured in a leading article, nearly forty years ago, in the John Bull newspaper; and that in the merry days of William Upcott it was a standing joke.

T. W. D.—A Short Account of the Early Manufacture of Gunpowder in England, by Wm. Henry Hart, was published by W. H. Ekins, 47, Lombard Street, in 1855. The promised documents, we believe, have not been printed.

H. FISHWICK.—The first edition (1541, fol.) of the Latin Bible edited by John Benedict or Benoit, is fully described by Mr. Pettigrew, Bibliotheca Sussexiana, vol. i. part 2, p. 404. John Benedict was born in 1483 at Verneuil in France. He was a Doctor in Theology, and rector of St. Innocent's at Paris, where he died in 1573. His Bible has been several times printed, and all the editions have been inserted in the Index Libror. Expurg.

TOM STEWART (Newcastle).—The Wellington statue weighed nearly sixty tons, and was removed from Wyatt's studio to its present position by twenty-nine powerful dray horses belonging to Messrs. Goding's brewery.

T. Q. C.—The Atalanta Fugiens, 1618, 4to, of Michael Maier, is the most rare and curious of his works. This celebrated German alchymist (born 1568, died 1622) sacrificed his health, fortune, and time to those ruinous absurdities.

ERRATUM.—4<sup>th</sup> S. ix. p. 58, col. ii. line 23, for "Library" read "Literary."

### NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

All communications should be addressed to the Editor at the Office, 43, Wellington Street, W.C.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.



LONDON, SATURDAY, FEBRUARY 17, 1872.

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## Notes.

## JOURNEYS FROM THE SOUTH OF IRELAND TO ENGLAND AND BACK IN 1778, 1784, 1791, 1794.

The little MS. journal from which the following particulars are taken I lately found amongst a trunk full of old family papers that were entrusted to my care. The remarks are interesting as well from the description given of the different places the writer passed through, and the occasional notice of the inns he put up at, as from his account of certain objects and persons he met with. From a list of the London distillers, &c., at the time, which are written in the commencement of the book, and from the fact that Mr. Bonwell subsequently became a banker in Cork, we may infer that those trips were made with a view to establish a connection in England. The Bonwells resided at Curryglass, in the county of Waterford, where their property was situated. Merino, from whence he set sail May 20, 1791, is a beautiful demesne, now the residence of Mr. French, on the north side of the river Lee, between Cork and Queenstown. The Irish part of the first journey is missing.

Cork.

"Tuesday morning, Sept. 15, 1778, left St. Clare at half-past six, and came post to Carmarthen, ten miles from thence to Llandilo, being fifteen miles of the finest country I ever saw; one seat particularly, belonging to Colonel Price, splendid beyond description. Oh! how my dear wife would enjoy this neighbourhood, as we got nuts on every hedge as we went the road, and when we

stopped at the inn we got more than we wished to load the chaise with for twopence. At half-past one arrived at Llandovery, thirteen miles farther on, where the houses are all covered with a gritty stone instead of slates; the good woman of the house was brewing—she lets her keeve stand four and half-hours, mashes very thick, boils her worths but an hour and a quarter, cools in brass pans, and barms in the keeve, so that her drink can never be bucked. From thence we came to Trecastle, nine miles further on towards Bristol, and dined. Plenty of black game, as well as grouse, on the adjacent mountains. Next stage we made was Brecon, where we stayed all night; 'tis an old town, but a very fine river runs through it. A few miles at this side is a large oak-grove, every tree as tall and straight as a full-grown fir. Sep. 16, breakfasted at Abergavenny, where a loaf of bread was brought to table four feet and a half in circumference, and ten inches deep from the upper to the lower crust, deliciously sweet and well baked. Next stage Reglen, a very poor place. Next a very pretty little place called Chepstow, sixteen miles from our last stage. We dined there; 'tis a very pleasant little seaport, a part of the Severn passing under its bridge, which is covered with straight planks, with one pier in the centre, tho' very wide. Three miles from thence is the ferry, called 'Old Passage'; where we took boat and crossed the Severn to the ferry-house, near a league over. Observe, we were in England when we passed the wooden bridge, and a d—d rotten old affair it appears to be. From the ferry-house to Bristol is twelve miles, where we arrived at one in the morning, and stay'd there till Saturday at 12 o'cl., and then went forward towards Bath. At half after two came to Bath, village beyond description fine. Sunday, Sep. 20, left Bath, at 9 A.M. breakfasted at Devises; thence to Marlborough, Hungerford, Newberry, Reading, and Maidenhead, where we spent that night. Sep. 21, at 5-30, left Maidenhead, next stage Hounslow, Hyde Park Corner at 10, and from thence to the Swan with Two Necks, Lud-lane, where we arrived at 9 o'clock. Sep. 22, removed from the Swan to No. 8, Caples Court, and dined with Mr. Jeffries. 24, 25, and 26, confined by an eruption on my face and hands. Sep. 27, dined at Richmond. 28th took physic, and wrote a long letter to my wife. From Sep. 28 to Oct. 4, chiefly spent in walking and inspecting every thing I thought necessary or curious. Oct. 4, left London at 10 A.M. for Holyhead, in company with Mr. Godet; passed through several small towns, but of little note; slept at Northampton, a very large and handsome place; from thence to Marketarborow, where a tree grows against the wall called Pericanthus (*sic*). Further on, we breakfasted at Leicester, a most excellent house, J. P. Allamand keeps it, 'tis called Three Cranes Inn. We dined at Derby at the George, most notorious extortioners; from thence we came to Matlock and slept, a most romantic place and very pleasant; there is a bath, rather cold, tho' called a hot bath; every thing very reasonable—Lovel's House. Next we came to Tiswell, a b—g—d place, and took post to Buxton and dined. A very hot bath here and good inns; we set up at the 'Hall,' in which the bath is kept; slept at Maxfield. Wednesday 7th, came through Knutsford, Northwick, and thence to Chester, where we breakfasted about . . . having rode thirty-six miles this morning, from thence to St. Asaph thirty miles, where we slept. Tuesday, Oct. 8, arrived at night at Holyhead, sixty-six miles from the place we slept. 9th, at 12, set sail in the Claremount packet, Captain Taylor; at 8 we cleared the head, and arrived at the Hill of Howth, the entrance of the harbour, at 12 at night; at one in the morning anchored inside the harbour, where we staid till 9, then took boat and arrived at Apins (?) Quay. 10th, arrived in Dublin, and stopped at Sheridan's Hotel, Fowns Street.

Thursday, Dec. 9, 1784, left Curryglass House, and took the following articles with me to Dublin: 18 shirts and 12 stocks; 1 pair of silk breeches, and waistcoat; 1 red and 2 diaper nightcaps; 2 cambric and 6 lawn handkerchiefs; 3 white, and 2 pair of black silk stockings; 4 pair of thread do.; 4 pair of yarn do.; 2 pair of gauze do.; 3 pair of nankeen breeches; 3 white waistcoats; 1 pair drawers; 1 beaver hood. Slept at Clonmel, met Cesar Calclough and a Mr. Devereux there, and supped together. About four or five miles from Cappoquin, on the right-hand side of the road, in a lonely part of the mountains, but a tolerable improvement in itself, lives a Colonel Blakeney, who admits no woman under his roof, tho' a man of very good constitution and a great sportsman. 10th, left Clonmel about half past nine, and breakfasted at the nine mile house, a most rascally place, and the worst of things. Callan seems to be a smart place; between it and Kilkenny, Lord Desart's on the left, a noble house and elegant improvements; on the right is Counsellor Fred<sup>d</sup> Flood's, by no means so respectable in its appearance. Lord Desart is a man about forty years old; never will marry, for reasons best known to himself. Slept at the 'Sheaf,' a very large and good inn, and helped by very genteel people; about three miles on there is a very fine improvement, Mr. Cuff lives there. At the Royal Oak there is a tolerable inn. Between Leighlin Bridge and Castle Dermot, on the right-hand side, lives Sir Chas. Burton of Pollards-town, next him Burton of Burton Hall, and on the opposite side of the road is Painstown, the seat of Mr. Cooke; remarkably fine sheep-walks near the road belonging to those gentlemen. Castle Dermot seems to be a wretched hole, but one tolerable inn; here you pass by a noble improvement of the Earl of Alborough, called Bailin. Sam<sup>l</sup> Yates lived at Timolin where I slept at the 'Globe,' kept by Haly—no great things. Dec. 11, left Timolin at 6 A.M., and arrived at Naas at 8.35. I could make no remark on the country, as I was shut up in my chair and not even daylight to see. Left Naas at 11 A.M., and arrived in Dublin at 2 same day.

"Set sail for England on Friday, May 20, 1791, at 9 A.M. from Marino, opposite Passage (Cork), on board the Sally of Mary Port, Cap<sup>t</sup> Asbridge, in company with Mr. Westray, Mr. Courtney, my daughter, and her maid Johanna Walsh; arrived at Swansey on Saturday evening, and slept at Lake's, the Macworth Arms, a very spacious inn and well kept. A great pottery and very extensive copper works up the river Tawy, and vast coal mines, particularly Bary Smith's colliery, who lives near and has a very beautiful demesne. At Aberthaw may be had a limestone, nearly of the same quality of Tarras when burned. Our first stage, called Neath, you would mistake for inland did you not see ships in the fields near the shabby old bridge, partly covered with planks and paved over. Sir Harbert Mackworth lives in a spacious house on a fine wooded hill commanding the town; he has a bank at Swansey, and another at Neath—God knows, he may as well have one in Ballypooreen. Next stage, Pyle, met nothing remarkable; Cowbridge, eleven miles on, a neat inland town—a large and elegant kitchen and clean house at the Bear. Cardiff, Lord Cardiff's castle, a large fortified Gothic building, greatly spoken of in Wales, tho' no great beauty. A remarkably fine steeple of Gothic construction. Four miles to the left from Cardiff to Newport is a very spacious improvement and house, belonging to Sir Christopher Tent of London; the house has 365 windows. Mr. Morgan has another house at Lake-peny, and a most superb improvement near Newport; at least one thousand brace of deer near the road, they are quite familiar even as sheep. The water is hard at Newport; to wash clothes in summer they burn ferns, make balls of the ashes, about the size of a hand-ball, wetted

with water; and when they use them to soften the water, they calcine them and put about twelve or thirteen in a large tub of boiling water, which softens it and saves a great deal of soap. We slept here; the tide rises thirty-six feet perpendicular, and over a nasty muddy river there is an old rotten wooden bridge, shocking to look at and dangerous to pass over; the boards on all laid loose, and no covering—on the whole, 'tis a nasty old town. Eleven miles from last stage is Newferry; the Severn is here three miles over; you then come to the ferry-house. Company at Bath: Lord Westmeath, old but smart; Duke of Newcastle; Lord Hoath and Lady, and old but strong; Lord Charlemont, bending down; Lady Spencer, a smart one, and mother to Lady Duncannon; Dutchess of Devonshire; Lord and Lady Duncannon; Bishop of Lincoln and his wife Mrs. Prettyman; Bishop of Norwich.

Left Cork for Dublin and London, Nov. 21, 1794; went by way of Limerick. Sailed for England Dec. 6, 1794; got to London 9 A.M. Dec. 10, 1794. Lay that night at the Swan in Lad Lane. Dec. 11, came to lodge at 35, Norfolk Street, Strand, at Mr. Smith's; at night went to Drury Lane Theatre. 12th, all day executing my friend's commissions. 13th, waited on Mr. Bainbridge; at night went to Covent Garden Theatre. Sunday 14th, dined at Mr. May's, Baker Street, Portman Square. 15th, waited all the morning for Mr. Peacock; between that and dinner, went to the Admiralty—a most amazing fog all the afternoon. 16th, wrote to Dr. Willis, Tenterden Street, Hanover Square, to fix an hour to consult respecting my wife's illness; last night, or rather early this morning, dreamed of high tempestuous seas, &c. 17th, for my wife waited on Dr. Willis, gave him five guineas; he recommended electricity, plentiful diet, and cocoa in lieu of tea and coffee; for her eyes gentle flashes of electricity from a wooden point towards the eye; powdered gum guaiacum by way of physic; left a card at Lord Donoughmore's. 19th, got a note from Lord Donoughmore saying that he would breakfast with me tomorrow; bought Mrs. Croker's chain for 12/; dined at a chop-house in the Strand. A hard frost this day, the ice a full inch thick. 22nd, a thaw; dined at Cotters, New Exchange. 23rd, waited on Sam. Smith, Sons, & Co., Lombard Street, and, finally, fixed a correspondence; dined at the Golden Cross, Charing Cross, with B. Dobel and J. Woodley; took seat in the coach for Chester, to leave London at four tomorrow evening. 24th, left London, and went in a coach from the Golden Cross, Charing X, in company with Capt. Godfrey; came through Coventry, Birmingham, &c.; arrived at Chester at 6 P.M. on Friday 26th, where we slept till 12; at one went into the mail coach, and arrived at Holyhead 6 on Saturday evening the 27th, where we slept that night. Sunday 28th, breakfasted and dined at the Head; the wind quite fair at E, yet the packet waits for Lord Milton, secretary to Lord Fitzwilliam, who is expected in a few days to sail for Ireland as Lord-Lieutenant, in the room of Lord Harcourt. 29th, Monday morning at 2 set sail in the Clermont, Capt. Taylor, and arrived at 11 in Dublin 30th, and dined with Mr. Shaw. 31st, at 10.30 P.M., went into the mail coach, and arrived in Cork on Friday morning Jan. 2, 1795, and that day opened the bank."

#### MISCELLANEOUS FOLKLORE.

DEVON FOLK LORE: MICE.—If these creatures run over a bed at night, they portend death. I was lately visiting a dying woman in a Devon almshouse, who spoke in great fear of the many mice with which her room abounded; and (added

the simple soul) "I prays God at a night when I hears 'em running about to keep 'em down."

PELAGIUS.

**FOLK LORE: DORSETSHIRE CUSTOM.**—It is customary in Dorsetshire for the boys to go about at Shrovetide with potsherds to throw at people's doors. These are tolerated, but they are not allowed to throw stones. As they call at the various houses, they sing this doggrel:—

"I'm come a shroveing,  
For a piece of pancake,  
Or a piece of bacon,  
Or a little truckle cheese,  
Of your own making.  
Give me some, or give me none,  
Or else your door shall have a stone."

F. C. H.

**FOLK LORE: BABIES** (4<sup>th</sup> S. ix. 53.)—Old ladies—mothers of families—say that if babies have strength to live seven days they will most likely live seven weeks, and if they live over seven weeks, they will live seven months; and unless something particularly bad happens to them, they will reach the age of seven years, providing the seven months are safely got over. My grandmother, who brought up eleven children out of twelve, never would allow her babies to go out of her personal care until they were fourteen (twice seven) months old—till they had "stiffened in their limbs," as she said. It is an old belief in Derbyshire, that if a child cries *loudly* at its birth, and lifts up an open hand, it is born to command; but if it "clutches" with its thumb tucked in, it will be of a cringing, slavish disposition, and probably will be very unhealthy all its life.

THOMAS RATCLIFFE.

**IRISH FOLK LORE: ST. PATRICK AND COUNTY KERRY.**—It is said that, in consequence of the great wickedness of the people of Kerry, St. Patrick could not enter the county to bless it, but stood upon a hill overlooking that part of the country, and said, "I bless county Kerry in the distance." To tell this story to a Kerryite is well calculated to disturb his equanimity. I have learnt this piece of lore from an Irishman *not* born in Kerry, and have often tried its marvellous effects upon the unblessed but withal good-natured people from Kerry.

J. JEREMIAH.

**SIGNS OF SUMMER.**—A few days ago, in Berkshire, I saw a bat flying at midday, and was told that "A bat at noon shows an early summer." And to-day, January 19, I heard the smallest uncrested willow-wren, or chiffchaff, utter its two sharp notes—a bird which Gilbert White mentioned as usually first heard about March 20.

MAKROCHEIR.

**FOLK LORE: LORD FELL, THE KING OF THE FAIRIES.**—At Scarborough a woman has lately been charged with obtaining money under false

pretences from a fellow-servant by professing to cure her of an illness produced by a hostile spell, by her interest with "Lord Fell, the King of the Fairies," with whom the prisoner had great interest. Can anyone give a history of this mountain lord? is he the Brown Man of the Muirs? (Notes to *Lady of the Lake*.)

W. G.

**SAINT VALENTINE'S DAY CUSTOMS.**—The customs which I endeavour to describe below have, I believe, pretty nearly died out. They were common enough fifty or sixty years ago in Derbyshire. Burns, in his *Tam Glen*, mentions the first of them.

*Valentine Dealing.*—Each young woman in the house would procure several slips of paper, and write upon them the names of the young men they knew, or those they had a preference for. The slips when ready were then put into a boot or a shoe (a man's), or else into a handy hat, and then shaken up. Then each lassie put in her hand and drew a slip, which she read and retained until everyone had drawn. The slips were then put back, and the drawing done over again. This was done three times. If a girl drew the same slip thrice, she was sure to be married in a short time, and to a person of the same name as that which was written upon the thrice-drawn slip.

*Looking through the Keyhole.*—In the early morn of Saint Valentine, young women would look through the keyhole of the house door. If they saw only a single object or person, they certainly would go alone all that year. If they saw two or more objects or persons, they would be sure to have a sweetheart, and that right soon; but if fortune so favoured them that by chance they saw a *cock and a hen*, they might be quite certain of being married before the year was out.

*Sweeping the Girls* was another real old Derbyshire custom. If a girl did not have a kiss, or if her sweetheart did not come to see her early on this morning, it was because she was *dusty*; and therefore it was needful that she should be well swept with a broom, and then equally well kissed by the young men of the house, and those living near, who used to go round to their intimate friends' houses to perform this custom.

THOS. RATCLIFFE.

#### POLYEUCTES AND LORDS GLENGAIL AND THYNNE.

Many years ago I was bound by train for Brighton, and having nothing to read on my journey, I went into a bookseller's shop in King William Street (City) and bought a 12mo volume of an edition of Demosthenes, then in course of publication at Leipsic, by Tauchnitz. In the first few miles I read the 41st Oration, *Περὶ Στρατιάς ἐντὶ τῷ προεδρῷ*, of which this is the *hypothesis*:—



Polyeuctes, an Athenian, had two daughters. The younger he first betrothed to Leocrates; and afterwards, upon some difference with him, to Speudias. The elder he gave to the plaintiff in the cause. Polyeuctes died, and left his property to his daughters, 'share and share alike. The plaintiff pleads that Polyeuctes had promised him forty minæ as dowry, but that he had only received thirty; that Polyeuctes in his lifetime acknowledged the debt, and when near death separated a house from the rest of his property and gave it in release. Leocrates claimed this house as part of the property to be divided. And this is the main issue. Besides this, the plaintiff charges Speudias with unlawfully keeping back from the common property certain indebted moneys of Polyeuctes and the elder daughter. Speudias pleading in answer that he also had only received thirty minæ, the plaintiff replies:—1st. That, if so, it was within the lawful power of Polyeuctes to give a larger dowry to one daughter than to the other. 2nd. That Speudias asserts a falsehood: the truth being that he (Speudias) had received thirty minæ in current coin, but the ten in clothes and jewels worth more than ten minæ.

When I had read to the end, a gentleman opposite to me, who had been reading *The Times*, handed it to me, saying: "Have you read this extraordinary suit between Lord Glengall and Lord Edward Thynne?" I had not seen it, thanked him, and began to read. To my amazement I found the case, incident for incident, identical with that pleaded in the Athenian court two thousand years before. Of course there were some trifling points of difference, and the amount in dispute was immeasurably larger, but the identity almost exact; and the coincidence between my accidental purchase and the publication in London I think so remarkable as to be worthy of record in "N. & Q." HERBERT RANDOLPH.

Ringmore.

NELSON'S CELEBRATED SIGNAL.—I have often heard my brother-in-law Sir Provo William Parry Wallis, "Vice-Admiral of the United Kingdom," who was second lieutenant on board the "Shannon" in her famous action, and took the ship into Halifax when the captain was disabled and the first lieutenant killed, condemn the misquotation of Nelson's celebrated signal. In order to place upon the pages of "N. & Q." a record with authority of the true form, I have obtained his written statement. It is as follows:

"With respect to Nelson's signal off Trafalgar, his flag lieutenant (the late Captain Pasco) told me the words were, 'England expects every man to do his duty,' not 'will do'; but, strange to say, the Admiralty perpetuate the error by having the latter words inscribed upon a shield which I have seen."

HERBERT RANDOLPH.

ROUND CHURCH TOWERS IN NORFOLK AND SUFFOLK.—Can any readers of "N. & Q." give me some information respecting the round towers which belong to some of the smaller of the old churches in this part of England? In an old copy of Blometfield's *Norfolk* now before me I find among the copious notes of a most careful commentator the following (apropos to Letheringset church), "Round towers denote a river at hand." This remark, however, does not, I find, invariably hold good. Some of the towers to which I refer are round for the most part, but octagonal in the upper portion, as, for example, in the church of Gisleham, Suffolk. F. J. N. IND.

Bayfield Hall, Norfolk.

"HEREDITARY HANGMEN."—

"*Menenius*. When you speak best unto the purpose, it is not worth the wagging of your beards; and your beards deserve not so honourable a grave as to stuff a butcher's cushion, or to be entombed in an ass's pack-saddle. Yet you must be saying, *Marcus* is proud; who, in a cheap estimation, is worth all your predecessors since Deucalion, though peradventure some of the best of 'em were hereditary hangmen."—*Coriolanus*, Act I. Sc. 1.

Shakespeare here speaks of hereditary hangmen, and in the manor of Stoneley, in his native county of Warwick, there were anciently four bondmen, whereof each held one messuage and one quartron of land, by the service of making the gallows and hanging the thieves. Each of which bondmen was to wear a red clout betwixt his shoulders, upon his upper garment: to plow, reap, make the lord's malt, and do other servile work." *Reg. de Stoneley Monast.* Blount iii.

Coke says, in his Commentary on the 117th section of Littleton's *Tenures*:—

"The worst tenure that I have read of, of this kind, (socage) is to hold lands to be *ultor sceleratorum condemnatorum, ut alios suspendio, alios membrorum detractione, vel aliis modis juxta quantitatem perpetrati sceleris puniat*, (that is) to be a hangman or executioner. It seemeth in ancient times such officers were not voluntaries, nor for lucre to be hired, unless they were bound thereunto by tenure."—*Co. Litt.* 86 a.

W. L. RUSHTON.

MRS. BOVEY AND THE MEETINGS OF THE THREE CHOIRS.—The Rev. Peter Senhouse's sermon on *The Use of Musick*, preached at Gloucester in 1728, is dedicated "to Mrs. Pope," with an acknowledgment of "how much is owing" in respect to the meetings of the Three Choirs—

"To the wisdom and goodness of your late excellent friend, and our kind and memorable patroness Mrs. Bovey, who laid the foundation of the good work, and, during her life, liberally contributed to the support of it."

It appears to have escaped the notice of the Rev. D. Lysons, that this munificent lady was the actual founder of the "Meetings of the Three Choirs." Her name does not even occur in his account of that institution.

EDWARD F. RIMBAULT.



### Queries.

#### ANNE BOLEYN'S BOOK OF DEVOTIONS.

Does any reader of "N. & Q." know what has become of the little volume described in the following extract from the notes to George Wyat's *Life of Anne Boleyn* (London, 1817, privately printed)?—

"To every one of these (her ladies) she (Anne Boleyn) gave a little book of devotions neatly written on vellum, and bound in covers of solid gold enamelled, with a ring to each cover to hang it at their girdles, for their constant use and meditation.

"One of these little volumes, traditionally said to have been given by the Queen when on the scaffold to her attendant, one of the Wyat family, and preserved by them through several generations, is described by Vertue as being seen by him in the possession of Mr. Wyat of Charterhouse Square in 1721. See Walpole's *Miscellaneous Antiquities*, printed at Strawberry Hill, 1772, No. II. p. 13.

"This small volume, bound in gold richly chased,  $1\frac{1}{2}$  in. long by  $1\frac{1}{8}$  broad, is now in the editor's possession: its contents are a metrical version of 13 psalms, or parts of psalms, of which the following specimen may not be unacceptable:—

'Lord holde thy hand  
yn thy great rage  
Stryke me not after  
my desert  
Nor yn thy wrathe  
lay to my charge  
The faults founde  
yn my synfull hert.

'Haue mercy lorde  
vpon the weake  
My bodie feeble  
and lowe brought  
I tremble as  
my bones would breake  
When thy stroke cometh  
yn my thought.'

"The volume consists of 104 leaves of vellum, on each of which is one verse divided into eight lines; a blank of one leaf is between each psalm."

It appears from a note to S. W. Singer's edition of Cavendish's *Life of Wolsey*, 1825 (ii. 206), that in 1817 the little gold-bound volume was in the possession of Mr. Triphook, who was therefore presumably the editor of the privately printed *Life of Anne Boleyn*. He was wrong, however, in thinking that his little book was the one seen by Vertue and described by Horace Walpole; for this, which now belongs to the Earl of Romney, has never been out of the Wyatt and Marsham families, and differs in many details from the one above described.

Mr. Triphook's little book, though not the volume traditionally said to have been given by Anne Boleyn on the scaffold to the Wyat lady, may in all probability have been presented by her to another of her attendants.

It would be very interesting, if it could be

found, to compare it with the Wyat book in Lord Romney's possession.

R. MARSHAM.

5, Chesterfield Street, Mayfair.

[Consult a note on Anne Boleyn's little "Book of Devotions" in Miss Strickland's *Lives of the Queens of England*, edit. 1854, ii. 698.—ED.]

"ARE YOU THERE WITH YOUR BEARS?"—  
What is the origin of this proverbial question?

W. P. P.

BERKELEY OR BARKLEY.—I was once (when travelling in the Cotswold) shown some very good MS. poems, written by a person of the above name, and who was said to be a valet or upper servant in the family of a Gloucestershire clergyman. Is anything known of the author, and are any of his productions in print? Perhaps some one resident in the "bright city" can answer my query.

VIATOR (I.)

HOLY BIBLE, 1691.—In my note book, under the year 1691, 24mo, I find a Bible named as by "Parker, London." Can you or your readers give me any information respecting it? I suspect it to be a misprint for "Barker," or else to refer to one of the numerous Bibles printed by the Oxford University press, "at the Theater" for Peter Parker, Guy, Ann Leake, and others.

W. J. LOFTIE.

[The only Bible of 1691 to be found in Lea Wilson's List or the Catalogues of the British Museum is the one with the following imprint: "Printed at the Theater in Oxford, and are to be sold by Thomas Guy, at the Oxford Arms in Lombard-street, near Pope-head-alley, London, 1691." It is famed for a mistranslation in Acts vi. 3, "Whom ye may appoint."]

BLACK RAIN.—Some time in the past autumn a shower of black rain fell in the Midland Counties. I did not witness it myself, but several of the other members of a field club informed me that they undoubtedly did. Strange as it may appear, none of them took any steps to ascertain its nature. Trusting to some others having been more alive to the interests of science than these gentlemen, I beg through your pages to ask for information concerning this singular phenomenon, which cannot but prove interesting to every reader.

T. P. F.

BOOTH FAMILY.—About 1670 or 1680 the ancestor of the present Sir Montague Cholmley, of Euston, married Elizabeth, daughter of Richard Booth, alderman of London—said to be descended from a cadet branch of the family of Booth, Earls of Warrington. I should be glad of any clue to the ancestors or descendants of the said Richard Booth, or any other information about him.

E. F. D. C.

DERIVATIONS OF COUNTRIES, ETC.—I. Wanted, any book, article, or any thing printed whatsoever, where I can find the derivations of the principal countries of Europe and their provinces.

2. Can you tell me the title of the best history of the Vaudois?

3. Where do the following lines occur, and what is the word left blank?—

"Henry VIII. pulled down . . . and cells: Henry IX. shall pull down Bishops and bells."

W. A. B. COOLIDGE.

THE ERL KING.—In a translation of Göthe's ballad by the late Rev. F. W. Robertson, of Brighton, he renders it, both in the title and throughout his version, as the "Elfin King." In our German dictionaries there is no such word as *Erl*. Hilpert has—

"*Erlkönig*, *Irrenkönig*, a fabulous being in the ancient German mythology and popular superstitions, the erl-king."

But this gives us no information as to his mythological character and position. Göthe makes him anything but the King of the Fairies, which seems to have been Mr. Robertson's impression. His position in the ballad is rather as the minister or herald of death. Can any of our many German friends enlighten me? W. M. T.

FRESCOES AT FETCHAM PARK, LEATHERHEAD. At Fetcham, near Leatherhead in Surrey, is a large mansion belonging to Mr. G. B. Hankey, called Fetcham Park. According to Manningham and Bray the house was partly built by one of the Vincent family, of whom it was purchased by Arthur Moore, a commissioner of trade and plantations, and a director of the South Sea Company in the reign of Queen Anne. This gentleman enlarged and planted the park about the year 1718, and probably added to the house at the same time, as there are indications that alterations have been made to the existing structure. The walls and ceiling of the hall and the ceiling of the principal room on the upper floor are painted in fresco with mythological subjects, very fairly executed, apparently by a foreign artist, some of the figures being evidently portraits. Is anything known as to the authorship of these works? I have consulted all the likely authorities, but can find no information concerning them.

JOHN HEBB.

SCOTT HAMILTON is author of *Garibaldi*, a drama, 1864 (Belfast: Jas. Johnston, 24, High Street, printer). In the title-page Mr. S. Hamilton is said to be author of *Abmourah*, *Sacred Dramas*, &c. What are the titles of the sacred dramas, and when were they published? Is Mr. S. Hamilton a resident in Belfast? R. INGLIS.

HERALDIC.—Can any of your readers inform me to whom these arms belong?

On an oval shield parted per fesse or and azure, 1st three roses in azure; 2ndly, three roses in or, two in chief, one in base (the roses have four leaflets only).

These arms occur in a picture in my possession by Bonifazio Veneziano, born 1491, died 1553. The picture is an allegorical one, representing numerous figures on their way to the Temple of Fame. The picture is divided into three circles with three separate entrances. The arms are placed in the centre of the architrave, which rests on marble columns forming the first entrance, and is surmounted by a golden statue of the poetical deity Fame.

I suspect they are the arms of some Venetian ecclesiastic. "Escutcheons, particularly of Italian ecclesiastics, are generally oval." (See Pory's *Heraldry*.) R. M. D.

CHARLES LEIGH, author of *The Natural History of Lancashire and Cheshire*, was educated at Oxford, where he took a degree in 1683. He was elected a member of the Royal Society in 1685, and is supposed to have died about 1701. He is said to have practised as a surgeon or a physician in London. I am anxious to know when and where he died. H. FISHWICK.

Carr Hill, Rochdale.

THOMAS MOWBRAY.—Can any of your correspondents inform me where I could see a portrait of the notorious Thomas Mowbray, Duke of Norfolk, who died 1399? Any sort of portrait I should be glad to have access to, but one about the size and style of those in Strutt's *Regal Antiquities*, would best suit my purpose. It is stated by Planché, in his *British Costume*, that Thomas Mowbray wore—by right of his descent from Edward I. or by favour of Richard II.—the three plumes known now as Prince of Wales's plumes. Is he anywhere so represented in a picture? Do any portraits exist of his father John Lord Mowbray, or of his mother Elizabeth Segrave, the daughter of Margaret Plantagenet, Duchess of Norfolk? T. E. S.

[No such portrait is in the British Museum, or in the Sutherland Collection at Oxford; nor is there any mention of one in the catalogues printed or in manuscript.]

MYFANWY.—What is the origin of the Welsh name Myfanwy? MAKROCHEIR.

NONSUCH PALACE.—We are told in history that Henry VIII. frequently lived at a place called Nonsuch Palace. I shall be much obliged if any of your readers will tell me where Nonsuch Palace was situated, and why it was so called? M. A.

[Nonsuch Palace was in the neighbourhood of Cheam and Ewell in Surrey. Of the origin of the name Leland, as Camden informs us, thus sings:—

"Hanc quia non habent similem, laudare Britanni  
Sæpe solent, NULLIQUE PARUM cognomine dicunt."

(This, because it has no equal, Britons are accustomed to praise, and call by name the Matchless, or Nonsuch.) The works were not completed at the death of Henry VIII. in January, 1547. Queen Mary granted this palatial building to Henry Fitz-Alan, Earl of Arundel; but it was purchased back by Queen Elizabeth from his son-in-

law, Lord Lumley. It was subsequently settled respectively on Anne of Denmark and Henrietta Maria; and during the Commonwealth was divided between Gen. Lambert and Col. Pride, the latter of whom died here in 1658. It was finally granted to Lady Castlemaine (Duchess of Cleveland), who pulled it down, sold the materials, and divided the park into farms. For further particulars of this famed palace, consult Brayley's *Surrey*, iv. 406; *Gentleman's Magazine* for August, 1837, p. 135; and Murray's *Handbook of Surrey*, &c., ed. 1865, p. 69.]

**NORMAN POETRY, MYSTERIES, ETC.**—In the *Gent. Mag.* (June?), 1836, there is an article on Early Norman and French Poetry, Mysteries, &c., with translation of part of an old mystery; and in the *Gent. Mag.*, July, 1837 (being No. 5 of "Retrospective Review") there is another essay on Miracle Plays of the fifteenth century. Can any of your readers inform me who wrote these essays?

R. INGLIS.

**NOTICES AFFIXED TO CHURCH DOORS.**—I shall be glad of any information as to the old custom of affixing notices to the church doors, relating to the parish or neighbourhood, but having no reference to matters ecclesiastical. I do not, of course, refer to notices that were ordered to be placed there by various Acts of Parliament. The following notice as to lost property I discovered, some years ago, amongst a lot of rubbish in a chest under the tower of the parish church of Luccombe, Somerset. The document is about twelve inches by two, and tolerably legible:—

"If there bee any one that can give newes of Thirteene weather sheep which Strayed out of the forest of Exmoore the neare Eare an Evill and a Square having upon and the farther Eare Studd upon. The signe is Black Strake over the mouthe and a black pat over each Shoulder if any can give any notice of them then leet them bring them unto William Thomas of Exfoord and bee shall bee well paid for his labor."

On the reverse is written, as well as I can make out:—

"The Clarke (?) to putt this upon the Church Doore, November 1635."

The word "evill," which is most plainly written, puzzled me not a little; but I find, on reference to Halliwell's *Dictionary*: "EVIL. A fork, as a hay-fork, &c., West." J. CHABEL COX.  
Hazelwood, Belper.

**PICTURES.**—What are the sizes, and where are the following pictures?—1. "Death on the Pale Horse," and "The Death of Nelson," so familiar by engravings, by West. 2. A young man in the water in sight of his parents, and the same young man restored to life, by R. Smirke, engraved by R. Pollard. 3. By whose orders was the Orleans collection sold in 1795, and how was it allowed to leave Paris?

DON.

**QUOTATIONS.**—Can any of your readers inform me where I can find, in Bishop Bentley's [*Berkeley's Works*], the following query?—

"Whether the prejudices in favour of gold and silver be not strong; nevertheless, whether they be not prejudices?"

R. W.

"Even as the mists  
Of the grey morn before the rising sun,  
That pass away and perish."

"The man of resolute and unchanging will;  
Whom, nor the plaudits of a servile crowd,  
Nor the vile joys of tainting luxury,  
Can bribe to yield his elevated soul  
To tyranny or falsehood, though they wield  
With blood-red hand the sceptre of the world."

H. L.

"One day the sea with mountain billows roll'd,  
What time His Majesty's good ship the Ocean  
Was driving with accelerated motion;  
Yawing—see-sawing—by the tempest tost:  
'To prayers, G—d—ye, for we all are lost!'  
Cry'd Bo'son, 'four feet water in the hold!'"

The next stanza is a description of the tars falling on their knees; and how one of them prayed to the Virgin, and vowed to place before her "a taper tall and straight as the mainmast," which being overheard by one beside him, he was asked "Where will ye get the taper, Jack?" who naively replied:—

"D'ye think the Queen of Heaven would condescend  
To dun Jack Bo'sprit for a candle's end?"

Who is the author, and where is the poem to be found?

PAX.

Whence the phrase "History repeats itself?"

W. T. M.

"In the mid silence of the voiceless night,  
When chased by airy dreams the slumbers flee,  
Whom in the darkness doth my spirit seek,  
O God, but thee!"

ALPHA.

Whence comes the following? It is quoted in Mr. H. K. Digby's *Lover's Seal*, ii. 283:—

"She hath no scorn of common things,  
And though she seem of other birth,  
Round us her heart entwines and clings,  
And patiently she folds her wings  
To tread the humble paths of earth."

CORNUB.

**RUBENS' "SUSANNAH AND THE ELDERS."**—Is it known where this masterpiece of Peter Paul Rubens is now preserved? or if not now known to exist, where was it last seen?

G. G.

**RUSSELL FAMILY ARMS.**—Information respecting the family and the arms of Armelab Russell of Dunswater, Herefordshire, an heiress of considerable property in that county, is particularly asked for. She married in 1769 or 1770 Samuel Collet, Esq., of Worcester, and died 1772. He

[\* For church-door proclamations see "N. & Q." 3<sup>rd</sup> S. xii. 285, 359.—ED.]

afterwards married a Lady Gresley. Any information respecting this gentleman would oblige  
E. B. CURTEIS.

**SAULIES: GUMPHEON MEN.**—In reference to English funeral ceremonies, I met the other day with two words which puzzled me, viz. "Saulies" and "Gumpheon men." Can you inform me what these terms imply?  
H. G. ADAMS.

**"THE COMPLAINTE OF SCOTLAND"** (1549, A.D.) Four copies of this interesting book are known to have come down to modern times. Harley's two are in the British Museum (C. 24 a, and Grenville 5438). George Paton's copy is in the Library of the Faculty of Advocates in Edinburgh: but where is the fourth? At George Chalmers's sale in Nov. 1842, it (No. 127) was bought by Rodd for 5*l.* 5*s.*, and went to Mr. Bright, at whose sale it was again bought by Rodd for 4*l.* Can any "N. & Q." reader tell me where it is? I ask for our E. E. T. Society editor, Mr. James A. H. Murray, whose re-edition of the book for us is promised in April, and is indeed nearly ready now.  
F. J. FURNIVALL.

**TIME IMMEMORIAL.**—I noticed a statement in print the other day that "time immemorial" referred back to the reign of Richard I. Can any one give me the authority for such a statement?  
J. S. UDAL.

**VISITATION OF LONDON, 1633-4.**—I am preparing for publication by the Harleian Society the Heraldic Visitation of London made in the years 1633 and 1634. I should feel much obliged for information as to the present representatives of families whose pedigrees were entered in that Visitation.  
J. J. HOWARD.

Dartmouth Row, Blackheath.

**WASHINGTON.**—Had the family from which sprung the great American, George Washington, any connection with Kent?  
W. A. S. R.

[Not according to the Washington pedigree printed in the *New England Historical and Genealogical Register*, 1852, vi. 381. The first recorded ancestor of the American Washingtons was John Washington of Whitefield in Lancashire.]

### Replies.

#### VERRIO, THE PAINTER.

(4th S. ix. 6.)

For ample biographical and artistic details of this foreigner, who, in the dearth of native talent, reaped so rich a harvest in this country, I beg to refer DR. RAMAGE to the well-known works of Domenici, Walpole, and Dr. Waagen: to the *Dictionary* of Bryan, to the *Hand-Book* of P. Cunningham, and to the *Penny Magazine*, xxvi. 272. In these works, which are probably better known to DR. RAMAGE than myself, will be found

indications of the various castles, seats, &c., decorated by this artist and his assistants, for his English patrons, and where still, as in the days of Pope—if you feel in the mood, and have leave and permission duly granted—

"On painted ceilings you devoutly stare,  
Where sprawl the saints of Verrio and Laguerre."

Perhaps none of his works are better known or more esteemed than those executed for the Earl of Exeter at Burghley House. Full particulars of these will be found in a volume entitled—

"A History or Description, General and Circumstantial, of Burghley House, the Seat of the Right Honorable the Earl of Exeter. Shrewsbury, 1797." 8vo.

In this volume, reference should be especially made to sect. xi. p. 97, "Of Signor Verrio, and some of his Works"; and sect. xii. p. 105, "Further Anecdotes of Verrio, and something of La Guerre."

There is a later work:—

"Guide to Burghley House, Northamptonshire, the Seat of the Marquis of Exeter, containing a Catalogue of the Paintings, Antiquities, &c. Stamford, 1815." 8vo.

But in this volume the curious particulars of the two artists are greatly abridged.

Another patron of Verrio was Lord Lonsdale, who employed him to decorate his seat, Lowther Hall, Westmorland. To this nobleman Tickell addressed his "Oxford: a Poem," making allusion to the artist in the following lines:—

"Such arts as this adorn'd your Lowther's hall,  
Where feasting gods carouse upon the wall;  
The nectar, which creating paint supplies,  
Intoxicates each pleas'd spectator's eyes,  
Who view amaz'd the figures, heavenly fair,  
And think they breathe the true Elysian air:  
With strokes so bold great Verrio's hand has drawn  
The gods in dwellings brighter than their own."

But these no longer exist: hall and paintings having alike been destroyed by fire.

Much curious matter relating to Verrio will be found in the work of W. B. Sarsfield Taylor, *The Origin, Progress, and Present Condition of the Fine Arts in Great Britain and Ireland* (Lond. Whitaker & Co.), 1841, 2 vols. 8vo. From this it appears (i. 354) that for painting executed at Windsor Castle, where it still exists (with another job or two) he received in five years about 7000*l.*; for painting the inside of Wolsey's tomb-house at Windsor he pocketed another 1000*l.* from James II.: at Burghley he was engaged twelve years, at 1500*l.* a-year; he was employed by William III. to decorate Hampton Court; and here, in 1707, a pensioner upon Queen Anne, who allowed him out of charity—for the Neapolitan had spent his earnings with more than regal munificence—200*l.* per annum, he closed his career, thus missing the employment, which it seems had been intended for him, of painting the battles of the Duke of Marlborough upon the walls of Blenheim.

WILLIAM BATES, B.A.



## CHARLES SANDOE GILBERT.

(4th S. ix. 75.)

I am glad to be able to answer MR. ROASE'S inquiry respecting the latter part of the life of Mr. C. S. Gilbert. It is rather a sad story, and deserves, I think, a record in the pages of "N. & Q." After Mr. Gilbert's failure in business as a chemist and druggist at Plymouth Dock (Devonport), occasioned chiefly, I believe, from his having devoted too much of his time and attention to his *History of Cornwall*, he removed to London, and opened a shop in the same business in the Strand. It was here Mr. Wallis saw him, and it was here he was visited by an old associate in his literary labours, Mr. H. P. Parker. At the period at which Mr. Parker was connected with Mr. Gilbert with respect to the *History*, the former was but a youth. He made for Mr. Gilbert many of the drawings engraved for his work, and has since become an artist of considerable repute.\* Mr. Parker says in a letter I had the pleasure of receiving from him, relative to Mr. Gilbert, a few years ago, that, on his visits to London (he was then resident at Newcastle-upon-Tyne) for his professional improvement, he renewed his personal communication with Mr. Gilbert, and had the opportunity of enjoying much confidential conversation with him. He learned that, irrespective of the time devoted by Mr. Gilbert to the work, the expenses of the publication of his *History* nearly doubled his estimate; but that he regarded the completion of an undertaking which he had had at heart from his youth, as an equivalent for all the trials and deprivations which he had suffered in its accomplishment.

Mr. Gilbert's house in the Strand afforded, from the back bedroom windows, a view over the churchyard of the Savoy. Often, Mr. Parker says, he would admire, when they were alone, the quiet venerable church, which reminded them of similar fabrics they had visited together in the villages of Cornwall, and very often expressed a desire that the graveyard of the Savoy might be his last resting place. From being at first expressed as a slight wish, the desire grew upon him, and at length assumed the form of a request, and, on his death, his remains were there interred accordingly. Mr. Parker is still alive; but I do not think I shall be committing any breach of confidence if I add the sequel in his own words:—

"It is with some degree of melancholy pleasure, and with sincere and affectionate regard for every association connected with his memory, that I purchased the adjoining piece of ground as a depository for my own remains; since which my eldest son, having died in London, was interred therein, close beside one so dear to my recollection. The gravestones of both may be seen at the pre-

\* MR. ROASE may be glad to know that Mr. Parker is a native of Devonport. See Worth's *History of that town*, p. 79.

sent day; and although time has swept away all Mr. Gilbert's friends, to prevent as far as possible so eminent and worthy a man being lost in obscurity in so humble a place of sepulture, when one head-stone requires refreshing, I cheerfully bear the expense of doing the other also, to perpetuate Mr. Gilbert's memory as well as that of my poor son."

Mr. Gilbert left his shop in the Strand, and removed to another in Newcastle Street (afterwards occupied by Dr. Richards, who had been one of his apprentices); and having retired to rest on May 29, 1831, apparently in good health, was found the next morning dead in his bed, as supposed from apoplexy.

The inscription on the gravestone is—

"In Memory

of

CHARLES S. GILBERT, Esq.,

of Kenwyn, in Cornwall,

obit May 30th, 1831.

Author of Gilbert's 'Historical Survey  
of the County of Cornwall.'"

I have many more particulars relative to Mr. Gilbert, which I may publish at a future time; but I have already too far trespassed upon the courtesy of the very obliging Editor of "N. & Q."

JOHN MACLEAN.

Hammersmith.

A short account of the family of Mr. Gilbert is given in the *History of Cornwall* (ii. 335-6), published by Mr. Hotten of Piccadilly. It is there stated that "he is supposed to have died somewhere in London."

L. L. H.

DAMIAN.

(1st S. x. 165.)

In last October, on a broker's stall near the Cathedral at Abbeville, I found a book which enables me to answer a query of long standing. The title-page, I think, is curious enough to be given at length:—

"Lu Vivu Mortu. Effetu di lu piccatu di la carni causatu da lu vanu e bruttu amori di li Donni causa principali d'ogni dannu. Storia Morali cumposta da D. Antuninu Damianu, Carinesi, pri divertimentu, e profitu di li giuvinotti, ch' accunenzanu a praticcare stu fallaci Munnu. In Palermo, 1736, 12°, pp. 283."

"Na Rigina Elizabetta

Chi lassau Birtagna 'infetta

Di stusi, e lordi esempi

D'azioni e fatti scempil,

Ch' allurdau curuna, e manta,

Come fama scrivi, e canta;

Di sta donna la natura

Cussi data a la sciagura

Nun si leji la paraggia

Avia tanta fera raggia

A sfugari li soi fomiti

Cussi brutti, cussi 'ndomiti,

Ch' ardia peju d' una furia

Tutta focu di lussuria

Ca mbistia cu tutti genti,

Cu straneri, e cu parenti

E cu nobili, e cu guobili  
 Ma cu amuri tantu mobili,  
 Tantu indignu, e tant' orribili,  
 Che vi pari, ch' è incredibili  
 Comu chista si sfugava,  
 Ca lu senza saziava  
 Cu tirannicu verdeddu,  
 Noi facia erudu maceddu ;  
 Doppu tanti amati vezzi  
 Li facia tagghiari a pezzi  
 E abbruciari a luminaria.  
 Poi la cruda lupanaria  
 Tutti dd' ossa calcinati  
 Vulia misi, e situati  
 Cu disegnu ed urdinanza  
 Ntra la sua segreta stanza  
 Cu lu nnomu e lu cugnomu,  
 E la patria di dd' omu ;  
 Cumpunenduci un scartafiu,  
 Un pulitica epitafiu  
 Tuttu fintu, e addattatu  
 A materia di statu,  
 Ch' alludia lu giusto sdegnu  
 A Ribelli di lu Regnu ;  
 E gaudiu stu zimiteriu,  
 Stu crudili vituperiu,  
 Di li sporchè soi deliquii  
 Comu pezzi di reliquii."—pp. 27, 28.

FITZHOPEKINS.

Garriek Club.

## "THE MISTLETOE BOUGH."

(4<sup>th</sup> S. viii. 8, 116, 177, 195, 313, 554; ix. 46.)

When I proposed the inquiry relative to the original circumstances on which this ballad was founded, it did not occur to me to quote the words, as I might have done, in order to help in clearing up the mysterious part of the story. As it seems to me some reference to them may facilitate the arrival at a conclusion, I here select a few verses from Haynes Bayly's once popular composition, asking you to permit them to be here reproduced:—

"The mistletoe hung in the castle hall,  
 The holly-branch shone on the old oak wall;  
 And the baron's retainers were blithe and gay,  
 And keeping their Christmas holyday.  
 The baron beheld with a father's pride  
 His beautiful child, young Lovell's bride,  
 While she with her bright eyes seem'd to be  
 The star of the goodly company.  
 Oh, the mistletoe bough!  
 Oh, the mistletoe bough!

"'I'm weary of dancing now,' she cried,  
 'Here tarry a moment—I'll hide, I'll hide;  
 And Lovell be sure thou'rt the first to trace  
 The clue to my secret lurking-place.'  
 Away she ran, and her friends began  
 Each tower to search, and each nook to scan;  
 And young Lovell cried, 'Oh! where dost thou hide?  
 I'm lonesome without thee, my own dear bride!'

"At length an oak chest that had long lain hid  
 Was found in the castle—they rais'd the lid:  
 And a skeleton form lay mouldering there  
 In the bridal wreath of the lady fair!

Oh! sad was her fate! in sportive jest,  
 She hid from her lord in the old oak chest.  
 It closed with a spring, and her bridal bloom  
 Lay withering there in a living tomb.

Oh! the mistletoe bough," &amp;c.

It will be seen, I think, from these lines that the incidents from which the song-writer drew the materials of his story did not happen in Italy, where the mistletoe and the holly branch would be unfamiliar objects in a "baron's hall," but in England, where the "baron's retainers" would keep "their Christmas holiday." The supposition that the song had its origin in any legend connected with an Italian *castello* may, therefore, be presumed to be improbable. Again: while it may be supposed the "young Lovell" was an invention of the poet, it is equally probable he had in his eye the member of some English family, concerning whom the tradition was written or related. Hence I infer the ballad was derived from some well-known family legend. The old oak chest or coffer was in former times an article of furniture in every mansion, and its inviting readiness to be made a hiding-place may have been the cause of more than one tragedy, in consequence of the thoughtlessness of young people in regard to the consequences of concealment in it when the lid was allowed to close over its temporary occupant. I can well believe that we may say of this as of other old world tales, "*mutato nomine de te fabula narratur*," and therefore do not doubt the truth of Miss Mitford's statement quoted by LORD LYTELTON in regard to Bramshill and Malsanger. In fact, since the query was first inserted in "N. & Q.," it has been stated that at some date later than that in which the story was laid in my note to the Editor, a similar sad circumstance happened in a Leicestershire house, the mansion of the Hartopps. But the song speaks of the "baron's hall," and this would apply to Exton, which, castellated in outline, was the residence of Noel, Earl of Gainsborough, in the reign of Queen Anne, where the scene was enacted as described to me by one now no more, between whom and the eye-witness there was only one link of connection. I must admit, however, there are minor discrepancies between the ballad and the tradition which militate against my conjecture of the burden of the song having originated in the melancholy end of the Christmas festivities at Exton.

JATTEE.

Leicester.

## ORIGIN OF TICHBORNE.

(4<sup>th</sup> S. ix. 69.)

There are two corrections which I wish to make. Hughendon should have been Hughenden, according to current orthography. The variation seems trivial, but it makes an important difference in the meaning. The termination *don*

would refer to the ridge on which Hughenden manorhouse and church stand, while *den* refers to the adjacent valley. It is frequently written *dean*, as if intended to sound *dane*, which I think the correct one. I hold *den* to be identical with *dän* in the name of the river Jordan.

Next, I have found, in the course of research, that it is not necessary to include any prefix in order to account for the foreign letters in Strother. The root-word is the Celtic *roth*, a variation of *loth*, mud, *rother* signifying a mud-tract. To *roth* the Northmen after their manner prefixed *s*, thus making it *sroth*, which became corrupted into *stroth*. Under this form, with the substitution of *d* for *th*, we find it in Strood on the estuary of the Medway, and in Stroud, Gloucestershire. Adjoining the latter is Rodborough, where *rod* = *roth*.

W. B. R. L.

I apprehend Tichborne is not from Hitch, but from the river Itchin, near which is the estate. Roger Tichborne is Roger de Itchinborne.

LYTTELTON.

42, Portland Place.

W. B. R. L. has some curious remarks in support of his explanation of Tichborne. He seems to derive *ditch* from *diggeth*; he mistakes *a-noke*, *atten oak* = *at pen* (demonstrative accusative) = *at the* for *at an*, and he actually writes—"Trinobantes . . . I analyse it into Trin-ob-hant, that is, Treen-up-the-height, and so make it equivalent to Epping (upping) Forest, 'treen' being the old plural of 'tree.'" Fancy this fate for Trinobantes, Caesar's form of the name of the British subjects of Cassivellaunus! Does W. B. R. L. really believe that the Trinobantes, B.C. 54, were Englishmen and talked English? Why should English philology be so constantly made ridiculous?

O. W. T.

#### MILTON'S USE OF THE SUPERLATIVE.

(4th S. ix. 90.)

MR. CHANCE's note does not appear to me clear. Indeed he seems to have fallen into some degree of confusion in all his remarks. Milton did not "adopt the simple speech of childhood," but the ungrammatical Greek use of the superlative (see Newton's note on *Paradise Lost*, iv. 323). Nireus is said (*Il.* ii. 673) to be the handsomest of the other Grecians — *ὁ κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθε τῶν ἄλλων Δαναῶν*. Horace calls a freed woman (*Sat.* i. 100) "fortissima Tyndaridarum," not that she was one of the Tyndaridae, but braver than they. Bentley says, "I'll not believe this distich to be Milton's." He adds, that in strict construction it implies Adam to be one of his own sons, and Eve one of her own daughters. Probably, had this greatest of English critics remembered

at the instant that it was classical Greek, he would have spoken less plainly, but he is certainly right, although he lets "the loveliest pair" off, not observing that it is equally faulty. In viii. 558—

"Greatness of mind and nobleness their seat  
Build in her loveliest."

"In her loveliest," says Bentley: "pray what? or is it in her being loveliest? Either way equally absurd." . . . "This is a shameful misprint"; and he suggests "forehead," because Greek and Latin poets place nobleness in the forehead. Here he is over-critical and unpoetical; for, though the order is highly inverted, Milton is correct. "Greatness of mind and nobleness build their loveliest seat in her." It looks as if Bentley wrote his notes on Milton in a hurry the evening before taking a journey, sent them to press without correction, and found them published irrevocably on his return. Shakespere's use is not irregular, and MR. CHANCE says "it scarcely strikes one as being so." Of any man, that is of the class mankind, York is the most unfit. Byron's lines are not ungrammatical; they are untrue. A palace and a prison *might have been* on each hand. The *fact* was that a palace was on one hand and a prison on the other. Had he said a palace *or* a prison he would have saved the fact, but in a confused way now he transgresses fact.

Lastly, MR. CHANCE seems to miss the point in respect of which the girl of thirteen erred, and that is why she refused to see her error. Had he said "Your mamma is not one of her sisters-in-law, and so cannot be the youngest of them," she would have known at once that she was wrong. The statement is against fact, not grammar; for it would have been correct to have said "You are the youngest of your family, mamma." Milton did not err from simplicity, but from classicalism; and, in the second instance when Bentley condemns, Milton is right. Shakespere is right; Byron and the young lady are wrong as to fact, not grammar; and MR. CHANCE is wrong altogether. Never mind, he will find abundant errors in his corrector if he will only wait long enough.

C. A. W.

May fair.

I apprehend this well-known passage of Milton had nothing to do with children's language, and assuredly it was not unconscious in any sense.

Milton's fondness for close imitation of the classics, especially the Greeks, is well known; and this case in question is a familiar Grecism. It occurs in the first sentence of Thucydides, πόλεμον ἀξιολογώτατον τῶν προγεγενημένων, in Homer (*Il.* ii. 673-4), Νειρεὺς κάλλιστος τῶν ἄλλων Δαναῶν, and elsewhere.

LYTTELTON.

ITALIAN ETYMOLOGICAL DICTIONARY (4th S. viii. 108.)—Will you allow me to again ask if any of your learned correspondents can recommend me an Italian Etymological Dictionary?

I feel sure that in England, where Italian is so much studied, and where you have such excellent translations of and commentaries on Dante, that I shall not seek for such a work in vain.

A FOREIGNER.

"NAM NIHIL EST GEMMIS" (4th S. ix. 57.)—This line is not quoted quite correctly. It should be—

"Nam nihil est gemmis nihil est pretiosius auro,"

which is the ninth line of a poem by J. Passeratius, addressed to E. Memmius. It may be seen at p. 196 of Johnson's *Lives of the Poets*, ed. Cunningham, vol. i. Lond. 1854. ED. MARSHALL.

GIBSON FAMILY (4th S. ix. 55.)—A younger branch of the Gibsons, of Gunmore Park and Myerscough House in Lancashire, settled in Cumberland about the middle of the seventeenth century. In the early part of the present century the representative of this family was Robert Gibson, Esq., whose eldest son was then of Gray's Inn, who took the name of Atherley in addition to that of his own family. They bore arms—Azure, three storks rising proper. This family bears two crests—A stork rising proper, in his beak an olive branch, vert; and a lion rampant grasping a club.

There was also a Thomas Gibson, M.D., who was born at High Knipe in the parish of Bampton. He gave the sum of two hundred pounds to this parish church, whereby to procure an augmentation by the governors of Queen Anne's bounty, which was laid out in a purchase of lands at Rossel-Bridge, in the parish of Kendal. Dr. T. Gibson was fellow of the College of Physicians, and physician-general in the army. He was author of the book entitled *Gibson's Anatomy*. He married (second wife) a daughter of Richard Cromwell, son of Oliver. The celebrated Dr. Edmund Gibson, Bishop of London, was of the Cumberlandshire branch. In the year 1723 he was translated from the see of Lincoln to that of London, and died in the year 1748. I may also add, that he was a native of High Knipe, and nephew to Dr. Thomas Gibson *suprà*. The bishop rebuilt at his own expense the vicarage-house at Bampton, and also caused a monument to be erected in the parish church here to the memory of his father and mother, with this inscription:—

"Memoriae Sacrum Edmundi et Janæ Gibson, Charissimorum Parentum, Monumentum hoc posuit Edmundus Episcopus Londinensis, Anno Domini MDCCXLIII."

In the charters relating to Elslack, co. York, occurs the name "Willo Gibson de Lancaster," dated Dec. 17, 2 Henry V. 1414. His name is mentioned in other charters relating to this place

of later date. John Gybson, "pictur maker," occurs in the registers of St. Dunstan's-in-the-West, London, as early as 1605, 1607, and 1613. Hugh Gibson and Maria his wife occur in the charters of Marrick Priory, co. York, temp. Henry VI.

W. WINTERS.

Waltham Abbey.

BURNSIANA (4th S. vii. viii. *passim*: ix. 79.)—The question between the readings of *pin* and *mend*, *peen* and *turn*, in the "Haggis" controversy, must be finally determined by the MS. or the authoritative editions of Burns himself. But may a Southerner, historically connected by name with Scotland, and personally by residence and duty for a few years at Melrose, offer a contribution on one point in favour of the latter reading?

First of all, is a skewer the invariable accompaniment of the "haggis"? If not, the argument for *pin* is much weakened.

Next, is there such a thing as a *pin* in a mill otherwise than as a *bolt*? If not, there seems no special reason for the introduction of a "mill" more than any other machinery.

But above all, I always understood in Scotland that the *virtue* of the "haggis" was, that, upon the insertion of the knife at the summit, which was always the preliminary ceremony by the master of the feast, the force of the imprisoned steam should spurt the juice to the ceiling. Taking all the circumstances—the perspiring "amber," the accompanying terms of description, and the humour of the poet—does it not seem probable that this bursting stream was the *peen*, that might help to "turn" a mill, in his lively and excited imagination?

HERBERT RANDOLPH.

Ringmore.

The controversy about the meaning of *pin* in the address "To a Haggis" seems to me much ado about nothing. It means exactly what MR. DRENNAN says, the wooden pin or skewer used to secure the mouth of the haggis, and can have no other meaning. Burns's expression—

"Your *pin* wad help to mend a mill  
In time o' need,"—

is obviously a metaphorical allusion, suggesting the quantity of wood contained in a pin of such dimensions. I do not think *peen*, in the Aberdeenshire dialect, means juice; nor am I aware that it is a Scotch word.

AN OLD SCOTCHWOMAN.

SCOTTISH IRON MONEY (4th S. ix. 57.)—I suspect that ESPEDARE has misquoted the final clause of the charter to which he refers, and that the real words are "tres nummatas terre" (not "ferri.") A "nummata terræ" is supposed to have contained an acre (*vide* Cowell,  *voce* "Nummata"), where he will find quoted a charter with these words.

A. J. K.



**KNARR: WRYDE** (4<sup>th</sup> S. ix. 56.)—The words *Knarr* and *Wryde* are apparently, in common with several names in the same district, of Celtic extraction, and would be derived and mean as follows: *Knarr*, from *regnar*, "a small expanse," the district so called having once been a fen lake. *Wryde*, which is the name of an ancient drain, means "the water course," from *Gwy-rhid*, "a water drain." *Gwyhirn*, close by, is to be translated as "the river meadow," from "Gwy-hyrn;" and the "Wash," called Whittlesea Wash, at the same place, is from the Celtic word *Gwas*, a low place.

K. K.

Wisbeach.

In Coleridge's Gloss., index, *knarr* is rendered "= rock? Dan. *knort*, a knur or knob; O.-N. *gnúpe*, mons, prominens." *Wryde* may be from the Welsh *rhyl*, a course, ford.

R. S. CHARNOCK.

Gray's Inn.

**WICKHAMS OF ABINGDON** (4<sup>th</sup> S. viii. 548.)—The controversy respecting the relationship of the families who bore this name, and resided at Abingdon and Swalcliffe, is examined in Nichols's *Collectanea*. The will of Richard Wickham of Swalcliffe, dated May 22, 1635, has—

"I, Richard Wickham of Swalcliffe in the countie of Oxon, Esq., aged eightie yeares and upwards, doe by these presents testifie, publish, and declare that William Wickham of Abingdon in the countie of Berks, soune of John Wickham of Rotherfield in the countie of Sussex, is my kinsman in bloode, and descended from the house of Wickhams of Swalcliffe."

This appeared in *The Banbury Guardian* as an extract from the *Collectanea* on Dec. 28.

E. MARSHALL.

**SEVEN DIALS** (4<sup>th</sup> S. viii. *passim*; ix. 84.)—In 1850 Mr. Albert Smith edited a monthly magazine called *The Town and Country Miscellany*, in which the writers (including myself) were anonymous. I remember his speaking to me of the article in that magazine "Some News of a famous old Fellow" (pp. 118-121), and, if I remember rightly, it proceeded from his pen. It is a description of the column and dial removed from St. Giles's to Weybridge Green, and it is illustrated with three woodcuts—one of the column as it now appears, and two of the stone on which the dials were engraved or fixed. "The old poet, however, was wrong when he spoke of its seven faces. It is hexagonal in its shape; this is accounted for by the fact that two of the streets opened into one angle." The three woodcuts referred to are the only ones in the six numbers to which the issue of the magazine was limited. Albert Smith was very fond of making such researches as are indicated in the article on the "famous old Fellow."

CUTHBERT BEDE.

[Did you see our Notice to Correspondents on the 13th of January respecting Blore's *Rutland*?—ED.]

**À PROPOS DE BOTTES** (4<sup>th</sup> S. ix. 72.)—This expression reminds one of a curious verse in Victor Hugo's *Contemplations*, vol. ii. p. 94. Some friends upbraiding him at that time already, as they do justly now-a-days, for being a renegade and deserter of sound doctrines, the poet, nothing daunted, retorted in six pages of Alexandrines, that he cannot conceive such a reproach. Every one, he says, is a deserter of something or other here below at a given time; thus—

"Qu'est-ce qu'un papillon? Le déserteur du ver.

Falstaff se range? Il est l'apostat des ribottes.

Mes pieds sont renégats quand ils quittent mes bottes!"

There's poetry for you.

P. A. L.

The reference is to Consul Brown's Report on the Trade of *Genoa*, not *Geneva*.

PHILIP S. KING.

**"FIRST IN TALENTS," ETC.** (4<sup>th</sup> S. ix. 70.)—The dedication here mentioned is evidently imitated from that under portraits of George Washington, and also under a clock with a bronze statue of him, I once saw in America—"First in in war, first in peace, first in the hearts of his countrymen."

P. A. L.

**HENRY INCH** (4<sup>th</sup> S. ix. 75.)—The information required is given at pp. 13-20, vol. i. of Conolly's *History of the Royal Sappers and Miners*, 1855.

J. W. F..

**DEATH'S HEAD BUTTONS** (4<sup>th</sup> S. viii. 527; ix. 64.)—I have often seen rings with a skull and cross-bones, with the motto "Memento mori." Pascal, quoting Epictetus, says—"Ayez tous les jours devant les yeux la mort et les maux qui semblent les plus insupportables, et jamais vous ne penserez rien de bas et ne desirerez rien avec excès." People have always been fond of what the French call "des armes parlantes." The celebrated Jacques Cœur had for his a heart with the adage, "À vaillant cœur rien impossible."

P. A. L.

**THE SEVEN TOWNS OF HOLLAND** (4<sup>th</sup> S. ix. 77.)—The following note may answer the inquiry of MR. RATCLIFFE.

Lincolnshire is divided into the "parts of Lindsey, Kesteven, and Holland." "Holland," or "The parts of Holland," is the smallest division containing about 308,443 acres. Holland is again divided into three Wapentakes, of which Sturbeck Wapentake is one; and in this Wapentake are the towns or villages named *East Holland Towns*.

Holland, or Haut Huntre, Fen, contained 22,000 acres, of which some 7000 or 8000 were allotted to the East Holland towns of Boston E., Skirbeck, Fiahtoft, Frieston, *Butterwick*, Benington, Leverton, and Leak. J. N. POCKLINGTON.

S. Michael's Rectory, Hulme, Manchester.

DR. WM. STRODE (4th S. ix. 77.)—The epigram given under this heading occurs also in the fourth part of *Miscellany Poems, &c.*, published by Mr. Dryden, p. 131 (London, Tonson, 1716), and is there entitled "Kisses, with an Addition." This addition consists of three verses in excess of the one here quoted (*infra*), the style of the original being closely followed. The epigram reads thus:

"My love and I for kisses play'd;  
She wou'd hold stakes, I was content;  
But when I won, she wou'd be paid;  
With that, I ask'd her what she meant.  
Nay then (says she) I see, I see, you wrangle in vain;  
Here, take your kiss, and give me mine again."

J. PERRY.

LES PRÊTRES DÉPORTÉS (4th S. ix. 76.)—Your correspondent should consult the

"Journal historique de l'Émigration et Déportation du Clergé de France en Angleterre, par l'Abbé de Lubersac, Vicaire-Général de Narbonne. London, 1802, 8vo."

The book was published under the patronage of George III., to whom it is dedicated.

C. ELLIOT BROWNE.

COOKSEY: THROCKMORTON, ETC. (4th S. viii. *passim*; ix. 60.)—I quite agree with H. S. G. that the Throckmorton coat "presents some difficulties," and I am fully prepared to wait *sine die* for their solution. H. S. G. now explains that it is not the coat with the three arrows 2 and 1, but that with "a chevron between three bolts," which was conveyed from Bosom to Throckmorton, through Olney; and I am further to understand, in the meantime, that there are no arrows amongst the quarterings in question—"only birdbolts." The word *dictum* referred to was not used by me with reference to engravings but to the text, where my inference seems fair enough.

Not only Hales, but Littlehales and other families bear arrows, but I am not quite sure (even apart from the tinctures), that they are precisely similar to those of Archer of Tamworth. This is another question.

In conclusion, I may be pardoned for having raised what, after all, appears to have been a reasonable doubt, for the original question still remains *in statu quo*. I acknowledge the patience, research, and ingenuity of H. S. G., and like him all the better for having used his quarter-staff so well. I am satisfied, until something should turn up to blunt the arrows, or sharpen the birdbolts, and so decide the question. Sp.

In the *Visitation of Oxfordshire, 1574*, and just edited by my friend Mr. W. H. Turner for the Harleian Society, I think H. S. G. and Sp. will find the blazoning of the arms of the Throckmorton family, with their various quarterings, as displayed in their mansion-house at Chastleton in Oxfordshire at the above date.

HARRY SANDARS.

Oxford.

BRAYDED: BRAYDES (4th S. viii. 398, 487.)—Perhaps the following lines will throw some light on the meaning of the word *brayded*:—

"A dolefulle syghte the knyghte gane see  
Of his wyfe and his childir three  
That fro the fire were fiede,  
Alle as nakede als they were borne,  
Stode togelir under a thorne.  
*Braydede owte of thaire bedd.*"

The lines are taken from the English romance of *Sir Isumbras*, and are quoted in Wright's *Domestic Manners*.

The word *braydede* seems here to mean "driven out," and in part bears out N.'s suggestion that it means "dodged."

ED. LLEWELLYN GWILLIM.

Marlborough, Wilts.

INVASION OF SWITZERLAND BY THE ENGLISH (4th S. vii. 36.)—In 1375, Enguerrand de Coucy, Count of Soissons, was at war with the dukes Albert and Leopold of Austria concerning the marriage portion of Catharina his mother, the eldest daughter of Leopold. He united with Edward III., whose wife was another daughter of the same duke. Edward raised an army in his dominions, and with it and Enguerrand's men invaded Alsatia, threatened Basel, penetrated into Switzerland, which they lay waste until the people of the mountains having rallied, fell upon these foreign adventurers, defeated them at all points, and drove them back to France. The English numbered 6000 men, and formed the great majority of Enguerrand's army. They ravaged the whole country between the Canton of Zurich and the burgh of Neufchâtel, which they left untouched on account of the firm attitude taken by the warlike Countess Isabella and her people: but revenged themselves for this by pillaging and destroying a small abbey (Fons Andree), two miles north-east of Neufchâtel. This event was chronicled in the following manner on the inside cover of the martyrology of the convent. (See my *Monuments de l'histoire de Neuchâtel*, 2 vols. fol. 1844):—

"Notum sit omnibus presens scriptum inspecturis quod suo anno M<sup>o</sup>CC<sup>o</sup>CLXX<sup>o</sup> quinto, die nativitatís Domini nostri Jesu Christi abbatia ista fuit penitus destructa per Britones de Britania, qui huc fuerunt conducti per dominum de Cussi, contra duces Austrie, tempore regiminis fratris Guillelmi de Valle Transversa, abbatis hujus ecclesie Fontis Andree."

The tradition of that invasion is still living in several parts of Switzerland, where some places of defeat are still called English hills, *terres anglaises*, &c.

I think the fable of William Tell (William the Tall) originated in the times of that invasion, and in the recital of some of the English legends, which contain the chief marble block out of which the poetical imagination of the Swiss has cut a hero.

GEO. A. M.

Patent Office, Washington, D.C.

HELP = PREVENT (4th S. ix. 56.)—To *help* is to assist. Then we have, as the dictionaries show, to *help out, up, over, off*. Then in Shakespeare to *help of*, in the sense of to cure: "To help him of his blindness." Then comes the sense of to *prevent or hinder*, and also to *forbear and avoid*. Ellipsis I believe to be the only principle upon which this seeming contradiction can be reconciled. "I could not help letting the plate fall," becomes, if we fill up what custom and brevity have elided, "I could not help [myself from] letting the plate fall." The verb thus becomes reflective: to help oneself from any *thing or action* is to escape from such thing, or from performing such an action. "I could not escape, prevent, forbear, avoid letting the plate fall." Swift says, "Those few who reside among us only because they cannot help it"; i. e. because they cannot escape or help themselves from so residing. Help or assistance implies the giving of aid to some one; to *save him* from some inconvenience is to hinder the approach of the objectionable thing. If, then, in lieu of helping another you help yourself from the commission of an act, you prevent the act from taking place. When a man helps himself against something external to him, he hinders or prevents that thing, so that the ellipsis explains all. A work on English elliptical phrases would be extremely valuable if done by a man like Horne Tooke; but cloudy-pated men like Crabbe of the synonyms should be warned off. We had better wait till some merciful German shall help us. C. A. W.

PIONTOWSKI, BUONAPARTE'S FAITHFUL POLISH ADHERENT (4th S. ix. 3.)—The following details of this attached follower of the fallen emperor may not be thought unworthy of transcription by the readers of Lord Lyttelton's very interesting notes of his conversations with Napoleon on board the *Northumberland*:—

"Captain Piontowski, an officer in the Polish troops attached to Buonaparte's person, who had accompanied him to Elba, and had a command in the little army that landed in France, formed one of the suite which accompanied the ex-emperor to England. He was, however, refused to attend the exile of his fallen master. The disappointment he suffered on the occasion was extreme, and he still continued to persevere in his application to follow that fortune to which a sense of the most ardent and affectionate duty impelled him. Notwithstanding a lady from France, to whom he had been betrothed, joined him at Plymouth and married him, he still most zealously adhered to his original object; and having at length obtained the sanction of government, he took his passage in a store-ship for St. Helena. The arrival of this faithful follower was not expected: Napoleon, however, could not but be sensible of his attachment, and received him with kindness. But neither his situation nor his manners were such as to associate him with the suite, nor did his modesty appear to expect it. An apartment was assigned him by the generals; and Mr. O'Meara, the surgeon, thinking he was neglected, with that goodness of heart and generous nature which distinguishes his character, made him welcome to his table. Such were the

amiable and unassuming manners of this romantic Pole, that the distant treatment of him was a subject of general animadversion, and a want of generous feeling was attributed to Napoleon for inattention to such an evident example of fidelity. But this afterwards appeared to be a groundless suspicion. The Captain occupied his garret during the night, and occasionally amused himself with his gun during the day; happy in the enthusiastic satisfaction of sharing the fate of the great object of his idolatry. It happened, however, in one of his sporting excursions, that his piece accidentally went off in the act of loading it, and very severely wounded his right hand. With this mischance Napoleon became acquainted, and expressed a desire to see and console him; but previous to the execution of this kind intention, a female servant of General Montholon was removed from one of the very comfortable rooms at Longwood, and Piontowski was conveyed thither. The following day Napoleon paid him the projected visit, but without suspecting he had been in any other apartment, and amply repaid his devoted Pole for the wound in his hand, by giving such a warm delight to his honest and faithful heart."—*Letters written on board his Majesty's Ship the Northumberland and of St. Helena, &c.* By William Warden, Surgeon on board the *Northumberland*, 2nd ed. London, 1816, 8vo, p. 204.

WILLIAM BATES, B.A.

Birmingham.

BARON BUNSEN (4th S. ix. 55.)—At p. 311 of the *Memoir*, by the Baroness Bunsen (vol. ii., 1868), it is stated that the late King of Prussia addressed the Baron as "Doctor Theologie," and that the latter wrote a long letter in answer signed "Dixit ex cathedrâ, Doctor Theologus."

H. F. T.

LETTICE KNOLLYS (4th S. viii. 480; ix. 65.)—A lengthy and very interesting account of this lady and her family occupies a large portion of vol. i. of Craik's *Romance of the Peerage*. For another biography of this lady, see *Gentleman's Magazine*, March 1846.

Lot 815 in Messrs. Puttick & Simpson's Catalogue of the MSS., Autographs, &c., of Robert Cole, Esq. (sold July 29, 1861, &c.) is—

"Deed of sale to Thomas Hill of Honeley, co. Warwick, by Sir Christopher Blounte, and of the Lady Lettice, Countess of Leicester his wife, of all their right in the manors of Honeley and Blacknells, for 500*l.*, with their signatures." These, it is added, are "extremely rare."

The *Gentleman's Magazine*, May 1849, p. 522, mentions—

"Inventories of the personal properties of Countess Lettice, and of the Dowager Countess of Leicester, at Essex House, taken January and February, 1635. Communicated from the original roll, with notes by J. O. Halliwell, Esq., to the Archaeological Association, and by them to the Society of Antiquaries."

S. M. S.

HOBBEDEHOY (4th S. viii. 451.)—The word is used also in the forms "hobbledehoy" and "hobardehoy." A short time ago ST. SWITHIN suggested that the term "hobbedehoy" owes its origin to the "hobilles," or short jackets which boys until recently wore. I wish to propose another derivation for the word. Tusser, in his



*Five Hundred Pointes of good Husbandrie* (p. 105, ed. 1604), gives a poem of twelve lines containing directions for the various employment of the twelve "ages" of human life, each age comprising a period of "seven" years. The first four lines run thus:—

"The first seaven yeeres bring up as a child,  
The next to learning, for waxing too wild;  
The next keep under, Sir Hobbard de Hoy,  
The next a man—no longer a boy."

The derivation suggested by the third line—which deals with the youth between fourteen and twenty-one—seems much more plausible than that of ST. SWITHIN. Who Sir Hobbard de Hoy was I have been unable to find out; perhaps some of your readers can throw light on the subject.

H. B. F.

HENRI DEUX WARE (4th S. ix. 38.)—In Part I. of the *Catalogue of the Special Exhibition of Works of Art, &c., on Loan to the South Kensington Museum, 1862*, is an excellent article by J. C. Robinson on this subject. Added to this is a list of all the pieces then (July, 1862) known to be extant, with descriptions of those exhibited at that time.

S. M. S.

"WHYCHCOTTE OF ST. JOHN'S," vol. iii. 302 (4th S. viii. 542.)—May I ask if any key has ever been published? If not, who was "the mayor of Liverpool" referred to in vol. ii. p. 134, the "fortunate youth" (same page), and "Robinson the crackman, and in the royal cortège" at the accession of Louis Philippe?

S. O.

DEESIDE: JAMES BROWN (4th S. viii. 527; ix. 81.)—On the title-page of a book in my possession, *Epitaphs and Monumental Inscriptions in Greyfriars Churchyard*, 12mo, Edinburgh, 1867, the collector of them, James Brown, keeper of the grounds, is expressly called "Author of the *Deeside Guide*." Yet it is very probable that a man once in so humble a position as that of a car-driver, as MR. CLYNE mentions him to have filled, was indebted to others for much of the varied information given in the works published under his name. In fact he mentions his obligations to several men of learning with reference to his *Book of Epitaphs in Greyfriars Churchyard*, in the preface. It is a book very well edited, and will be the means of rescuing many valuable monumental inscriptions from oblivion, when the originals have been effaced by the tooth of *tempus edax*.

At p. 238 *et seq.* of the *Book of Epitaphs*, Mr. Brown quotes a Latin epitaph on the celebrated criminal lawyer, Sir George Mackenzie, the king's advocate, and the prosecutor of the Covenanters in the reigns of Charles II. and James II., "from an extra leaf added to some copies of Monteith's *Theatre of Mortality*, published in 1704." On the mausoleum itself, the most conspicuous monu-

ment in the Greyfriars, there is no inscription, though beneath it rest the "bluidy advocate Mackenzie," his son-in-law Lord Roystoun, and Sir George Lockhart of Lee, who was murdered by John Chiesley of Dalry—a circumstance alluded to by Sir Walter Scott in the *Bride of Lammermoor*.\* The place where the epitaphs on these eminent lawyers was originally inscribed is not mentioned.

JOHN PICKFORD, M.A.

Hungate Street, Pickering.

THE LADIES' LIBRARY: ELIZA STEELE (4th S. ix. 56.)—Eliza (or Elizabeth) Steele was the daughter of John Baron Trevor of Bromham, in the county of Bedford, and was the wife of Sir Richard Steele, the author of the *Christian Hero*, and the co-editor with Addison of *The Spectator*. Her grandfather, Sir Thomas Trevor, an eminent lawyer, and Chief Justice of the Common Pleas, the first Baron Trevor of Bromham, was one of the twelve peers created by Queen Anne in one day. In a small library over the south porch of Bromham church there was a copy of *The Spectator*, on the title-page of which was written, just as J. M. describes, "in a bold but neat female hand, 'Eliza: Trevor.'" My impression is, that Lady Steele had only one child, a daughter, who died young; but this point could be easily ascertained.

JOHN PICKFORD, M.A.

Hungate Street, Pickering.

NOVELISTS' FLOWERS (4th S. viii. 549; ix. 85.)—I am not acquainted with the work quoted by MR. BRITTEN, and therefore cannot say whether its botanical statements are of much value. But I find nothing to carp at in the few sentences quoted by MR. BRITTEN. It is difficult even to guess what is meant by "marsh lilies," as the term is applicable to so many varieties of *Lilium*, found in marshy or ill-drained meadows. The wild tulips may be meant; or it may be the *Lilium bulbiferum*, or the *Narcissus* = wild daffodils.

By the "tall white *lychnidea*" is probably meant the *Lychnis flos cuculi*, the cuckoo flower of our children and our peasants: and also of Shakespeare, in his charming song—

"When daisies pied, and violets blue."

The French name is *lychnide*: the German name *lychnelke*; and we sometimes find a Latinised form, *lychnidea*. The word *lychnidea* of the novelist seems an English plural to *lychnide*.

I do not find anything extraordinary, or that merits a !, in "bulrushes growing in a field." Wherever there is moisture, plants of the *juncus* tribe will have a home and flourish—a fact

\* Blind Alice alludes to his murder by Chiesley to Sir William Ashton, who replies that Chiesley's punishment must have acted as a warning to others. A note by the author adds that Chiesley had "pistoled" (*sic*) Sir George Lockhart on his return from church, and that he was executed.



that an accomplished botanist, like MR. JAMES BRITTEN, need not be reminded of.

The most common German name of the little blue speedwell is *Ehrenpreis*, i. e. "honour's prize" or "reward." But it is also called *Maenner treue*, i. e. "man's faith," "fidelity," or "constancy"; and it may be from the legend related by the novelist. This name appears to be more local than general.

The bulrush calls to remembrance a Craven anecdote, which is worthy of record. Some forty years or so, the dales district had a professional "ratten an' mowdwarp" catcher, called Moses. It was his Christian name, and I presume that he had another one; but he was always known as Moses. He was an eccentric character, and had no dislike to "a glass o' rum an' watter"—an amiable failing to which "varmint" killers are generally addicted. He was always saying "that reminds me," &c. In fact, his discourse was always full of similitudes and reminiscences. On one occasion, when wading through Linton Beck, he slipped and lay prostrate amongst some water-weeds. Some countrymen, who were highly amused at the disaster, called out "What does that remind you of?" "Why," said the rat-catcher, "of Moses among the bulrushes!"—a bit of ready wit that proved he was no great fool after all.

STEPHEN JACKSON (Murithian).

MR. BRITTEN'S queries respecting the flowers of *Clemency Franklin* have been forwarded to the author, who is at Cannes. As regards the last, I would, in the mean time, refer him to the following quotation from Goethe's description of one of Albert Dürer's portraits of himself, as translated in Mrs. Charles Henton's *Life*, p. 50. He has in his hand "a piece of the significant blue flower called in Germany 'man's-faith' (*Manns-treue*)."

AUSTIN DOBSON.

FINDERNE FLOWERS (4<sup>th</sup> S. viii. *passim*; ix. 23, 80.)—My authority for the statement that the *Narcissus poeticus* is not a native of Palestine, is, that none of the botanical authors whom I have consulted (and they are many) give it as such. Mr. J. G. Baker, the most recent authority on the subject, says of *N. poeticus*, in his "review" of the genus (*Journal of Botany*, viii. 114, 1870-1), that it extends "as a wild plant all through the south of Europe, from France to Greece." Mr. PEARSON is in error in supposing that Tyas (scarcely a high authority in such matters) "gives *N. poeticus* as being a native of that country." He refers (*op. cit.* p. 129) to "the great jonquil (*N. calathinus*)" as "found in Palestine and Syria"—a name regarding which there is probably some mistake, as, according to Mr. Baker, neither of the plants to which it is applied occurs in the Holy Land. The only species native to Palestine appears to be *N. serotinus*.

JAMES BRITTEN, F.L.S.

"BOARD" (4<sup>th</sup> S. ix. 93.)—"To make a board, is making a stretch on any tack when a ship is working to windward." (Hamilton Moore's *Navigation*.) To "make a good board" is to get on well in a stretch to windward. This seems the same idea as that involved in the quotations at p. 93—to get on in spite of adverse influences.

W. G.

There is, I think, little doubt that the meaning is that an old good servant *saves* what is equivalent to the "board" of a child. I have often heard the expression with reference to some piece of extravagance, "Why, it's the board of a servant."

F. G.

In the phrase, "an old good servant boards a child," the word *boards* is not well spelt. It should rather be *bords*—i. e. approaches, from Fr. *aborder*, to approach. It is common in Shakespeare and Spenser in the sense of *accost*, to which word it is a close equivalent. For *aborder* means to come to the edge of, and *accost* is to come to the side of. In the phrases *to bord*—i. e. approach a ship, and to go *on board* of a ship, the two words *bord* and *board* have become hopelessly confused. "*Accost* is, front her, boord her, woo her, assail her" (*Twelfth Night*, i. 3); "I'm sure he is in the fleet, I would he had boarded me" (*Much Ado*, ii. 1.) The spelling *boord* is that of the First Folio.

WALTER W. SKELAT.

1, Cintra Terrace, Cambridge.

HORNECK AND JESSAMY (4<sup>th</sup> S. ix. 94.)—MR. BONE has been rather sparing with data whereon to construct a reply to his query. However, I think it can be done. About a century ago "jessamy" was a vulgar contraction for jessamine; and at that period "jessamine sprig," in the Midlands, was an equivalent term for dandy or fop, originating, no doubt, from the custom of wearing that flower, as we now observe the youth of our age trudging "to office," with paper collar on neck, dinner in pocket, and moss rose in button-hole.

The term, then, "his Jigg and his Jessamy" would doubtless mean his giggling daughter and frivolous son.

C. CHATTOCK.

Castle Bromwich.

"I SIGH AND LAMENT ME," ETC. (4<sup>th</sup> S. ix. 95.) I have before me *The Bouquet, composed of Three-and-Twenty New Songs*. (Derby: Printed for the Travelling Stationers, 1793.) Song twenty-one is entitled "Queen Mary's Lamentation," and as it varies in some particulars from the verses quoted by MR. RATCLIFFE, and also supplies three additional stanzas, I venture to give it verbatim:—

"I sigh and lament me in vain,  
These walls can but echo my moan;  
Alas! it increases my pain,  
When I think on the days that are gone.

"Thro' the grate of my prison I see  
The birds as they wanton in air;  
My heart how it pants to be free,  
My looks they are wild with despair."

"Above tho' oppress'd by my fate,  
I burn with contempt of my foes;  
Though Fortune has altered my state,  
She ne'er can subdue me to those."

"False woman, in ages to come  
Thy malice detested shall be;  
And when we are cold in the tomb,  
Some heart still will sorrow for me."

"Ye roofs where cold damps and dismay  
With silence and solitude dwell;  
How comfortless passes the day,  
How sad tolls the evening bell."

"The owls from the battlements cry,  
Hollow winds seem to murmur around,  
'O Mary prepare thee TO DIE!'  
My blood it runs cold at the sound."

J. CHARLES COX.

Hazelwood, Belper.

These verses cannot possibly be by Mary Stuart. Their structure indicates that they are eighteenth or early nineteenth century work. I think I saw them set to music about thirty years ago.

EDWARD PEACOCK.

These verses have nothing to do with the unhappy queen, beyond the title. They were written about a hundred years ago, and sung at one of the public places of amusement. I have a contemporary broadside printed with the music. The air is very poor, destitute of character, and full of what is called the "Scotch snap." The song is also printed (with the same music) in *Calliope, or the Musical Miscellany*, 1788, 8vo, p. 110. Both copies contain three stanzas more than are given by your correspondent. The two following come after the first:—

"Thro' the grate of my prison I see  
The birds as they wanton in air;  
My heart how it pants to be free,  
My looks they are wild with despair."

"Above tho' oppress'd by my fate,  
I burn with contempt for my foes;  
Tho' fortune has alter'd my state  
She ne'er can subdue me to those."

The remaining one precedes the last:—

"Ye roofs where cold damps and dismay,  
With silence and solitude dwell;  
How comfortless passes the day,  
How sad tolls the evening bell."

MR. RATCLIFFE is welcome to a copy of the music, if he desires to possess it.

There is a Latin elegy, said to have been written by Mary in prison, which is given in Seward's *Anecdotes* with an English paraphrase, and a plaintive air composed by Dr. Harrington of Bath. It begins—

"O Domine Deus! speravi in te."

The English version—

"In the last solemn and tremendous hour."

With regard to the "many pleasing verses" of this queen, I am afraid that they are few and far between. All that is known about them may be seen in Walpole's *Royal and Noble Authors*, edit. Park, v. 32.

EDWARD F. RIMBAULT.

LADY ALICE EGERTON (4th S. ix. 94.)—The lady in Milton's *Comus* was painted by Wright of Derby, and formed one of a collection of twenty-five of his own works exhibited by him at Mr. Robins's Rooms, No. 9, under the Great Piazza, Covent Garden, in 1785. It is thus described in the catalogue, but is not marked for sale:—

"No. 1.

The Lady in Milton's *Comus*, verse 221.  
Was I deceiv'd, or did a sable cloud  
Turn forth her silver lining on the night?  
I did not err, there does a sable cloud  
Turn forth her silver lining on the night,  
And casts a gleam over this tufted grove."

A fine mezzotint engraving of this picture (now very scarce), measuring 21½ in. by 17½ in., was published by J. R. Smith, 31, King Street, Covent Garden, Feb. 30, 1789. The lady is represented seated on the ground in a thick grove of trees. The moon, just breaking through the clouds, throws a gleam of silvery light on the lady's features and some portions of her dress, and reveals the trunks of the surrounding trees, with a distant landscape shrouded in gloom.

There is an engraved portrait of the Hon. Thomas Egerton (in 4to by Evans), one of the performers in Milton's *Comus*, at Ludlow Castle.

EDWIN COOLING, JUNR.

Derby.

POYNTZ FAMILY (4th S. ix. 105.)—I am greatly obliged to P. K. for his communication, and his reference to Mr. Croker's interesting note respecting Cowdray and its "fatal inheritance," but I should be glad if he could give me any information respecting the "older stories" it alludes to, in addition to the "curse of fire and water" that had fallen on the family of Montagu as holders of a large amount of church property, for they possessed the spoils of no less than six former monasteries.

C. L. W. C.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*Saint Chrysostom, his Life and Times. A Sketch of the Church and the Empire in the Fourth Century. By the Rev. W. R. W. Stephens, M.A., Balliol Coll. Oxon, and Vicar of Mid-Lavant, Sussex. With a Portrait. (Murray.)*

The writer well observes that there are many names in history familiar to us from our very childhood, while of the personal character and actual life of those who bore them we are utterly ignorant. We know their talents, their energy, the influence for good or ill which they exercised over their fellow men—yet of their personal

life, their individuality, their share in our common nature, we know comparatively nothing. St. Chrysostom is one of these historic influences. His voice is still heard among us, yet of the man himself few possess more than the scantiest knowledge. He is one of many who played a great part in the drama of his time, but his individuality is lost in the busy crowd of no less important actors by whom he is surrounded. It is Mr. Stephens' object to place him for a while alone before us, and in making us acquainted with the story of his life, his studies, his labours, he makes him no longer what he has been—a name—but a reality; and this, too, not by withdrawing him from the work in which he was engaged, but by showing us how he influenced it, and the share he took in it. The result is what the author intended—not only a Life of St. Chrysostom, but a review of the state of the Church and of the Empire at the period when St. Chrysostom lived.

*Echoes of a Famous Year.* By Harriet Parr, Author of the "Life and Times of Jeanne d'Arc," &c. (H. S. King & Co.)

Written for the amusement of her god-daughters, the authoress of the work before us has produced a sketch of the history of the eventful year which opened with Napoleon's wanton and improvident declaration of war, and ended with the occupation of France by the Germans, and the loss of Lorraine and Alsace—in which the chief incidents are touched off in a vigorous and attractive form, calculated to make the book acceptable to a wider class of readers than those for whom it was originally intended.

*Les Beautés de la Poésie Anglaise.* Par Le Chevalier Chatelain. Vol. I. (Rolandi.)

No one can dispute the claims of Le Chevalier Chatelain to the pen of a ready translator. Though this is but the fifth volume of *Les Beautés*, it is about the thirtieth volume of translations from the English Poets since the Chevalier commenced his labour of love with *Les Fables de Gay* in 1852. In the volume before us we have some two hundred poems, translated from some seventy or eighty English and American authors—of all ages and of all styles—all translated apparently with equal facility. We ought not to pass over entirely without notice some dozen portraits of the poets with which the volume is illustrated.

*Debrett's Illustrated House of Commons and the Judicial Bench* (1872). Compiled and edited by Robert Henry Mair. Personally revised by the Members of Parliament and the Judges. (Dean & Son.)

This third volume of the Debrett Series is not the least valuable. It contains much Parliamentary information not found in other books of a similar character, while the section relating to the Judicial Bench is an exclusive feature; in which we find biographical notices not only of the Judges of the Superior Courts of Great Britain and Ireland, but of the Judges of the County Courts, and Recorders of England.

*The Chronology of History, Art, Literature, and Progress, from the Creation of the World to the Conclusion of the Franco-German War.* The Continuation by W. Douglas Hamilton, F.S.A. (Lockwood.)

A handy little volume; for the necessary accuracy on which its value depends, the name of Mr. Douglas Hamilton, of the Public Record Office, may be taken as a guarantee. Will that gentleman forgive our hinting that its value would be doubled, and its size not inconveniently increased, by a well considered Index?

**CORRECTORS OF THE PRESS.**—We have been requested to give insertion to the following remarks on the useful

labours of printers' readers:—It is a fact that ought to be familiar to the reading public that they are indebted to this class of workers for much valuable work apart from their own subordinate sphere. It was as a reader that Alexander Cruden acquired that exact accuracy which has rendered his Concordance the standard work of its kind. Samuel Johnson, Oliver Goldsmith, and a host of others were correctors of the press in the last century; in fact the reading-closet was the usual refuge of the impecunious literary men of that day. Some of the best of the sub-editors whom modern newspapers have called into existence received their training as readers; and more than one editor-in-chief has risen from the same degree. Out of about 140 members of the London Association of Correctors of the Press, we understand that 2 are editors, 6 sub-editors, 4 authors (one dramatic), 1 an accountant, 1 a scientific lecturer, and 10 regular contributors to the press. Besides these 24, many others are occasional writers. Here is a mass of literary activity from a source not commonly suspected, and it is to us a marvel how these men, after fifty or sixty hours' exhausting headwork in a week, can find time or energy for anything extra. Perhaps their appetite for work grows by what it feeds on. Perhaps they rejoice in putting other readers to the tortures they themselves have endured! We had almost forgotten to mention that a painstaking member of this fraternity is preparing a new blessing for the British public (at least for those who read old English) in the shape of a Concordance to the poems of Edmund Spenser. The work has been progressing steadily during the leisure of three years, and in about twelve months it will be ready for publication.

*The Guardian* announces that "Lady Walmsley, of Hume Towers, Bournemouth, carrying out the wishes of the late Sir Joshua Walmsley, had decided upon presenting to the nation the celebrated portrait-gallery of her husband, which comprises portraits of the following eminent statesmen, taken from life, and considered to be the finest extant:—Gladstone, Cobden, Bright, Disraeli, and Hume. Also the celebrated portrait of George Stephenson, for which the late Sir Joshua was offered several thousand pounds; and portraits of Cromwell, Nelson, and Garibaldi. An excellent portrait of the late Sir Joshua will also be included in the gift."

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

DOUGLAS JERROLD'S SHILLING MAGAZINE. Nos. 34, 37, 39, 42.

AINSWORTH'S MAGAZINE. Vols. V. and VII. to XII.

BENTLEY'S MAGAZINE. Vols. IX. to XII.

DE QUINCEY'S WORKS. Author's Edition, 1863, &c. Vols. I. III. to VIII. and X. to XII.

Wanted by *Rev. D. J. Drakeford*, 4, Coper's Cope Road, New Beckenham, Kent.

THE SEVENTH REPORT OF THE BRITISH ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE. 1837.

Wanted by *Messrs. Steele & Jones*, 4, Spring Gardens, S.W.

WILLIAMSON'S EUCLID (two volumes). Vol. I., Oxford, 1791, Vol. II., London, 1798.

Wanted by *Mr. Mortimer Collins*, Knowl Hill, Berkshire.

HISTORY OF RENFREWSHIRE, by Hamilton of Wishaw. 1696.

CHRISTMAS CAROL.

BRUNET'S MANUEL DU LIBRAIRE. Last Edition.

BUTLER'S HUDIBRAS. 1st Edit. 1st Part. Ditto 1st and 2nd Parts.

Ditto the 3 Parts.

DUCHESNE OF NEWCASTLE'S WORKS (any).

ROCHESTER'S FORMS.

VOYAGES OF FERDINAND MENDEZ PINTO, translated by H. C. 1863 or 1892.

EPHEMERA'S BOOK OF THE SALMON.

Wanted by *Messrs. Kerr & Richardson*, 89, Queen Street, Glasgow.



GOWER'S CONFRATRO AMANTIA. 1554.  
DECKER'S RAVEN'S ALMANACE. 1600.  
GASCOIGNE'S POESIES. 1575.  
SMITH'S HISTORIE OF VIRGINIA. 1632.  
TUBERVILLE'S TRAGICAL TALES. 1547.

Wanted by Mr. Thomas Beet, Bookseller, 15, Conduit Street,  
Bond Street, London, W.

PRINCE'S WORTHIES OF DEVON. Folio. 1701.  
WILSON'S DICTIONARY OF ANTHOLOGY. 8vo.  
PARTRIDGE'S DEFECTIO GENETURARUM. 4to. 1697.  
——— OPERA REFORMATUM. 4to. 1698.  
LIFE OF BETHOS. 2 Vols. 8vo. 1732.  
THOMAS AQUINAS "DE FATO," in English.  
NOBILITY OF LIFE, by Valentine. 4to. 1669.

Wanted by Mr. John Wilson, 93, Great Russell Street, W.C.

### Notices to Correspondents.

H. B. S.—The line "How much the half is better than the whole," occurs in Cooke's translation of Hesiod, Works and Days, book i. line 60.

U. O.—N.—The custom of going a Souling has been noticed in our 1<sup>st</sup> S. iv. 381, 506; 3<sup>rd</sup> S. xii. 479. Consult also Brand's Popular Antiquities, edit. 1848, i. 393.

J. BEALE.—Miller (Singers and Songs of the Church, p. 23) says that the hymn "Guide me, O thou great Jehovah," is from the Welsh of William Williams. The translation has been sometimes attributed to a Wm. Evans.

P.—The curious calculation respecting the French Indemnity appeared in The People's Magazine for Nov. 1871, p. 301.

STEPHEN JACKSON.—The clocks you mention are well known, being exhibited in very many of the London shops.

J. E. H. (West Derby).—The translation has been asked for. See p. 127.

F. R. FOWKE.—Thanks for the lines, but they have already appeared. See "N. & Q." 3<sup>rd</sup> S. v. 358.

J. S. UDAL.—"The Attorney of the Olden Time" is from Bishop Earle's Microcosmography, edit. 1811, p. 105.

J. J. GOODALL.—Consult The Rose Book, a Practical Treatise on the Culture of the Rose, by Shirley Hibberd, 1864 (Groombridge), and A Book about Roses, by S. Reynolds Hole, 1870 (Blackwood).

R. J. G. (Dublin).—The desired information as to iron bookcases will be found on p. 104 of the present volume.

### NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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LONDON, SATURDAY, FEBRUARY 24, 1872.

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## Notes.

## BIRTHPLACE OF PLAUTUS AND TEMPLE OF JUPITER APENNINUS.

Having lately (*ante*, p. 5) given a short account of the birthplace of the poet Ennius (born B.C. 239), I have been reminded of another Roman writer, Plautus, his contemporary (born B.C. 254), whose birthplace, Sarsina, in a far different part of Italy, I once visited; and as it is rarely that such a secluded nook is reached by the English traveller, it may be not without interest to your classical readers to have a description of its present appearance. I have before, in speaking of the "Tomb of Hasdrubal" (4th S. i. 60), remarked that this part of the Apennines is distinguished for little sequestered valleys, apparently cut off from the whole world. I approached these valleys from the direction of Gubbio, crossing a high ridge by a mountain path, which brought me to the neighbourhood of the village Schieggia; so interesting for the ruins of what is believed to have been the temple of Jupiter Apenninus, to which the confederated tribes of Umbria repaired to sacrifice as the Latins did to the Alban Mount. At Valle di Rolla ed Ajale, about half a mile from Schieggia, on the hill called La Serra, you find the ground covered with ruins; and if the earth were cleared away, I do not doubt that the foundations of the temple would be clearly traced. Some pieces of mosaic I saw at Pietra Grossa, and on the hill La

Serra was found the following monumental inscription of Roman times:—

C . MESIO  
C . F . LEM  
RVFINO  
VIX . ANN . XIX  
C . MAESIVS  
PLOTIDIANVS  
FIL . PISSIMO.

It is a high mountainous region, inhabited principally by shepherds and their flocks, as it was in the time of Claudian (about A.D. 400), who speaks of it:—

"Exsuperat delubra Jovis, saxoque minantes  
Apenninigenis cultas pastoribus aras."

I threaded my way by Urbino, San Marino, San Leo by cross paths to the sources of the river Sapis, now Savio; on the banks of which I found the village Sarsina, of about three thousand inhabitants, retaining the name which it had two thousand years ago, and situated in a secluded valley surrounded on all sides by lofty ridges of the Apennines. The ancient city extended up the hill at some distance from its modern representative, and here many remains have been found, though I do not believe that it could at any time have been of great extent. The following imperfect sepulchral inscription was the only memorial of Roman times which I saw near the site of the ancient city:—

ANTELLAE  
L . F . PRISCAR  
ET . L . F . ASVRCITO  
VIRO.

I could see that its territory contained extensive mountain pastures, and is still as rich in milk—*dives lactis*, as Silius Italicus (viii. 462) says; nor are its forests on the declivities of the mountains extinct, though I cannot say that I heard of the dormice being still there, as they were in ancient times when prized by the Romans (Martial, iii. 58, 35). I found, however, the baths of which Martial (ix. 58) speaks:—

"Sic montana tuos semper colat Umbria fontes,  
Nec tua Bajanas Sarsina malit aquas."

They are now known as the Bagni di S. Agnese, and at some distance I heard that there were baths called Bagni di Regina, still used by invalids; while the baths of Baiae have long ceased to exist. At the cathedral there are numerous mutilated columns of all kinds; also marble slabs with ancient sepulchral inscriptions. Many inscriptions are also found at the Palazzo del Comune. I was much interested by my visit to the birthplace of Plautus, and could not doubt that I saw everything much as it was when the poet lived. There were the everlasting hills clothed with woods, the springs still supplied baths for the recovery of invalids, and the dormice, no

doubt, still chirped in the woods, though no longer caught for the luxurious Roman. I may state that the scenery, as you cross this lofty ridge of the Apennines towards Florence, is highly picturesque, though the ascent can only be made on mule-back. You come down on the valley of the Arno, not far from the celebrated Camaldoli; and if you be energetic, you may climb the highest point of the ridge, *I Scali*, mentioned by Ariosto on account of the extensive view it affords:—

“Scuopre il mar Schiavo e il Tosco  
Dal giogo onde a Camaldoli si viene.”

I had seen both seas from a hill of the Sila in Calabria (4<sup>th</sup> S. vii. 529); but the breadth of Italy is there only some thirty miles, while here it cannot be much less than one hundred and fifty.

CRAUFORD TAIT RAMAGE.

#### JOHN HOWARD PAYNE AND “HOME, SWEET HOME.”

I send you enclosed an article which I furnished to a local paper (the *Troy Times*, N. Y.) containing a letter from Mr. Perry to my uncle, the Hon. W. B. Maclay. As this letter is conclusive proof of the true origin of “Home, sweet Home,” concerning which some of the London papers seem at fault (*Times* and *Athenæum*, &c.), it may be useful for insertion in “N. & Q.”

J. W. MACLAY.

Ordinance Office, Watervliet Arsenal,  
West Troy, N. Y.

“Some Interesting Historical Facts respecting the Author  
of ‘Home, sweet Home.’”

[Special Correspondence of the *Troy Daily Times*.]

“West Troy, Jan. 23, 1872.—A paragraph has recently gone the round of the New York city newspapers, in which a doubt is expressed whether John Howard Payne was the author of the popular song commonly attributed to him. We therefore take the greater pleasure in calling the attention of the reader to a letter upon this subject, which we have been kindly allowed to publish, and which would seem to place the authorship of ‘Home, sweet Home’ beyond the possibility of any cavil. We may mention that the writer of the letter, Mr. Perry, was on a temporary visit to London from Tangiers, of which port he was United States consul, a position which Mr. Payne himself once filled. The John Miller referred to in the letter was in early life a publisher in London, and was the predecessor of Murray in the publication of the *Sketch Book*, the author, however, taking upon himself the expense of paper, printing, advertisements, and the risk of sale. ‘I wish,’ says Irving, ‘you would make interest, through James Renwick, to get the college to employ John Miller, bookseller, Fleet Street, as a literary agent in London. He is a most deserving and meritorious little man, indefatigable in the discharge of any commission entrusted to him, and moderate and conscientious in his charges.’ Without further preface we give the letter of Mr. Perry, which, as will be seen, is addressed to Hon. W. B. Maclay, formerly a representative in Congress from the city of New York:—

“LONDON, UNITED STATES DISPATCH AGENCY. Sept. 19, 1865.—Hon. W. B. Maclay, No. 2, Nassau Street,

New York.—My Dear Mr. Maclay: I have called into this office to pay my respects to our venerable Dispatch agent, John Miller, Esq., who has held this responsible post, now some forty-five years, to the satisfaction of the government, and awakening the gratitude of those officers of our service who are made dependent upon his fidelity and promptitude in forwarding their communications.

“Mr. Miller has had the kindness to show me the first printed copy of ‘Sweet Home.’ It is interwoven with a play entitled *Clari*. An opera, in three acts, as first performed at the Theatre Royal, Covent Garden, on Thursday, May 8th, 1823, by John Howard Payne, Esq. The overture and music (with the exception of the national air), by Henry R. Bishop, Esq. London: John Miller, 69, Fleet Street, 1823. (Price two shillings and sixpence.)

“I wrote with the copy before me, and Mr. Miller sitting at his desk near by. In reply to my remark that the authorship of ‘Sweet Home’ had been called in question, Mr. Miller stated that there was not the least room for doubt upon the point.

“Mr. Miller said that he gave Mr. Payne 50*l.* for the copyright of *Clari*, and that he (Mr. Payne) revised the proof. This play was exceedingly popular at the time, and drew very crowded houses to witness its representation.

“The air of ‘Sweet Home’ was at that period a popular national air of Switzerland. The original has *lovely* instead of ‘*lowly* thatched cottage.’ Mr. Miller informed me that this was an oversight of Mr. Payne in correcting the proof. Mr. Payne was introduced to Mr. Miller by Washington Irving, who was a mutual friend of these gentlemen, serving them both in many ways and on many occasions. Very truly yours.

“AMOS PERRY.”

“The purchase of the opera of *Clari* proved a very good speculation. ‘The profits arising from it,’ says the author of the life and letters of Washington Irving, ‘realized by the manager and not by Payne, are stated to have amounted to two thousand guineas in two years.’ None of the parties seem to have paid much attention to the song of ‘Home, sweet Home,’ which was afterwards one of the chief attractions of the opera, and was first sung by Miss M. Tree, the eldest sister of Ellen Tree, who married Charles Kean. All cotemporary accounts unite in representing her to have been as distinguished as a vocalist as her sister was as an actress. An epigram by Tuthill has been preserved in the ‘Table-talk’ of Rogers.

‘On this Tree when a nightingale settles and sings,  
The Tree will return her as good as she brings.’

“At the time Miss M. Tree was warbling at Covent Garden, another sister was a *dansuse* at Drury Lane. Both seem to have awakened the admiration of a poetical spectator, who thus anonymously, but it must be confessed impartially, celebrates the merits of the two sisters:—

‘Of all the Trees that I have known,  
Pippin, nonpareil, or warden,  
Give me the Tree so sweetly blown,  
The vocal Tree of Covent Garden.  
‘But would I choose a tender form,  
That dances with the elfin train,  
I’d shelter from life’s angry storm,  
And seek the Tree of Drury Lane.’

“We may be glad that ‘the vocal Tree of Covent Garden’ was not wanting, but it was not needed to make ‘Home, sweet Home’ immediately popular. It belongs to that class of compositions where the language, the vehicle of the sentiments, is level to the meanest capacity,

and where the sentiments themselves, striking a kindred cord in our common nature, finds an echo in every bosom. Payne had left his native country for one year, and was absent from it twenty. With poverty as a companion, he had often wandered 'mid pleasures and palaces' in foreign lands, an exile and a stranger. In a propitious hour the vision of home fell upon him, steeped in colours caught from Heaven, and radiant with a dawn of light, such as—

'Fancy never could have drawn  
And never could restore.'

"All the thoughts proper to a condition only rendered more lonely by contrasted splendours, streamed into his heart until, subdued and melted, it poured out of its sad experiences this immortal song, which has filled the whole earth with its melody. ALADDIN."

#### RENFREWSHIRE FOLK LORE: AN ADDER STONE.

It may be twenty-five or thirty years ago that a child of a farmer in the parish of L——h was bit or stung by an adder on the back of the foot, which, as well as the leg and thigh, in consequence became very much inflamed and swollen. The child's life was considered in danger; and various means of cure were resorted to by the parents on the advice of their friends and neighbours. Among others, a pigeon was procured, killed, cut open, and immediately, while warm, applied to the wounded foot. The flesh of the pigeon, it is said, became very dark or black; but yet having, as it was believed, no good, or at least very immediate effect, this other cure was had recourse to. In the same parish a family of the name of C——g resided. They had been proprietors of the land they occupied for several generations, and in possession of a so-called adder-stone and four Druidical beads, some of which, or all conjunctively, had been efficacious in curing various complaints, but more particularly those in cattle. At the solicitation of an intimate friend, these were obtained (although never before allowed to go out of the custody of some of the family), and used according to instructions received, of this import—that a small quantity of milk, some two or three gills, should be taken from a cow, and that while warm, the stone and beads, which were arranged on a string, should be put into it, and then thoroughly washed with the milk. A slough, or some slimy matter, it was said, would be developed on the stone, which behoved to be cleaned off by and mixed with the milk, and that the latter then should be applied in bathing the wounded part and all the limb, which was afterwards to be swathed. This was done accordingly, yet after an interval of two or three days from the time the sting was received; and it is reported by those alive and witnessing the application, that, even by the following morning, there was a visibly favourable change, and one which resulted in a complete cure. The

child arrived at manhood, got married, and is yet alive.

This adder-stone is of a light dun or yellowish colour, and circular, about an inch and a quarter in diameter, a little less than half an inch in thickness at the centre where it is most thick, and has a hole there, circular, smooth, and about half an inch in diameter. It is not unlike, in form and size, to the whorls which, in conjunction with the distaff, were, only a century or two ago, in general use in spinning yarns. The beads are all of different forms, sizes, and colours, yet all are perforated in the centre, so as to allow them to be strung. The stone and beads are still extant and in good preservation.

As the parents of the child were afterwards advised, the same good result would have ensued if only the head of the adder (which was found and killed) had been cut off, and the wound well rubbed with it.

This being a well authenticated case of a cure being effected (as the belief is) by charmed stones, the particulars, it is hoped, may be worthy of preservation in "N. & Q." ESPEDARE.

#### CHAUCER RESTORED.—No. IV.

1. "The Parliament of Birds," an acknowledged production of Chaucer's, authenticates the "Cuckoo and the Nightingale"; thus line 275 of the latter piece runs—

"And therefore we will have a parliament."

It follows that the Parliament accepted by MR. FURNIVALL has most probably been written in furtherance of this implied promise.

The sequence runs thus:

(i.) "The Court of Love" is found to close thus (ll. 1 to 1351)—

"she  
My Sovereign [*i. e.* Venus] . . . .  
. . . . said . . . .  
. . . . abide, ye shall dwell still with me,  
Till season come of May, for then truly,  
The King of Love and all his company  
Shall hold his feast."

(ii.) Then follows "The Cuckoo and the Nightingale," called also "The Book of Cupid, God of Love," the scene of which is laid in May; and it ends with the promise of "a parliament," on "the morrow after St. Valentine's day." Accordingly we turn to

(iii.) The "Parliament" itself, stanza 45, and read—

"For this was on St. Valentine's day."

Then follows the "Bird's Matins" appended to the "Court of Love"; to this, as I fancy, the misplaced *envoi* properly belongs, the lewd song being obviously the "Bird's Matins," with its "Domine labia," "Venite," "Coeli enarrant," "jube Domino": a scrap of Latin in almost every



verse." This *envoi* is a sort of apology for it, and quite in keeping.

This pre-arranged order cannot be accidental; it shows design, and argues unity of authorship. Thus these three pieces, inextricably linked together, must be accepted or rejected in company.

2. It is still a moot point when Chaucer was born; it could not have been earlier than 1328, nor later than 1346. Suppose we accept MR. FURNIVALL'S compromise of 1340; this would make Chaucer nineteen when, in modern parlance, he first entered the army in 1359. He was then a prisoner in France for about twelve months. During this period, I assume, he may have solaced his enforced leisure by translating in part "The Romance of the Rose." He would return to England, and we have his "Black Knight," which I assume to refer to the Black Prince, who married Joane Plantagenet in 1361, the latter having been left widow in 1360, on the death of Thomas Holland, Earl of Kent.

3. Among these *restored* poems are some touches from a master-hand, *ex. gr.* the opening of the "Court of Love" —

"With timorous heart, and trembling hand of dread,  
Of cunning naked, bare of eloquence,  
Unto the flower of port in womanhood  
I write, as he that none intelligence  
Of metres hath."

In the "Black Knight," stanzas 32 to 34 are very fine —

"The thought oppressed with inward sighs sore,  
The painful life, the body languishing."

"Now hot as fire, now cold as ashes dead,  
Now hot for cold, now cold for heat again,  
Now cold as ice, now as coals red."

Compare this with *Troilus and Cressida* —

"For heat of cold, for cold of heat I die."

Bk. I. l. 429,

obviously from Petrarca's

"E tremo a mezza state, ardendo il verno."

4. Another peculiarity, not to be overlooked, is found in certain *personal* allusions. We have "the Lord's son of Windsor" (*Romance of the Rose*), which, I take it, refers to Edward the Black Prince.

The term "fair white," used for *Blanche* Duchess of Lancaster, in the *Death*; also, in the same book, the reference to King Edward III. as the Emperor Octavian.

The term Philo-genet, *cf.* Plantagenet, used in the "Court of Love."

The Parliament at *Woodstock*, where the court had resided, used in the "Cuckoo and the Nightingale."

There is a certain amount of assured familiarity in this mode of procedure; is it possible there could have been *two* in the same position, at the same time: Chaucer so well identified, the other anonymous?

A. HALL.

MR. HALL continues his amusing pleasantries, and now wants us to believe that "The Black Knight" is Chaucer's. What would "N. & Q." say to a suggestion that Kyd's *Cornelia* or *Spanish Tragedy* was Shakspeare's, because it, *Lear*, *Hamlet*, or any or all of Shakspeare's plays had a dozen or a hundred words in common? "Cornelia," "Cordelia": "this remarkable family likeness is a strong point of resemblance that could not be imitated without gross plagiarism, so I claim the ('Cornelia') for (Shakspeare)!"

That would be *restoring* Shakspeare with a vengeance, would it not? And yet this is just the process that MR. HALL is putting Chaucer through. MS. evidence is nothing to him; facts are of no consequence; a critical ear and perception are mere delusions. Any one can sit down and settle what is genuine Chaucer and what is not. The same alphabet is used in two different poems, *therefore* the same author wrote them both!

This "Black Knight" is known to be one of Lydgate's poems; it is assigned to him by a MS. in the hand of his contemporary Shirley, who copied scores of Lydgate's poems, as well as many of Chaucer's; and the very verse itself proclaims to any man with an ear that it is not Chaucer's. Just take a couple of stanzas picked out at random, and ask yourself if it is possible that Chaucer, one of the most melodious poets that ever lived, could have written them:—

LXXXVIII.

"And, as I wrote, me thoght I saw aferre,  
Fer in the west(e) lustely appere  
Esperus, the goodly bryght(e) sterre,  
So glad, so feire, so persaunt eke of chere,  
I mene Venus with her bemy's clere,  
That hevly hertis only to relve  
Is wont of custom for to shewe at eve."

NCHL.

"And when that she was goon unto her rest,  
I rose anon, and home to bed(de) went,  
For very wery, me thoght hit for the best,  
Preying thus in al my beat entent,  
That al(le) trew that be with Daunger shent,  
With mercie may, in reles of her peyn,  
Rescued be, er May come eft ageyn."

How is it possible to mistake this poor stuff for Chaucer's writing? Surely a moderate amount of training in his lines must convince a man that these stanzas are none of his. How, then, did they ever come to be attributed to him? "The Black Knight" is mainly imitated from Chaucer's "Dethe of Blaunche the Duchesse," with recollections of the "Legende," "Pity," "Mars," "Knight's Tale," &c.; and is called in a late Scotch MS. at the end "The Maying and Disport of Chaucer," as if Lydgate had perhaps meant the Black Knight for Chaucer. But this colophon is not in



Shirley's authentic copy. Walter Chapman may have seen this or another Scotch copy of the poem, and he accordingly printed it in 1508, assuming that it was Chaucer's own work. Thynne included it in his edition of Chaucer's works in 1532, and other editors have followed suit. That the poem is Lydgate's there can be no reasonable doubt; and among his poems, and not Chaucer's, will it, I trust, hereafter be found.

MR. HALL's remarks on the *envoi* are so childish that my only wonder is they have found admittance to "N. & Q." To claim a poem for Chaucer because it has an envoy addressed to a princess, is like claiming a play for any special dramatist because it has an epilogue addressed to its hearers. Were not MR. HALL's ignorance so genuine, the attempt to impose it on "N. & Q." readers for knowledge would be insulting.

The "Flower and the Leaf" tells us itself that it was written by a lady—in line 462, where the writer makes a lady call her, the writer, "My doughter." Its language shows it to be from fifty to eighty years after Chaucer's time, though it was manifestly suggested by his "Legende," and copies some expressions in his "Knight's Tale," as line 34, "That sprongen out *ayen the sonne shene*"; from "K. T.," line 1509, "And loude he song *ayeyn the sonne shene*," &c. It does not observe the laws of Chaucer's ryme, and, though generally beautiful, it has lines too weak for Chaucer. For instance, lines 313-15—

"The savour eke rejoyce would any wight,  
That had be sicke or melancolius,  
It was so very good and vertuous."

No MS. of it is known, though one was once in Lord Bath's late volume, Mr. Bradshaw says: it was not put into any edition of Chaucer's works till Speght added it and "Chaucer's Dream," &c. These old editors, when they found a pretty poem—and sometimes an awfully bad one—evidently said "This ought to be printed. Let's call it Chaucer's, and then we can put it into his works and so get it in type; nobody'll know the difference till we're dead and gone." Not a bad course of proceeding to preserve poems, only we must use our senses now, and not be bound by the old editors' attributions of authorship.

As to "Chaucer's Dream," I can only repeat what I have said before, that a man who pretends to have studied CHAUCER and yet holds this late poem to be his, should go through a course of Early English. The first four lines are enough to settle the question—

"When Flora the Queene of Plesaunce  
Had whole achieved thobeysaunce  
Of the fresh and new season  
Thorow out every region."

You might as well say that Chaucer wrote "John Gilpin," as these dot-and-go-one lines.

F. J. FURNIVALL.

#### SIR WILLIAM MURE OF ROWALLANE.

On looking over *The Historie and Descent of the House of Rowallane* (Glas. 1825) I notice that the editor, the Rev. W. Muir, announces his intention (not carried out) of publishing "The Poetical Remains" of the knight, with the following contemporary testimony to his "excellent vaine in poesie":—

"Thou kno's, brave gallant, that our Scottish braines  
Have ay bein England's equal ewery way;  
Quhair als rair muse and martiall myndis remaines,  
With als renoun'd records to this day,  
Tho' we be not enrol'd so rich as they,  
Zit have we wits of worth enriched more rair;  
Cum, I have found our Western seeldes als fair,  
Go thou to work, and I schall be thy guyde,  
And schew thee of a sueitar subject thair  
Borne Beuties wonder, on the banks of Clyd.

"Sprang thou from Maxwell and Montgomerie's muse,  
To let our poets perisch in the West!  
No, no, brave youth, continow in thy kynd,  
No sueitar subject sall thy muses fynd."

The editor seems to have found these "Lines to Sir W. Mure, by A. G. 1614," when looking up the poet's MSS. at Rowallan; and, in casting about for a name to fit his eulogist's initials, it has occurred to me that he can be no other than the author of—

"A Garden of Grave and Godlie Flowers, Sonets, Elegies, and Epitaphes, Planted, Polished, and Perfected by Mr. Alexander Gardyne. Edin. 1609."

As I know of no work of Mure's so early as 1614, which might have prompted this clap on the back from the Aberdeen to the Ayrshire bard, we must have lost the earlier productions of the latter; nor do we find that the "sueitar" subject here recommended, "the beuties of the Clyd," ever engaged the attention of Mure, whose pieces are all of a religious cast. We see by Gardyne's *Repentance for wryting Poesies prophane* that we have also lost some of his worldly strains—among others, a work entitled *The Scottish Worthies*, in which he may have claimed the "equality" spoken of for his countrymen. And, upon the whole, seeing that we know but little of the author, it behoves me, I think, to claim this waif for the *Garden* of my namesake. A. G.

SHYLOCK. — In the *Legends of the Holy Rood*, just published by the E. E. T. S., there is a poem entitled "How pe Hali Cros was fienden be Seint Elaine," which, if written as early as the fifteenth century, must surely have furnished the materials from which Shakspeare drew his character of the Jew of Venice. Let me refer your readers—your readers of Shakspeare especially—to the passage included between lines 71 and 114.

EDMUND TEW, M.A.

**ODD CHANGES OF MEANING.**—A friend of mine about twenty years ago was instructing some Lincolnshire peasants' children in Scripture history. Among other questions she asked a little girl "What was the Temple?" The reply she got was, "A doctor's shop, ma'am." On being examined as to the reason for her answer, she quoted Luke ii. 46. EDWARD PEACOCK.

**A RUTLAND WEATHER SAYING.**—The week ending January 27 was characterised by an unusual rainfall, high winds, and a rise in temperature. I was talking with a Rutland labourer on that fruitful subject, the weather, when he said, "The birds began to whistle this morning. We shall have a frost next week." He said that this was a common saying, but I think it is new to these pages. CUTHBERT BEDE.

#### TWO REMARKABLE INSCRIPTIONS.—

"Der, der den, der den, den 15<sup>ten</sup> März hier gesetzten Warnungspfaß, das niemand etwas in das Wasser werfen sollte, selbst in das Wasser geworfen hat, anzeigt, erhält zehn Thaler Belohnung."

"Whoever, him, who, on the 15<sup>th</sup> of March the here placed warning-post, that nobody should throw anything into the water, has thrown the post itself into the water denounces, receives a reward of 10 Thaler."

"O du Dido, die du da den, der den, den du liebst liebt, lieb' o liebste des Freundes, den Freund des Freundes, des Freundes wegen."

"O you Dido, you who, him, who him whom you love, loves, love, love O dearest of the friend, the friend's friend, for the friends sake."

S. H.

**ATTORNEY OF THE OLDEN TIME.**—The following humorously quaint description of an attorney of the olden time I copied out a few years ago, though from what source I cannot remember.\*

"An Attorney.—His ancient beginning was a bluecoat, since a livery, and his hatching under a lawyer; whence though but pen-feathered hee hath now nested for himself, and with his hoarded pence purchased an office. Two desks and a quire of paper sat him up, where he now sits in state for all commers. Wee can call him no great author, yet he writes very much, and with the infamy of the Court is maintained in his libels. He has some snatch of a scholler, and yet uses Latin very hardly, and lest it should accuse him, cuts it off in the midst, and will not let it speak out. He is, contrary to great men, maintained by his followers, that is, his poore country clients, that worship him more than their landlord, and be they never such churlcs, he looks for their courtesie. He first racks them roundly himself, and then delivers them to the lawyer (barrister) for execution. His looks are very solicitous, importing much haste and dispatch. He is never without his hands full of business, that is, of paper. His skin becomes at last as dry as parchment, and his face as intricate as the most winding course. He talks statutes as fiercely as if he had mooted seven yeares in the Inns of Court, when all his skill is stuck in his girdle, or in his office window. Strife and wrangling have made him rich, and he is thankful to his benefactor

and nourishes it. If he live in a country village he makes all his neighbours good subjects, for there shall be nothing done but what there is law for. His businesse gives him not leave to think of his conscience, and when the time or terme of his life is going out, for doomes-day hee is secure, for hee hopes he hath a tricke to reverse judgment."

It is curious to note how forcibly the remark made by William Combe in his *Dance of Death* applies to the solicitors of the present day:—

"And thus the most opprobrious fame  
Attends upon the attorney's name.  
Nay, these professors seem ashamed  
To have their legal title named:  
Unless my observation errs,  
They're all become solicitors."

J. S. UDAL.

Junior Athenæum Club.

**BURNS AND KEBLE.**—In Robert Burns' song commencing—

"Contentit wi' little, and cantie wi' mair,"—

are the lines—

"When at the blythe end o' our journey at last,  
Wha the deil ever thinks o' the road he has passed?"

Compare this with Keble's lines (for "St. John's Day")—

"When the shore is won at last,  
Who will count the billows past?"

Had the same thought been expressed by any writer before Burns? NORVAL CLYNE.  
Aberdeen.

**"THE THROWING OF THE HOOD."**—This annual custom took place at Haxey, Lincolnshire, on Saturday, Jan. 6, 1872. I extract the following particulars from the *Gainsburgh News* of the 13th:—At two o'clock in the afternoon the ceremony was commenced by a man called "the fool," who read, standing in a cart, a "riot act"; after which he and the crowd ran into the fields, and the game began. The fool's face is painted in colours, and his clothes are hung about with various coloured rags. Men called "boggans" are the masters of the ceremonies. These men all wear red jackets, and one of their number is called "the captain of all the boggans." The captain throws a hood (one of a bundle which he carries) into the air. This is caught by one of the crowd, who calls out "My hood!" and then attempts to run off with it—

"He ran with it as far as he could, and then gave it a throw towards Haxey; it was caught by three or four more, who would not let go—consequently, a regular scuffle took place, but in a good-humoured manner. The crowd pushed to fro, some trying for Haxey, some for Westwoodside, some for Burnham," &c.

If the hood can be touched by one of the "boggans" during the struggle for possession, it is at once given up to him, taken back to the starting point, and again thrown up by the captain. The same, I suppose, with the whole of the hoods. A young man caught a hood which he brought to

[\* It is from Bishop Earle's *Microcosmographie*, 1628.]

Haxey, to the Duke William inn, where he received for it half-a-gallon of ale—for which the "boggans" pay. Another reached Burnham, and received a similar refresher. Some innkeepers will give ten shillings for a hood, it being considered "a great deed to get clear away with a hood." There are thirteen "boggans," but only seven were present on this occasion.

Are the origin and meaning of this singular custom known to any readers of "N. & Q."?

THOS. RATCLIFFE.

[See "N. & Q." 2nd S. iv. 486.—ED.]

BYRON AND HORACE.—I am not aware if a palpable misquotation of Horace by Lord Byron has ever been publicly noticed. I allude to one in the first canto, stanza 212, of *Don Juan*, quoted thus:—

"Non ego hoc ferrem calidâ juventâ,  
Consule Planco."—*Carmen*, 14, l. 3.

The erratum is *calida* for *calidus*. "Calidâ juventâ," "in my hot youth," is correct; but such is not the way the words of Horace can be translated—they are, "calidus juventâ," "warm with youth"; and Byron himself gives the metrical rendering of the lines by Francis thus:—

"Such treatment Horace would not bear,  
When warm with youth—when Tullus filled the chair."

The error seems to be a *lapsus penne* of the noble poet, of whom certainly it cannot be said that he had—

"Just enough of learning to misquote."

F. R.

PARODIES, ETC.—Inquiries have, I believe, been made from time to time in "N. & Q." for parodies, &c. The following seems to be worthy of a corner to secure it from oblivion.

In the year 1847 a penny paper entitled *Pasquin* appeared, but had a run of eight numbers only. In one of these was the

"Carmina Carminum—*Latina Æthiopica*.

1.

"Alabama" natus sum, heri nomen Beale,†  
Puellam flavam † habuit, cui nomen erat Neale.  
Decrevit ut me venderet, quod furem me putavit;  
Sic fatum, me miserrimum, crudeliter tractavit!  
O! mea dulcis Neale, carior luce § Neale;  
Si mecum hic accumberis, quam felix essem, Neale.

2.

"Epistolam accepi, nigrâ signatum cerâ.  
Eheu! puellam nitidam abstulerat mors fera.

*Notæ a Doctissimo Dunderhead scriptæ.*

\* Alabama. Regio notissima Transatlantica. Incolæ sane mirabiles sunt. Æs alienum grande conflant, sedolvere semper nolunt. Libertatis gloriosi, servitutem sanctissime colunt.

† Quis fuerit Bælius incertum est. Non dubito quin repudiator fuit, ut Alabamensis.

‡ Cave, lector, ne in errorem facilem incidas; non capilli, sed cutis colorem, poeta describit.

§ Luce. Verbum ambiguum hoc est. Consule doctissimum Prout literarum et roris Hibernici peritissimum.

Nunc vitam ago miseram, et cito moriturus;  
Sed semper te meminero, ut Hadibus futuras.  
O! mea dulcis Neale, carior luce Neale;  
Si mecum hic accumberis, quam felix essem, Neale.  
(Hiatus haud deflectus.)

FRANK RICH FOWKE.

## Queries.

AMERICAN GENEALOGY.—In the British Museum there is a work called—

"Memorials of the Descendants of William Shattuck, the Progenitor of the Families in America that have borne his name. By Lemuel Shattuck, Member of the Mass. Historical Society, and of the American Antiquarian Society, &c. &c. Boston: Printed by Dutton and Wentworth for the Family, 1855."

On pages 57 and 58, it states that—

"he was born in old England in 1621, and died at Watertown, Mass., 1672," and that "his exact origin and early history are involved in obscurity. The first lot of land granted to him is described upon the records as follows, 1640: 'William Chattuck, an Homstall,' &c. &c."

The work is written to ascertain the English origin of the family, and contains a perfect pedigree of the descendants of this William Chattuck down to 1855. If the "legal personal representative" will write me as below, he "may hear of something to his advantage," and that, too, not merely in a genealogical point of view. C. CHATTOCK.

Castle Bromwich, Warwickshire.

BALDURSBRÄ, A FLOWER NAME.—

"Purer than snow in its purity,  
White as the foam-crested waves of the sea,  
Bloometh alone in the twilight gray,  
A flower, the gods call 'Baldursbrä.'"

Can MR. BRITTON, or any reader of "N. & Q." tell me what flower is meant?

THOS. RATCLIFFE.

THOMAS BATEMAN, M.D.—Who was the author (J. R.) of a *Life of Thomas Bateman, M.D., F.L.S.* (of Whitby), published by Longmans in 1826?

C. A. FEDERER.

Bradford.

BIBERY AND KISSING—

"A New Geographical and Historical Grammar, &c. By Mr. Salmon. London: Printed for William Johnstone in Ludgate Street. MDCCCLVIII."

"The ladies may think it a hardship that they are neither allowed a place in the Senate or a voice in the choice of what is called the representative of the nation. However, their influence appears to be such in many instances that they have no reason to complain. In boroughs the candidates are so wise as to apply chiefly to the wife. A certain candidate for a Norfolk borough kissed the voters' wives with guineas in his mouth, for which he was expelled the house; and for this reason others, I suppose, will be more private in their addresses to the ladies."—Page 241.

Can any of your readers inform me who this



pleasant gentleman was, and what was the name of the favoured borough?

HERBERT RANDOLPH.

Ringmore.

"CALL US NOT WEEDS," ETC.—Where is this common quotation, prefixed to all books on seaweeds, to be found?

R. J. G.

[In *The Mother's Fables*, by E. L. Aveline, author of *Simple Ballads*, &c., p. 157, new edit. 1861.]

HARDWICK AND WORKSOP.—Can any reader of "N. & Q." inform me where a piece of poetry commencing—

"Hardwick for bigness, Worksop for height,"

can be found?

ROBERT WHITE.

Worksop.

HERALDIC BOOK-PLATES.—I observe with regret the death of Mr. George Barclay of Green Street, Leicester Square, whose taste in designing heraldic book-plates was unsurpassed. Is there a collection of examples executed by him in existence anywhere? I should much like to be referred to any collection of woodcut book-plates.

F. M. S.

HUTCHINSON'S COLLECTION FOR HUNTS.—In the *Gentleman's Magazine* for Nov. 1814 (p. 245) is the following:—

"We have authority for stating that John Symmonds, Esq., of Paddington House, in addition to the purchase he sometime since made of Hutchinson's Collection for Hunts, all ready for the press, after a labour of thirty years, has recently purchased the further heraldic ones for the said county."

Where are these MSS. at the present moment?

T. P. F.

[In 1824 Hutchinson's MSS. were in the possession of Sir R. C. Hoare, Bart. "N. & Q." 3rd S. vi. 19.]

MARY-LE-BONE.—Is Mary-le-bone = (1) *Marie le bone* (the *le* being a Picard idiom, according to which *le* was both masculine and feminine); or (2) *Marie* (of) *the bourne*, or boundary, Fr. *borne* being anciently and correctly written *bone* or *bonne*, from Low Latin *bonna*; or (3) *Mary* (of) *the bourn*, or stream, from A.-S. *burna*, *brune*; or is there any other more plausible explanation?

J. PAYNE.

Kildare Gardens, W.

[Thomas Smith, in his *Account of St. Mary-le-bone*, 1833, p. 3, informs us that "the parish of St. Mary-le-bone derives its name from the ancient village of Ty-borne or Ty-bourne, which was situated on the eastern bank of a brook or rivulet (*bourne* being the Saxon word for a brook), which passed, under different denominations, from Hampstead into the Thames. When the site of the church, which was originally dedicated to St. John the Evangelist, and subsequently to the Blessed Virgin Mary, was removed to another spot near the same brook, it was called St. Mary at the Bourne, afterwards corrupted to Marybourne, Marybone, Mary-la-bonne, and now styled in the preambles of its various local legislative enactments St. Mary-le-bone." Hence the seal of the parish bears a figure of St. Mary, with a stream

running beneath her feet. She holds in her arms the Infant Saviour; and lilies, emblems of purity, are growing by her side.]

MR. MATTHEWS.—In the *Letters of the First Earl of Malmesbury* I find (i. 454) that Mr. Harris desires his "grateful thanks to that able scholar, Mr. Matthews, for his valuable publications." What were these publications?

VIATOR.

ORATORIO.—There is an oratorio, the libretto of which is taken from the Rev. W. L. Bowles's poem *St. John in Patmos*. Can any of your readers acquainted with musical literature inform me whether Mr. Bowles himself selected and arranged the words of this oratorio from his poem? Who composed the music, and what was the date of performance?

R. INGLIS.

PLASTER OF TARRAS, "to make cisterns to hold water," is mentioned in the *Commons Journals* for July 30, 1659 (vol. vii. p. 741). What sort of plaster was it, and whence the name?

A. O. V. P.

[Tarras, written also Trass, is a volcanic earth or sand-rock resembling puzzolana, used as a cement; or a coarse sort of plaster and mortar, durable in water, and used to line cisterns and other reservoirs of water. The Dutch tarras is made of a soft rock stone, found near Colleen, on the lower part of the Rhine. It is burned like lime, and reduced to powder in mills. It is of a grayish colour.]

COUNT BERTRAND RIMBAULT.—I have a small cutting from a magazine, perhaps a century old, which gives the following passage on a subject of (to me) some interest. I should be glad of a reference to the magazine in which it is found; or, what would be still better, to the source from whence it has been obtained:—

"The following narrative, taken from the records of Languedoc, will evince the magnificence, folly, and barbarity habitual to the nobility of the early ages. In 1174 Henry II. of France called together the seigneurs of Languedoc, in order to mediate a peace between the Count of Toulouse and the King of Arragon. As Henry, however, did not attend, the nobles had nothing to do but emulate each other in wild magnificence, extended to insanity. Among other instances, the Countess Urgel sent to the meeting a diadem worth 4000 modern pounds, to be placed on the head of a wretched buffoon. The Count of Toulouse sent a donation of 4000*l.* to a favourite knight, who distributed that sum among all the poorer knights that attended the meeting. The seigneur Guillaume Gros de Martel gave an immense dinner, the viands being all cooked by the flame of wax tapers. But the singular rational magnificence of Count Bertrand Rimbault attracted the loudest applause: for he set the peasants about Beaucaire to plough up the soil; and then he proudly and openly sowed therein small pieces of money, to the amount of fifteen hundred English guineas."

The story is evidently not complete, but here my extract ends. I should be glad of any information concerning my exceedingly foolish ancestor.

EDWARD F. RIMBAULT.

SCISSORS.—When did the very well-known article, a pair of scissors, first make its appear-



ance in England? Perhaps some one in Hallamshire has investigated the matter, and could give the information. It would be necessary to distinguish between scissors proper and what I take to be the much earlier type of implement—the spring shears—now represented by “sheep shears” and the much smaller implement of precisely the same pattern used by weavers (of linen).

On the sepulchral slabs of the middle ages in England, Ireland, Iona, &c., the spring shears are frequently found sculptured, and from the mode in which this emblem occurs, it is evidently used to indicate the female sex, in the same way that the sword, on other slabs belonging to the same age and localities, indicates the male; the shears being adopted as a symbol of the domestic occupations of the lady, while the sword was her husband's familiar implement. Had what we know as scissors been known in the thirteenth and fourteenth centuries, they would probably have been sculptured on these cross-slabs, and not the shears.

W. H. P.

SCORES.—At Lowestoft the lanes or alleys leading from the High Street to the Denes are termed “Scores.” Is this a local name? and is it derived from these lanes having originally been clefts or fissures in the cliff on which that part of the town is built? One of them is called “Rant Score.” Is this so named from a former inhabitant of the town or neighbourhood? If so, who and what was he?

T. B.

SENAC.—The French chroniclers describe by this name the battle which the English call the Battle of Hastings. Whence comes “Senlac”? Is it a corruption of any genuine Saxon word?

J.

[Senlac is commonly considered a corruption of *Sanguelac*, the Lake of Blood; but Mr. Lower (*Chronicle of Battle Abbey*, p. 7) spells the word *Santlache*, from the redness of the water here, as caused by the oxidation of the iron which abounds in the soil of the Weald of Sussex. Mr. Freeman, in his recent work on the *Norman Conquest*, iii. 745, says, “The name of Senlac for the hill on which Harold encamped rests, as far as I know, solely on the authority of Orderic. I do not profess to know the etymology of the name, and Orderic's form may possibly be corrupt. But he cannot have invented the word, which evidently survives in *Santlaches*, *Saintlake*, &c., in various spellings, ‘the Lake,’ ‘Battle Lake,’ and so forth. *Sanglac*, or *Sanguelac*, I take to be simply a French pun on the name.”]

SINAITIC INSCRIPTIONS.—Many years ago the Rev. C. Forster attempted to prove that these were the work of the Israelites, and many persons are still of that opinion. For instance, the Rev. H. Shephard in a recently published work, *Traditions of Eden*, 1871, fully endorses it. I am aware, however, that Oriental scholars entirely dissent from this opinion, and consider the inscriptions to be of comparatively modern date.

In any case the existence of such inscriptions is remarkable: in what work, therefore, could I find their real origin and character simply and correctly stated? A gentleman wrote recently to *The Times* to say that a valuable inscribed stone, bearing the name of Moses, had been discovered in the land of Moab, which, however, he subsequently ascertained to be a Nabathæan inscription of the same class, and of no value. Now could any one state whether the inscription really bears the interpretation he assigned to it; and if so, with what object is it conceived that inscriptions of the sort were graven?

A. R. L.

[Has the attention of our correspondent been directed to the articles on the subject in *The Times* of January 26 and 27 last, and in *The Athenæum* of February 3?]

“SUGAR!”—Could any of your readers who are versed in parliamentary anecdote give the name of the orator who began his speech by uttering the single word “Sugar,” and the date of the delivery of the speech, which, from the peculiarity of its commencement, excited considerable attention and amusement at the time?

J. L. O.

[We have heard of a venerable clergyman who invariably commenced his sermon with the word “Surely.”]

GEORGE WATSON TAYLOR, ESQ., OF ERLSTOKE, M.P., was author of *Pieces of Poetry with two Dramas*, Chiswick, 1830. One of these dramas, *The Profligate*, was privately printed in or about 1821; the other, *England Preserved*, had been published in 1795. In the *Biographia Dramatica* Mr. Watson is said to have held some legal appointment in India. Is this statement correct? What is the date of Mr. Watson Taylor's death, and where can I find any biographic notice of him? He printed a few copies of *Equanimity in Death*, a poem, 1813. Is this poem reprinted in the volume which appeared at Chiswick in 1830?

R. INGLIS.

THORNTON ABBEY.—In the ruins of Thornton Abbey, Lincolnshire, there is a winding descent of fourteen steps to a vaulted prison or “dungeon” (ten feet six inches long, and seven feet wide), to which, when the door was shut, the only admission of light and air was by a flue ascending to an aperture, nine inches by two, in the sill of a blank window inside the chapter-house. This slope widens to one foot six inches in one end of the dungeon, and is said to have been for the conveyance of food to the imprisoned; but, the opening being above the stalls and about eleven feet from the original floor, a ladder or steps of some kind would be required to reach it. Can any reader of “N. & Q.” oblige by an explanation of this connection with the chapter-house, and naming, if such there be, any other like arrangement?

J. F.

Winterton.

VELVET.—I have in my possession a piece of very ancient crimson silk velvet or plush, gore-shaped. Four such would cover a skull-cap. It was bequeathed to me by the late Benson Earle Hill, with a memorandum that it is a portion of that which had covered the helmet of Charlemagne, once in the private museum of Napoleon, and now, I think, preserved in the Rotunda at Woolwich. When was velvet or plush first made?  
U. O.—N.

[Velvet, formerly called vellet, is mentioned by Joinville, A.D. 1272, and in the will of Richard II. in 1399. Strutt names many varieties of the stuff in use in the reign of Edward IV. For a long time the manufacture of this fabric was confined to Italy, where, particularly in Genoa, Florence, Milan, Lucca, and Venice, it was carried on to a great extent. It was subsequently introduced into France, and brought to great perfection. On the revocation of the Edict of Nantes in 1685 this branch of weaving was begun in England by the refugees.]

WILLY.—I am told (never having visited the place) that Wilton in Wiltshire is on the river Willy. Can any of your numerous readers (some of whom seem to be enthusiastic Celtic scholars) give me the derivation of the name *Willy*? It is probably Celtic, like so much of English river nomenclature. I can find no attempt at a solution, although I have searched several topographical works, and should be thankful for an early explanation, as a somewhat interesting ethnological question is involved in the derivation.

W. R. M.

### Replies.

#### GOURMAND: GOURMET.

(4th S. ix. 89.)

The note by MR. PICTON introduces a confusion as to the meaning of these words. He says that, on reference to authorities, *gourmand* was found to stand for a voracious eater, and that *gourmet* has nothing to do with eating at all. First let the present French use of the word be settled. In Noël and Chapsal's *Dictionary* we find:—

"*Gourmand*, qui mange avidement et avec excès."

"*Gourmet*, amateur et connaisseur en vins et en bonne chère."

Becherelle gives—

"*Gourmet*, celui qui sait bien connaître et goûter le vin, les mets."

Hence, in the French language of this day, it is to be admitted that *gourmet* stands for a critical taster, no matter whether in fluids or solids. He is no more a drinker of wine than an eater of meat; he is a judge of both. There were tasters in Rome, whose office was to determine whether certain fish were caught at the mouth of the Tiber or further out, and whether the geese were fed on fresh or dried figs.

"Ces gourmets étaient regardés par les gourmands comme des hommes absolument essentiels dans l'État."—*Espr. de l'Encycl.*

In this apposite passage we have both the words; the *gourmet* leads the *gourmand*. Brachet gives the origin of *gourmand* as uncertain. Littré points the primary meaning to be eating greedily, the secondary to reprimand severely. Richardson throws out as a hint *goust manger*, to eat with taste; but this is a fancy. The French seem to be as much in the dark as we are. There is a word *gourd*, swollen by cold—"les mains gourdies;" at this word Littré gives the Provençal "*gord gras*," the Burgundian, *gôles*; and Picard, *gourmes*, "*les mains gourmes*." I think that this is the real root of the word, for Rabelais (liv. i. chap. xxxiv.) writes:—

"Car jamais homme ne sceut mieulx prandre, larder, roustir, et aprestre, voyre par dieu démembrer, et *gourmander* pouille que moy."

In the glossary they give this as equivalent to larding a fowl. I take this to be the primary meaning. To render *gourd*, by stuffing or swelling out, *gourmes* is one of the existing dialectical forms of the word. *Gourmer* is found in Rouchi "to taste wine," and Wedgwood says it must have meant "to eat greedily,"—and I think so too. *Gorge*, *gorgo*, *gorgolio*, *gurgeo*, *G. gurgel*—our gullet, the swallow of waters. To *gorm* is, in the North, "to smear with fat"; *gourmander*, as Rabelais has it. The *cormorant* is only a *gormorant*. *Gorma* is its northern name (*vide* Halliwell, *Dict. Arch.*). *Gorrell* is a fat person. *Gorbelly* is a fat stomach. *Gorble* is in some counties used for *gobble*. *Gorcrow* is carrion-crow. Junius says that *gor* is an intensive particle in Welsh. Lye gives *gior* for voracious, in Icelandic. Our word *jaw* clearly is connected, and *chaw*, now a *chawman* or *gorman*, would not be far from *gourmand*. *Gore* is still a Norfolk word for mud and dirt. *Gorre* meant sow, in the Romance tongue (see Roquefort). The throat is made large, *gor* or *gros*, in swallowing, and so *gorge* and *gullet* are formed. Dirt is the trituration of matter by the "tooth of time and rasure of oblivion," the chewed thing becoming *gore* or dirt. Reinaud gives *goulé* as the Persian for *bourse*, a purse, being the throat that swallows money; and thus analogy leads on from *gore* to *clot*, *glot*, *glotted*, *gollated*, *gullet*, the swallow-pipe for the trituration of the jaw; but I think enough has been said on the meaning of *gourmand* and its origin.

C. A. W.

Mayfair.

#### RELICS OF OLIVER CROMWELL: THE SIDNEY PORTRAIT.

(4th S. viii. 550; ix. 75, 80.)

MR. PICKFORD, at the above reference, has reproduced the ridiculous story, "as told to him,"

of the manner in which the well-known Sidney portrait of Cromwell was presented to that college. Who first originated this story it is in vain to inquire; but, as far as I have been able to ascertain, it first found a "local habitation" in the *Cambridge Portfolio* (p. 397), edited by the Rev. J. J. Smith in 1840; from this it was shortly after copied into Le Keux's *Memorials of Cambridge*; and Mr. C. H. COOPER, with less than his usual cautious investigation, continued it in his new edition of that work. But in these works there is this variation from MR. PICKFORD's version,—that the master of the college was to stand at the top of the staircase, so as not to be seen by the bearers of the portrait, and to say "I have it." MR. PICKFORD's young friend fixed the date of the occurrence during the mastership of Dr. Chafy, which was from 1813 to 1843; whereas the portrait was presented in 1766, and although sent anonymously, it has been known for a century that the donor was Thomas Hollis. See *Memoirs of Hollis* (2 vols. 4to, London, 1780), i. 298; Nichols's *Literary Anecdotes*, iii. 64.

The surest way of once for all putting an extinguisher upon this silly story is to show it up in "N. & Q." as a pure fiction. This I am enabled to do on the very best authority. The present courteous master of Sidney College, Dr. Phelps, has kindly allowed me to examine the documents connected with the presentation (which are very carefully preserved in the lodge), and to make a copy of the two letters of the donor for insertion in "N. & Q." The following is the first letter:

"An Englishman, an assertor of liberty, citizen of the world, is desirous of having the honor to present an original portrait in crayons of the head of O. Cromwell, Protector, drawn by Cooper, to Sydney Sussex College in Cambridge.

"London, Jan. 15, 1766.

"I freely declare it, I am for old Noll.

Though his government did a tyrant resemble,  
He made England great, and her enemies tremble.

"It is requested that the portrait should be placed so as to receive the light from left to right, and be free from sunshine. Also that the favor of a line may be written on the arrival of it, directed to 'Pierce Delver, at Mr. Shore's, Bookbinder in Maiden Lane, Covent Garden, London.

"To the Master and Fellows of Sydney Sussex College, Cambridge."

The second letter is as follows:—

"A small case was sent yesterday by the Cambridge waggon from the Green Dragon, Bishopsgate Street, directed 'To Dr Elliston, Master of Sydney Sussex College, Cambridge. Free of carriage.'

"It contains a portrait which the master and fellows of that college are requested to accept.

"London, Jan. 18, 1766."

These were the only communications received by the college from the donor. How and when his name was discovered there is no record to show, nor any tradition; but the letters were so characteristic, that it could not long remain a

secret; and we learn from the *Memoirs of Thomas Hollis* that it was known in 1780. He died in 1774, when it was probably revealed, if not before. Nichols (*Literary Anecdotes*) gives the date of presentation as 1764, whilst the *Cambridge Portfolio* and the *Memorials of Cambridge* make it 1766; both, we know from the letters, are in error. The two latter authorities also make the more important mistake of ascribing the gift to Brand-Hollis, to whom Hollis bequeathed his estates, and who thereupon assumed his name.

The portrait is the size of nature, and is a beautiful work of art, in coloured crayons, and in an excellent state of preservation. The chief expression, as characteristic of the man, appears to me to be in the closely compressed lips, which convey the idea of great resolution and firmness. It has been engraved by P. S. Lambourne, J. Bretherton, and P. Drevet, sen. There is also a very fair etching of it in the *Cambridge Portfolio*, except that the upper lip is too large and has too much form.

Cromwell, as is well known, was an undergraduate of Sidney College, and his name is duly recorded in the admission book, April 23, 1616. Beneath this entry is written the following illustration of his character:—

"Hic fuit grandis ille impostor, carnifex perditissimus, qui, pientissimo rege Carolo I. nefariâ cæde sublato, ipsum usurpavit thronum, et tria regna per quinque ferme annorum spatium, sub Protectoris nomine, indomitâ tyrannide vexavit!"

E. V.

Without going into detail, many of these are to be seen at Newburgh Park and Farnley Hall, Yorkshire. See Murray's *Handbook for Yorkshire*, pp. 218, 362, where full particulars are given.

H. F. T.

#### MARRIAGE WITH A DECEASED WIFE'S SISTER.

(4th S. ix. 75.)

Perhaps the following contribution, imperfect as it is, to the bibliography of this subject may not be unwelcome to the correspondent who is interested in it:—

"A Serious Inquiry into the Weighty Case of Conscience, whether a Man may lawfully marry his Deceased Wife's Sister." By John Quick, Minister of the Gospel. 1708, sm. 4to.

"The Case of Marriages between near kindred particularly considered, with respect to the Doctrine of Scripture, the Law of Nature, and the Laws of England." London, 1756, 8vo.

"The Legal Degrees of Marriage stated and considered, in a Series of Letters to a Friend. With an Appendix containing Letters from several Divines and others." By John Alleyne, Esq., Barrister-at-Law. 3rd ed. London 1810, 8vo.

"Observations on the Prohibition of Marriage in Cer



tain Cases of Relationship by Affinity." London: Seeley, 1840, 8vo.

"*Συγγένεια*. A Dispassionate Appeal to the Judgment of the Clergy of the Church of England on a Proposed Alteration of the Law of Marriage." London, 1849, 8vo.

"Marriage with a Deceased Wife's Sister. A Reply to the Article upon the Subject in the *Quarterly Review* for June, 1849; together with a short Statement of the Facts bearing upon the Question." By Edward Prichard. London: E. Newman, 1849, 8vo.

"Marriage with the Sister of a Deceased Wife injurious to Morals, and unauthorized by Holy Scripture." By the Rev. George Croly, LL.D. London: J. Kendrick, 1849, 8vo.

"An Examination of the Rev. John Keble's Tract against Profane Dealing with Holy Matrimony, in regard of a Man and his Wife's Sister." By an English Churchman. London: Houlston, 1849, 8vo.

"On Marriage with the Sister of a Deceased Wife. A Sermon Preached in Bocking Church, on Sunday, March 17, 1850." By Henry Carrington, M.A., Dean and Rector, &c. 2nd ed. London: Longmans, 1850, 8vo.

"Speech of William Page Wood, Esq., against the Second Reading of the Bill for altering the Law of Marriage, Feb. 27, 1850." London: Rivingtons, 1850, 8vo.

"Reasons for Legalising Marriage with a Deceased Wife's Sister." By Lord Denman. London: Hatchards, 1852, 8vo.

"Law of Marriage. The Speech of his Grace the Archbishop of Canterbury, in the House of Lords, Feb. 25, 1851, on the Marriages in Affinity Bill, examined by the Word of God and Common Sense. By W. A. Atkins, in a Letter to his Grace, with an Appendix containing his Grace's Speech." Salford: W. F. Jackson, 1851, 8vo.

"Marriage with a Deceased Wife's Sister. Letters from the Right Rev. Bishop McIlvaine of Ohio, and other eminent Persons in the United States of America in favour of," &c. Printed for the Marriage Law Reform Association, 26, Parliament Street, London: J. Madden, 1851, 8vo.

"The Men of Glasgow and the Women of Scotland. Reasons for differing from the Rev. Dr. Symington's View of the Levitical Marriage Law," &c. By T. Binney. 2nd ed. London: Ward & Co., 8vo, 1850.

"An Argument in relation to the Levitical Marriage Law, particularly as affecting the Question of the Marriage of a Widower with his Deceased Wife's Sister. By T. Binney. 4th ed. With a preliminary Statement of certain Degrees of Physical and Spiritual Affinity, prohibited by the Greek Church and the Papal Apostacy." London: Ward & Co., 8vo.

[The same work as the foregoing.]

"The Validity of Marriage with a Wife's Sister celebrated Abroad." By Edmund Beckett Denison, of Lincoln's Inn, Barrister-at-Law. London: J. W. Parker, 1852, 8vo.

"A Scripture Argument against permitting Marriage with a Wife's Sister." By the Rev. Dr. J. A. Hessey, Head Master of Merchant Taylors' School, and Preacher of Gray's Inn. London: Rivingtons, 1855, 8vo.

"The Ancient Interpretation of Leviticus xviii. 18, as received in the Church for more than 1500 Years, a sufficient Apology for holding that, according to the Word of God, Marriage with a Deceased Wife's Sister is Lawful. A Letter to the Rev. W. H. Lyall, M.A., Rector of St. Dionis Buckchurch, from the Rev. A. McCaul, D.D., Rector of St. Magnus," &c. London: Wertheim, 1859, 8vo.

"A Vindication of the Law prohibiting Marriage with a Deceased wife's Sister. I. On Social Principles.

II. On Scripture Principles. In Two Letters addressed to the Dean of Westminster, Chairman of the Marriage Law Defence Association." By Vice-Chancellor Sir Wm. Page Wood. London: Rivingtons, 1861, 8vo.

"Facts and Opinions tending to show the Scriptural Lawfulness of Marriage with a Deceased Wife's Sister, and the consequent necessity for its Legalization in England, in accordance with the Laws and Practice of other Christian Nations." London: M. L. R. Association 1864, 8vo.

"The Present and the Proposed State of the Marriage Law, Theologically, Morally, Socially, and Legally considered." By a Graduate in Classical and Mathematical Honours, Cambridge, of B. D. standing. London: Hatchard & Co., 1864, sm. 8vo.

"On Marriage with a Deceased Wife's Sister. May a Man Marry his Wife's Sister?" By Mrs. Colin Mackenzie. London: Nisbet, 1865, sm. 8vo.

I do not give the title of Dr. Pusey's pamphlet, which appears to be missing from my collection, nor of the various publications of the Marriage Law Reform Association, some score of which are advertised upon the wrappers of the separate tracts, and may probably still be obtained by application at the office of the society, 21, Parliament Street, S.W. WILLIAM BATES, B.A. Birmingham.

A well-written article (extending to 18 pages) on this subject appeared in the first number of *The New Review, Political, Philosophical, and Literary* (8vo, Dublin, May 1863), which the author states to be "an impartial summary of the various arguments employed in the very numerous pamphlets, letters, speeches, law reports, and works of authority (on the subject) which we have consulted." H. J. FENNELL.

6, Havelock Square, East, Dublin.

#### POEMS BY MARY QUEEN OF SCOTS.

(4<sup>th</sup> S. ix. 95.)

Though Queen Mary is reported to have written verses in both Latin and the modern languages, very few specimens of her poetry are extant. I believe my list to be complete when I mention the lines on the death of Francis II., preserved by Brantome; the sonnet to Elizabeth in the Cotton Library; a French sonnet to her son Prince James, in the State Paper Office; her Meditations suggested by a devotional work of the Bishop of Ross; and the verses supposed to have been written by the queen to the Earl of Bothwell previous to her marriage with that nobleman.

The latter composition is probably a forgery. It has been attributed to Buchanan, who is said to have composed it with the intention of affording further corroboration to Mary's supposed letters. Hume and Robertson, on the contrary, are of opinion that it is the work of the queen. The opening lines will give an idea of the character of the poem:—



" O Dieu, ayez de moi compassion,  
Et m'enseignes quelle prouue certain  
Je puis donner, qui ne lui semble vain,  
De mon amour, et ferme affection.  
Las ! n'est-il pas ja en possession  
Du corps, du cœur, qui ne refuse paine,  
Ny deshonneur, en la vie incertaine,  
Offense de parentz, ni pire affliction ?  
Pour luy, tous mes amis c'estime moins que rien,  
J'ay bayardé pour luy et nom et conscience :  
Je veux pour luy au monde renoncer,  
Je veux mourir pour luy avancer," &c.

The more recently discovered of Mary's effusions is a poem entitled —

" Méditations faite par la Royne d'Escoce, Dovairiere de France, recueillie d'un livre des consolations divines, composez par l'Evesque de Rosse."

In a letter written to Bishop Lesley, dated from Sheffield Castle, August, 1572, and signed, in the Latin translation by which it is known to us, "*Tibi amicissima Domina Maria R.*," she acknowledges having received his book of *Meditations*, and says that she sends him some verses suggested by the perusal of his work, which had afforded great consolation to her afflicted mind. When, in 1574, the bishop published this volume with a dedication to his royal patron, he also annexed a copy of the poem, together with a Latin translation; which Adam Blackwood, the worthy Professor of Law in the University of Poitiers, afterwards appropriated and published in a collected edition of his own works. The same production, under the title of "*Méditations sur l'Inconstance et Vanité du Monde, composée par la Feue serenissime Royne d'Escoce*," is contained in a rare volume entitled *Lettres et Traitez Chrestiens*, by "David Home en Dumbar," printed at Bergerac, 1613. It may now be read in the *Bannatyne Miscellany*, having been lost sight of until the year 1827, when the club reprinted it in its present form. It commences:—

" Lors qu'il conuient à chacun reposer  
Et pour un temps tout souey deposer,  
Ung souvenir de mon amere vie  
Me vient oster de tout dormir l'enuie,  
Representant à mes yeux vivement,  
De bien en mal un soudain changement,  
Qui distiller me fait lors sur la face  
La triste humeur, qui tout plaisir efface," etc.

Bishop Lesley's work also contains a sonnet by Mary, never since republished except in the *Miscellany* of the Bannatyne Club. It opens with —

" L'Ire de Dieu par le sang ne s'appaise  
De boufs, ny boucs, espandu sur l'autel,  
Ny par encens, ou Sacrifice tel,  
Le Souverain ne reçoit aucun aise."

A production of this queen, which is entirely lost, is the book of French verses, on the "Institution of a Prince," alluded to in Bishop Montague's preface to the works of King James I. A later writer, Sanderson, mentions having seen this volume in 1656; and it is probably the same

work as that enumerated in the catalogue of books presented to the College of Edinburgh in 1625 by Drummond of Hawthornden under the title of *Marie Queene of Scots: Tetrasticha ou Quatrains à Son fils*.

JULIAN SHARMAN.

20, Palace Gardens Terrace, W.

I do not imagine that Queen Mary was anything of a poetess. The love sonnets which were found with the famous casket letters, and which, I believe, were undoubtedly written by her, overflowing as they do with the burning passion she felt for Bothwell, taken as literary compositions, must be pronounced tame and altogether destitute of poetic fire. To my thinking there is more poetry in the letters themselves than in these sonnets.

The French chronicler Brantome wrote favourably of Mary's poetry; but, considering his intimate connection with her maternal relatives, the Guises, and those by marriage, Charles IX. and Henry III. of France, his opinion can hardly be reckoned an unbiassed one. Brantome gives the stanzas of an elegy made by Mary on the death of her husband Francis II., which are quoted by Dr. Hugh Campbell in his *Love Letters of Mary Queen of Scots*, p. 68. These verses appear to me to possess no merit whatever. I transcribe the concluding one as a specimen of the others:—

" Mets chanson ici fin  
A si triste complainte,  
Dont sera le refrain,  
'Amour vraye, et non feinte,  
Pour la seperation  
N'aura diminution.' "

H. A. KENNEDY.

Waterloo Lodge, Reading.

FOUR CHILDREN AT A BIRTH (4<sup>th</sup> S. ix. 127.)— I am enabled, through the courtesy of a medical gentleman now residing at Bromsgrove, to give F. C. H. an accurate if brief account of this multiparous birth, which did take place, and on March 23, 1819. The children were named Maria, Mary, Sarah, and Eliza. Maria died of "white swelling of the elbow" when seventeen years of age. Up to that time they had enjoyed very good health. They were all very much alike, good-looking, inclined to be stout, and they were all of the same height, about 5 ft. 4 in. Mary (married) had two children (not at one birth), a son and daughter, and died of fever when thirty-two years of age. Eliza had a fall down stairs, and an abscess formed in her side, from which she died about a year ago. Sarah is married; she is in good health, and has had one son. Charles (my informant's informant), a brother, and two other children, were born (at single births) previous to the four at one birth; and there were two single births after, a boy and a girl. The father died from injury to his leg at seventy years

of age. The mother died of old age, at eighty-three. The family name is Richardson.

FRED. RULE.

Ashford.

THE MEETING OF THE THREE CHOIRS (4<sup>th</sup> S. ix. 136.)—I am glad to see the sentence from the Rev. P. Senhouse's music-sermon at Gloucester, 1728, reproduced and preserved in your imperishable journal. I beg leave, however, to remind your learned correspondent, DR. RIMBAULT, that so long ago as 1850 I directed attention to this passage, and to the testimony which it contained of the true origin of that long-lived institution, and of the name of the efficient founder of it: and that these were unknown to the Rev. D. Lysons when he published his *History of the Meeting of the Three Choirs of Gloucester, Worcester, and Hereford*, 1812, 8vo.

I was so happy as to do this in the very words now used by your learned correspondent, with one most important difference, that he has much increased their force by giving his own eminent name instead of that of

Bristol.

ROMAN VILLA AT NORTHLEIGH (4<sup>th</sup> S. viii. 545: ix. 128.)—I have to thank H. P. for calling my attention to Hakewill's description of this villa, with which, however, I was thoroughly well acquainted before. The account which appeared in "N. & Q." for December 30 was slightly condensed from an account which had appeared elsewhere, and in which his name was properly mentioned as the original discoverer of the remains in question. Since then, I have been favoured by Mr. Henry Hakewill, his son, with all the original drawings, &c., which his father had made at the time, and which are extremely valuable and useful to me.

J. P. E.

Merton College, Oxford.

THE LOSS OF THE "HALSEWELL" (4<sup>th</sup> S. ix. 94.)—A detailed narrative will be found under the head of "Old Stories Re-told" in No. 415 of *All the Year Round* for April 6, 1867. In a bound copy the reference would be vol. xvii. p. 347.

C. W. M.

SCALES AND WEIGHTS (4<sup>th</sup> S. viii. 372, 402; ix. 83.)—The box in possession of MR. CHATTOCK is fairly explained, as far as it goes, to have been intended to test the weight of guineas and half-guineas. But the contents of my box are more ample, as will be seen by reference to my former communication. I have just been trying my weights with a guinea and a seven shilling piece, which I keep as curiosities; and I find that the largest of my four weights, with the head of George III. on one side, and Dwts. and Grs. on the other, is marked 5 dwts. 8 grs., and just balances a spade guinea. Unfortunately I do not possess a half guinea; but I presume that the

weight marked 2 dwts. 16 grs. would be the weight of one. I tried the smallest of the four, marked 2 dwts. 14 grs., and found it just balanced the seven shilling piece, mine having been coined in 1803. I have no way of accounting for the fourth weight, which is marked 5 dwts. 6 grs., unless by supposing that later coined guineas were only of that weight.

There can be no doubt that MR. CHATTOCK'S weights, and the four of mine specified, were for weighing the gold coin; but my box contains eleven more weights, all marked with sums in shillings and pence, and ranging from 4s. 6d. up to 3l. 12s. The use of these, I have been told, was for goldsmiths to ascertain at once the value of any piece of gold: but I should be glad of a more detailed explanation.

F. C. H.

ASHEN FAGGOT (4<sup>th</sup> S. viii. 547: ix. 87.)—Ash is here asserted to be the only wood that burns well when green; but laurel wood will burn equally well when fresh cut and green.

F. C. H.

SANDAL WOOD (4<sup>th</sup> S. ix. 95.)—Lord Ellenborough's celebrated proclamation about the gates of Somnath.

S.

"IF I HAD A DONKEY," ETC. (4<sup>th</sup> S. ix. 57.)—1. The drawing-room version which I came across some years ago is as follows:—

"If I had an animal averse to speed,  
Do you think I'd chastise him? No, indeed!  
But I'd give him some oats, and say 'Proceed,  
Go on, Edward!'"

Is this the version for which MR. ELLACOMBE asks?

G. P. GRANTHAM.

2. The drawing-room version of "If I had a Donkey" first appeared in *Punch* for Feb. 17, 1844 (vol. vi. p. 85), under the heading of "A Polished Poem." A similar version of "Giles Scroggins" was given in the number for April 13 following (p. 166.)

C. T. B.

THE DEVIL'S NUTTING DAY (4<sup>th</sup> S. ix. 57.)—I was talking with a very old man in Bury St. Edmunds, Suffolk, some years ago, who told me that when he used to go nutting he never did so on Holy Cross Day (Sept. 14), for fear he should meet the devil.

M. H.

Sleaford.

From fifty to a hundred years ago there was a superstitious avoidance of September 14 among the juvenile "nutters" of Kent. A capital story in reference to this is told still in Maidstone and its neighbourhood. A regiment quartered there had in its band an immense negro drummer. This worthy happened to take a ramble into the neighbouring woods on September 14, and stumbled over a large bag of nuts, which had been secreted at the foot of a tree. Sambo, guessing that it was the hoard of some trespasser, divested himself of

his garments, and lighting a short pipe which he had with him, sat down on the sack of nuts with his elbows on his knees, and enjoyed his tobacco. On the "free nutters" coming to the tree for their spoil, the sable possessor treated them to a wild howl—*Haro-a-ra-wa-rall*—and the result may be imagined, his sable majesty being left in possession, and the nutters scampering home as fast as their legs would carry them. W. D.

Canterbury.

"GUTTA CAVAT LAPIDEM," ETC. (4<sup>th</sup> S. ix. 82.)—This proverb was known long before the time of Galen. It is quoted as a common saying even by Bion, who flourished about A.C. 280. In his *Λείψανα* he says, —

Ἐκ θαμινῆς βράβιμνος, ὅπως λόγος, αἶνι ἰοίσας,  
Χά λίθος ἐς βρωγμὸν κοιταίνεται.

EDMUND TEW, M.A.

No doubt my friend DR. RAMAGE is well aware that the first part of this hexameter, three words,

"Gutta cavat lapidem, non vi, sed sæpe cadendo,"—

is to be found in Ovid, *Ex Pont.*, IV. x. line 5:—

"Gutta cavat lapidem; consumitur annulus usu;  
Et teritur pressa vomer aduncus humo."

It is in my memory, but very faintly, that some ancient scholar, on lecturing his boys, was interrupted at *lapidem* by a clever urchin, who completed the verse without multiplying his instances.

The epistles *Ex Ponto* are, I hear, coming into reading again at our universities. Bohn gives the citation, but without close reference. The *Gradus ad Parnassum* of the old Jesuit Fathers contains the verse inquired for by DR. RAMAGE, simply as an example without reference. It was, no doubt, a mediæval proverb. HAIN FRISWELL.

LADY GRIZELL BAILLIE (4<sup>th</sup> S. viii. 451; ix. 84.) A long and interesting account of this excellent lady may be found at pp. 546-587 of *The Ladies of the Covenant*, by Rev. James Anderson, 1851, Blackie and Son. It appears to be taken from the book mentioned by T. G. S., with additions from various sources. Probably the earliest account of her is that given in Wodrow's *History of the Sufferings of the Church of Scotland*, iv. 505-511. 1831.\* See also Burke's *Anecdotes of the Aristocracy*, i. 397 n., and Jesse, *Court of England*, 1688-1760, ii. 399. S. M. S.

"MY THOUGHTS ARE RACKED" (4<sup>th</sup> S. ix. 57.)—This quotation I about five years ago met with in about twelve or sixteen very powerful decasyllabic verses, sent to me in a tract upon "Midnight

\* *The Wodrow Correspondence*, ii. 606-608, issued in 1843 by the Wodrow Society, Edinburgh, gives Mr. Wodrow's letter to the husband of this lady, sent with the portion of the history which related to her father. We may therefore believe it to be accredited by the family.

Meetings, or the Redemption of the Fallen." As a *helluo librorum* I, like other readers of "N. & Q.," read much that comes in my way, and I was particularly struck with the power and harmony of the lines. They purported to be the epitaph of a poor girl dying of that which strong-minded women are just now too loudly talking about, a contagious disease, and reflecting in her last moments upon her sin and misery. I did not for an instant believe them to be genuine; and read them out, with the remark to a gentleman by my side that the pen employed in that tract was a strong one. But though I read, I am wicked enough to own I do not preserve tracts, and I regret very much that I did not copy the lines to be of service to your querist. They so strongly reminded me of Churchill, both in power and in ring, that I instinctively turned to the *Conference* by that poet, where, at lines 219-236, I expected to find the original:—

"Look back! a thought which borders on despair,  
Which human nature must, yet cannot bear."

And so on, until—

"The dread handwriting on the wall  
Bids late remorse awake at reason's call;  
Arm'd at all points, bids scorpion-vengeance pass,  
And to the mind holds up reflection's glass—  
The mind which, starting, heaves the heartfelt groan,  
And hates the form she knows to be her own."

Neither, however, in Churchill's *Author* nor in the *Conference* is the line in question; but perhaps some "omnivorous" reader will rescue from the tract I allude to the powerful line cited.

HAIN FRISWELL.

WATCH PAPERS (4<sup>th</sup> S. viii. 451, 539; ix. 83.)—A. E. will find the lines beginning "Onward, perpetually moving," correctly quoted by me (2<sup>nd</sup> S. xi. 451). Of course "momentary" should be "monitory." I strongly recommend the General Index to "N. & Q." for constant use.

U. O—N.

MAUTHER (4<sup>th</sup> S. ix. 95.)—This word is common throughout the Eastern Counties—"Mauther" when speaking of, "Maur" when speaking to, the girl—and only among the unlearned classes who have preserved so much of the A.-S. language which their more educated betters have either lost or discarded as vulgar. "Here, maur, take yeow this here gotch, an' goo an' buy a punner o' yist." Or, "Tell that there mauther to goo," &c. The derivation is pretty fully discussed in Hall's *Dialect and Provincialisms of East Anglia*, at pp. 600-1 of his "Chapters on the East Anglian Coast." It may be added that Bosworth (*Comp. A.-S. Dict.*), gives "Meawle, meowle, an unmarried woman, maiden, damsel."

S. W. RIX.

Beccles.

"Sir Henry Spelman . . . assures us that . . . noble virgins who were selected to sing the praises of heroes



... were called *scald-moers*, q. d. singing maunthers. . . . He complains that the old word *moer* had been corrupted to *mother*, and so confounded with a very different word. We distinguish them very effectually by pronunciation, and, what is more, we actually come very near to the original word in the abbreviated form we use in addressing a *maunther*. We commonly call her mau'r, Dan. *moer*, Belg. *modde*, inupta puella."—Forby's *Vocabulary of East Anglia*, vol. ii. p. 211, Lond. 1830.

JOSEPH RIX, M.D.

St. Neot's.

[W. T. M. refers CORNUB. to 1<sup>st</sup> S. ii. 217, 365, 411, for full references on this word.—ED.]

TAAFFE FAMILY (4<sup>th</sup> S. ix. 15, 102.)—In the *Memoirs* of this family, to which J. R. M. alludes, the sources whence Sir W. Betham derived his information in tabulating the pedigree are not fully given. I might at once have adopted your correspondent's suggestion, considering that I have only seen a copy of the records in which the name "Charles" is said to occur, but for the seeming difficulties of identification, which I shall now point out, as J. R. M. may have better opportunities than myself of consulting the original records.

1. The lands of Mansfield, co. Louth, were granted in lease for ninety-nine years, July 15, 1609, by Theobald Earl of Carlingford, to "Charles Taaffe and his wife, the Lady Susanna."

2. In connection with this transaction the lands of Stephenstown and Ballyclare, co. Louth, are subsequently mentioned.

3. Charles Taaffe, on Nov. 14, 1683, mortgaged the lease to James Tindall.

4. On the other hand, Christopher Taaffe, husband of Lady Susanna Plunket (according to the Betham pedigree), was attainted in 1641; and is described as of Ballybragan, and afterwards of Ballyneglegh, co. Sligo.

5. But the widow of Christopher Taaffe, attainted in 1689, was named Sarah Kerdiffe; and on marrying secondly Arthur Donnelly, she claimed her jointure, as relict of her former husband Christopher Taaffe, from the lands of Ballyclare and Stephenstown. This jointure she sold to George Blythe, from whom it was purchased by Nicholas, son of the said Christopher.

6. This Christopher had, besides Nicholas, another son named Patrick; whereas, according to Sir W. Betham's pedigree, Christopher and the Lady Susanna had only one son, viz. John Taaffe of "Mandevillestown in Uriel, et Ballyneglegh in Sligo . . . rapta 1641."

In the transactions relative to forfeited estates, references will be found to the above, *vide* deeds dated May 26, 1675, April 1 and June 27, 1697, and May 15, 1699.

S.

"WITH HELMET ON HIS BROW" (4<sup>th</sup> S. ix. 15, 99.)—I know nothing of any "Old Woman of Romford," but the music to "With Helmet on his Brow" was composed by Joseph Mayseder,

the once popular violinist of Vienna, whose exhilarant productions were frequently played with great gusto by the late N. Mori, greatest of English solo players. On p. 47 of *The Harmonicon*, 1824, it is called "Mayseder's popular rondo in the favourite air of 'Le petit Tambour.'" The words were, I think, by G. W. Reeve.

CHIEF ERMINE.

I am obliged to DR. RIMBAULT for his courteous and satisfactory reply; but I would ask another question: Is the air really French? There seems to me to be something peculiarly English about its construction. And may it not be an old country tune, as I have been told, composed for the vulgar slang song called "The Old Woman of Romford"? The English song is much older than forty years, and a barrel organ may have introduced its melody into France. Many of our English tunes have been introduced abroad by the *orgues de Barbarie*. I have witnessed Italian peasants dancing to the "College Hornpipe," and snapping their fingers and beating time to the "Grand Conversation under the Rose."

Foreigners are very fond of asserting that we have no music; and yet I find that their composers are constantly priggish our tunes. I witnessed a ballet at the Pagliano at Florence, in which the "College Hornpipe" was introduced, and danced by English sailors; and yet the playbill stated that the music was by Ferrari, the composer of the opera of *Pipete*. I shall not forget that ballet: for, in one of the scenes which represented the bottom of the sea, some red lobsters were crawling about! However, in justice to the audience, I must state that the Italians laughed heartily at such a ludicrous exhibition; and on a second representation, the *gules* gave place to *sable*.

STEPHEN JACKSON.

The author of the words of this song is the well-known writer and dramatist J. R. Planché, Esq., and the melody is adapted by G. W. Reeve to the popular air, "Je suis le petit Tambour."

F. R.

MONTALT BARONS (4<sup>th</sup> S. viii. *passim*; ix. 65.) One last word on this subject. I have just lighted, by accident, on a quotation from Stow (his *Survey of London*, I presume, though that is not stated), which I beg for space to record.

It appears that there was, perhaps still is, a parish in the city of London called St. Mary Mounthaw. Speaking of it Stow writes:—

"On the west side of Old Fish Street Hill is the Bishop of Hereford's Inn or Lodging, which some time belonged to the Mounthautes (*sic*) in Norfolk. Radulphus de Maydenstone bought it of the Mounthautes. . . . Next adjoining is the parish church of St. Mary de Monte Alto, or Mounthault (*sic*), a very small church, built at the first to be a chapel to the said house."

Then he speaks of "Edward Fox, who was buried in St. Mary Mounthaw."



Here we have the connecting link which in my first note I suggested was wanting—a form of the name signifying High Mount or Hill, of which De Monte Alto was merely the translation; and thus we have Monhaut, Mounthault, Mounthaute, Mohaut, Mouat, and Mowat, but “Montalt” nowhere discoverable.

C. E. D.

“HAPPY THE MAN,” ETC. (4<sup>th</sup> S. ix. 57.)—The translation is by Dr. Maginn, and will be found in the *Autobiography of William Jerdan*, iii. 95. London: Arthur Hall, Virtue, & Co., 1853.

C. T. B.

THE LORD BOQUEKI (4<sup>th</sup> S. ix. 74.)—Who his lordship was is more than I can answer, but I presume that he was a relative of Peter Bokanki, of whom we used to say—“Like Peter Bokanki, who buttoned his coat behind to keep his belly warm.” At the Skipton Grammar School, when a scholar complained of cold weather, we always advised him to follow the example of “Peter Bokanki, who,” &c. I have heard the same saying at Durham.

The above is the only reply that I can give to H. W. D., in whose phraseology I conclude my note: “The spelling may be incorrect, but I have given it as pronounced.”

STEPHEN JACKSON.

PUTTOCK (4<sup>th</sup> S. ix. 119.)—That the puttock was synonymous with the kite is proved by the following stanza from the *Faerie Queene* (book v. canto 5):—

“Like as a puttocke having spyde in sight  
A gentle faulcon sitting on a hill,  
Whose other wing, now made unmeete for flight,  
Was lately broken by some fortune ill;  
The foolish kyte, led with licentious will,  
Doth beat upon the gentle bird in vaine,  
With many idle stoups her troubling still:  
Even so did Radigund with bootlesse paine  
Annoy this noble knight, and sorely him constraîne.”

In Halliwell's *Dictionary*, sub voce, is the following extract from *Marriage of Wit and Wisdom*, 1579:—

“I am a greate travelir.  
I lye on the dunghill like a puttock!  
Nay, take me with a lye,  
And cut out the brane of my buttock.”

Both the kite and the buzzard were reckoned among the ignoble birds of prey. From the conformation of their wings rapid flight is rendered impossible, and almost every bird, when in sound condition, could easily escape from their pursuit. Hence they chiefly live on accidental carnage, and are especially pitiless with wounded birds, no matter of what species. On the confines of Exmoor the kite is still the terror of poultry-keepers.

J. CHARLES COX.

Hazelwood, Belper.

*Puttock* was certainly used for the kite by Shakespeare:—

“*War*. Who finds the partridge in the *puttock's* nest  
But may imagine how the bird was dead,  
Although the kite soar with unbloodied beak?  
Even so suspicious is this tragedy.”

Q. *Mar*. Are you the butcher, Suffolk? where's your knife?

Is Beaufort termed a kite? where are his talons?”

2 *Hen. VI.*, Act III. Sc. 2.

The words “kite” and “buzzard” were, however, often used indiscriminately.

W. R. FISHER.

Harrow.

CHANGE OF BAPTISMAL NAMES (4<sup>th</sup> S. viii. *passim*; ix. 19, 100.)—In France the change of baptismal names is not so uncommon as we might suppose. P. A. L. has given an instance of this. I would add two that are well known. “Paul” Delaroche was not baptized Paul, but Hippolyte; Achille de St. Arnaud, the Crimean French marshal, was not baptized Achille. But that such changes of baptismal names were made in England during the seventeenth century does not as yet seem to be proved. With respect to the assertion in Macfarlane's *History of England* (xii. 197), referred to by MR. BUCKTON (4<sup>th</sup> S. viii. 381), we know that the names there cited as fictitious, and as the invention of one clergyman, were nothing of the kind. They were all real names and belong to the first twenty years of the seventeenth century. “Accepted” was the name of Archbishop Frewen, who must have been born early in that century; “Redeemed” is found as a Christian name in the parish register of Chiddingly, Sussex; “Faint-not” is a name in the same register, and likewise in the registers of Maresfield, Sussex. “Makepeace” has survived unto our own times, having been borne by Thackeray as one of his Christian names.

In the parish accounts of Milton-next-Sittingbourne the names “Sylence” and “Repentance” occur. In 1653 “Sylence Coale” was paid ten shillings “for 3 daies work by his man and a labourer at the markett-house,” and in 1691 occurs the entry “Item, paid Repentance Stonehouse for a hedgehog 00. 00. 02.”

In the Sittingbourne register we find the burial of “Increased” Collins. His tombstone states that he was a near relative of Archbishop Parker, and that he died in 1665, aged sixty-two. The writer of his epitaph was puzzled as to how to render in Latin this name “Increased,” so he got over the difficulty by placing upon the stone the initial only.

In the registers of Borden, Kent, I find the Christian names “Godly” and “Attained.” Godly Philpott, widow, was buried on Oct. 26, 1619; and a son of Thomas and Susannah Ware was baptized Attained on May 22, 1726. In the same register occur the curious female names “Petronella,” 1598; “Nem,” 1500; “Nothamy,”

1602; "Gillian," 1616; "Hephzibah," 1778; "Bathsheba," 1788; "Levia," 1780, and "Sedulia," 1792.  
W. A. S. R.

SNATCHES OF OLD TUNES (4th S. viii. 350, 457; ix. 62.)—E. L. S. and H. B. HYDE, JUN., are very much mistaken if they suppose that the Irish song of "Castle Hyde" has only existed in MS. until Mr. H. B. HYDE, JUN., printed a version in "N. & Q." It has long been a common street song in all parts of Great Britain and Ireland; and I have a slip copy that was given to me by Crofton Croker. It is at least forty years old. I have heard it sung in the Durham market-place over and over again; and I know that it has long been a standard ballad of the Seven Dials. So much for this *rare* ballad. With respect to the motto appended to Mr. HYDE's version in "N. & Q.," I will take this opportunity of saying that I have always considered we should read *runes* instead of "tunes." Ophelia (a Dane) chanted portions of old ballads, which in Scandinavia would be old *runes*. "Tunes" seems to me a printer's erratum.  
STEPHEN JACKSON.

MISS WARD (4th S. ix. 96.)—Anna Jane Ward, the author of *The Buried Bride and other Poems*, and also the translator of *Memorie Acerbe ed Onorate*, from the Italian of the Marchese Domenico Nicolai, died at Southampton April 1846.  
H. W.

BURNS'S "PRENTICE HAN'" (4th S. ix. 91.)—In the *Decameron*, the sixth tale of the sixth day is entitled—

"Pruova Michele Scalza a certi giovani come i Baronci sono i più gentili uomini del mondo o di maremma, e vince una cena,"—

The assertion is made—

"i Baronci furon fatti da Domeneddio al tempo che egli aveva cominciato d' apparare a dipignere; ma gli altri uomini furon fatti poscia che Domeneddio seppe dipignere."

And the well-known uncomeliness of the Baronci, stated to be "si come sogliono essere i visi che fanno da prima i fanciulli che apparano a disegnare," is allowed in proof. Is not a translation of some of the tales more likely to have fallen into Burns's hand than the *Whirligig*? Did not Martinelli's edition, published in London in 1766, give some impulse to the spread of the knowledge of the *Decameron* that may have extended to Ayrshire?  
C.

CHRISTMAS MAGISTRATE IN THE ACADEMICAL SATURNALIA (4th S. ix. 126.)—From a work entitled *College Life in the Time of James I., as illustrated by a Diary of Sir Symonds D'Ewes*, 1851, it appears that the Christmas entertainments at St. John's College, Cambridge, were under the superintendence of an official personage whose authority extended over the whole festivity of

twelve days; and also that, down to the present time, one of the fellows of that college is usually elected to preside over the Christmas hospitalities in the Combination room. It is also suggested that we may recognise in this officer the "once-important Master of the Revels—the Abbot or Lord of Misrule." As a classical appellation Dr. Dee's would not be inappropriate.  
C. G.

BEER-JUG INSCRIPTIONS (4th S. viii. *passim*; ix. 20.)—Lately I came across a pair of jugs with the following "toast" inscribed on each:—

"Here's to the wind that blows,  
And the ship that goes,  
And the boy that fears no danger,  
A ship in full sail,  
And a fine pleasant (*sic*) gale,  
And a girl that loves a sailor."

TEDCAR.

STERNHOLD AND HOPKINS (4th S. viii. 373, 466; ix. 58.)—It would seem from the communication of G. W. N. as if the earliest edition of the Old Version of the Psalms, which assigns the authorship of the "Old Hundredth" to Hopkins, bears date 1611. Such, however, is not the case, as I possess a copy dated 1587 ("London: Printed by H. Denham, for the Assignes of Richard Day"), in which the initials prefixed to that psalm are "J. H."  
A. R. L.

MISS EDGEWORTH (4th S. viii. 451, 557; ix. 101.) See various references to Mr. and Miss Maria Edgeworth, &c., in the *Leadbeater Papers*. Also, see the Index to Lockhart's *Life of Sir Walter Scott*. *The Athenæum*, Jan. 18, 1862, p. 85, gives some particulars of "the old Mansion Tempo, co. Fermanagh," evidently the scene of *Castle Rackrent*, which about that time was taken down and rebuilt.  
S. M. S.

CLARE'S REMAINS (4th S. ix. 93.)—It is to be presumed there is good authority for believing that Clare did really hear his father and mother sing the ballads which he "wrote down," and which Mr. Cherry purposes to print. But is the interesting editor aware that the Northamptonshire poet was a fabricator of *quasi-old* poetry? On this subject *vide* letters from him on pp. 96 and 175, vol. iv. of *Memoirs of James Montgomery*.  
J. H.

"O where have ye been, Lord Randal, my son?" is the first line of the ballad of "Lord Randal," printed in *The Legendary Ballads of England and Scotland*, edited by John S. Roberts, London, F. Warne & Co., 1868.  
G. P. C.

"Lord Randal" is well known, and I should leave it out. With the others I am not acquainted. Though we can no more form an opinion of a song or ballad by a "first line" than we can of a house by the exhibition of a brick (*vide* Hierocles), there is something that smatters of good in the

"false knight" and other bits, and I shall buy MR. CHERRY'S book. JAMES HENRY DIXON.

"ONCE AT A POTENT LEADER'S VOICE": "THIS BABBLING STREAM" (4th S. ix. 92.)—The former inscription is by William Hamilton of Bangour. See Chalmers' *Poets*, vol. xv. p. 620. The latter is by Richard Graves. See his *Euphrosyne; or, Amusements on the Road of Life*, 1783, vol. i. p. 301. H. P. D.

GAY=WANTON (4th S. viii. 548; ix. 82.)—The English and French euphuisms of *gay ladies* and *filles de joie* are curiously correlative, but not without precedent: Shakspeare applied their impudicities to the Grecian "daughters of the game;" and our nocturnal revellers, unconsciously it may be, adopt the Latin designation of their Haymarket Messalina while discussing her *merry tricks*. E. L. S.

GRADUAL DIMINUTION OF PROVINCIAL DIALECTS (4th S. viii. *passim*; ix. 86.)—P. P. is advised to read the preface to "Slaadburn Faar" (4th S. viii. 362) for some remarks on this subject. I agree with P. P. as to the general character of "Penny Readings" in the North of England. The "readers" in many cases seem to have no better source than Enfield's *Speaker*, Hodgson's *Pleasing Instructor*, and similar antiquated works. From a provincial paper I find that in a certain town, amongst the "Penny Readings" were "Parson and Dumplings," "The Three Black Crows," &c. At the same intellectual treat a "chorister of the cathedral" sang "Never eat Tripe on a Friday," which "elicited roars of laughter." From my knowledge of penny readings I must say that the dialect pieces objected to by P. P. are often the best, and the gems of the evening. I should be sorry to see them wholly cast aside, but let us have them blended with modern literature of the "best and highest class," and hear no more of "dumplings," "crows," or "tripe." N.

REV. ANTHONY DAVIDSON, M.A. (4th S. ix. 93.)—I knew this worthy man well for many years. He taught me to write, and to make artificial flies, he being a master of the piscatorial art, and wisely following the Horatian maxim—*miscuit utile dulci*. Of his literary productions I can say but little, simply that I remember he published by subscription the *Poems of Ossian*, "done into blank verse," a copy of which I possess, and which I verily believe was the last effort of his ill-requited muse. He was for five-and-twenty years curate in sole charge of the parishes of Damerham and Martin, Wilts, and ended his days at the former village, where he was also buried, on Jan. 5, 1833, greatly respected, yet an overworked, underpaid, and neglected man, *ætatis suæ* seventy-nine. W. S.

PSALM CIX. (4th S. ix. 95.)—The heading of Psalm cix. is no doubt owing to the ignorance of a printer in the first instance. All the headings are from the Vulgate, and it ought to be "Deus laudem"; but the would-be learned printer or reviser, looking to the English only—"God of my praise"—took upon himself to substitute "laudum." The Septuagint has "τὴν ἀδυσαν μου μὴ σιωπήσῃς," and this rendering (*pace* Mr. Mac Lachlan), I believe, accurately represents the Hebrew sense. The Psalmist appeals to the Almighty to vindicate him by proclaiming the truth concerning him against the slanders of the wicked: *Speak Thou the truth concerning me, because the ungodly speak falsehood*.

There is a misprint in the article in p. 95. It should be "tacearis," not "tacueris."\*

HERBERT RANDOLPH.

P.S.—It is strange that the Oxford and Cambridge doctors should have permitted the error.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*The Old Cheque Book, or Book of Remembrance of the Chapel Royal, from 1561 to 1744. Edited from the Original MS. preserved among the Muniments of the Chapel Royal, St. James's Palace, by Edward Rimbault, LL.D., &c. (Printed for the Camden Society.)*

The interesting volume here printed, which is the third of the New Series of the Publications of the Camden Society, contains a curious history of the Chapel Royal, St. James's for nearly two centuries, as recorded in the book kept by the Clerk of the Cheque for the time being. It was the duty of this officer to keep an account of the attendance, and to note the absence of the priests and gentlemen, in order to lay the same before the Dean or Subdean, and to record all rules and regulations made by the Dean and Chapter for the government of the chapel. But the book before us, which seems from the irregularity with which the entries are inserted more like a common-place book than an official record, contains many curious and minute particulars of Royal Ceremonies, Funerals, Coronations, Churchings, Baptisms, Royal and Noble Marriages, &c.; many of these entries being of great historical value. While many of them, as may well be imagined, throw great light on the changes introduced from time to time in the performance of divine service in the Chapel Royal, they are also especially rich in biographical notices of eminent musicians and poets, often supplying new and valuable dates; and Dr. Rimbault, who has long paid special attention to this subject, has been very successful in turning this portion of the work to good account, and illustrating it with his notes—of which it indeed may be said, generally, they are all pertinent and instructive. From the irregularity of the entries, to which we have already alluded, Dr. Rimbault has had to recast his materials; and nothing will better show the amount of curious information which inquirers into such matters will find in the book before us than an enumeration of the heads into which the editor has divided them. They are—I. Appointments and Obituary Notices of the Sub-Deans, Priests, Organists, and Gentle-

[\* This is no misprint; the Vulgate has *tacueris*.—ED.]



men; II. Further Notices of the same; III. Duperal of Payments due to deceased Gentlemen; IV. Records of Suits for Additional Pay; V. Orders, Decrees, and Reprimands referring to Gentlemen; VI. Copies of Royal Warrants and Privy Seals; VII. Resignations, Dismissals, and Petitions; VIII. Oaths of Subdean, Gentlemen, &c.; IX. Benevolence to the Gentlemen; X. Records of the Chapel Feast; XI. Appointments of the Deans; XII. The Names of the Sub-deans, Priests, and Gentlemen at various Coronations; XIII. Notices appertaining to the Serjeants, Yeomen, Grooms, and other Officers; XIV. Further Notices of the same; XV. Royal Ceremonies; XVI. Royal and Noble Marriages; XVII. Royal and Noble Baptisms, Churchings, Confirmations, &c.; and lastly, XVIII. Forms of Prayer, &c. The Camden Society are greatly indebted to Lord Sydney and the Bishop of London, who have permitted them to print this curious record, and to Dr. Rimbault for the admirable manner in which he has edited it.

*Miscellanies. Collected and Edited by Earl Stanhope. Second Series.* (Murray.)

If it be true of most scholars and men of letters that they frequently come across historical memoranda and literary illustrations too valuable to be laid aside, yet too small to form a volume, it is especially true of one who, like the noble lord whose work is now before us, enjoys the advantage of high social position, and an intimacy with the most distinguished men of the day. Like his former volume, which derived some of its interest from his friendship with the Duke of Wellington and Sir Robert Peel, it is chiefly valuable for its illustration of history, as the names of Mr. Pitt, Mr. Canning, Prince Metternich, and Louis Napoleon will serve to prove; while the curious illustrations of Lady Wortley Montague's detention in Brescia, and of the sad story of Major André, and the names of Lord Macaulay and Mr. Hallam illustrate its literary value.

**GUILDHALL LIBRARY.**—The erection of the new library having made considerable progress, it has become necessary, in order to construct the corridor with the Muniment Rooms beneath for the preservation of the Records of the Corporation, to pull down the present building. It has therefore been determined by the Committee to close the library on and after the 1st of March next for a period of about three months, which will enable the librarian and his assistants to re-arrange the whole collection.

### BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose.—

**MARMION.** Original Quarto Edition, published in 1805.

Wanted by Rev. John Puckford, M.A., Hungate Street, Pickering, Yorkshire.

**ATMOUTH, INDEXES TO THE GENTLEMAN'S MAGAZINE, 1731 to 1842.** 5 Vols.

**LONDON QUARTERLY REVIEW.** Nos. 12, 13, 14, and 15.

Wanted by Mr. Thomas Kyte, Hayfield, near Stockport.

**HISTORICAL ACCOUNT OF THE BRESHAU NATIVE INFANTRY,** by Captain John Williams.

**HIGHMORE'S HISTORY OF THE HON. ARTILLERY COMPANY OF LONDON.**

Wanted by Surgeon-Major Fleming, 113, Marine Parade, Brighton.

**HISTORY OF GREEK AND ROMAN PHILOSOPHY AND SCIENCE,** by Bishop Blomfield, Rev. Dr. Whewell, Rev. Dr. Newman and others.

Wanted by Mr. J. G. Scott, 9, Grenville Street, Brunswick Square, W.C.

**CLAUDE'S LIBER VERITATIS.** 3 Vols.

**EXTON'S SHROPSHIRE.** Part I.

**DUGDALE'S WARWICKSHIRE.** Folio.

Wanted by Wm. Dowling & Co., Birmingham.

**WORKS OF THE RIGHT REV. JOHN S. RAVENSCROFT, D.D.,** late Bishop of North Carolina. Vol. II. Published by "the New York Protestant Episcopal Press" (about 1839, in two vols.)

Wanted by W. G. Dickinson, Esq., Rosemount, Hampstead, N.W.

**W. H. HART ON THE EARLY MANUFACTURE OF GUNPOWDER IN ENGLAND.** Elkins, Lombard Street, 1850.

Wanted by Capt. F. M. Smith, Alnmouth, Northumberland.

### Notices to Correspondents.

We are compelled to postpone until next week some of our Notes on Books, &c.

**M. M. L.**—"Aired" is not a Scotticism. In Worcester's Dictionary, s. v. "Air," our Correspondent will find this definition: "To expose to the air," as "to air beds or garments."

**T. W. M. (West Troy, U. S.)**—Can our Correspondent procure for us a carte of Lieut. Lahrhush?

**H. S. S.**—The portraits of most, if not all, of the gentlemen inquired after have been engraved, and may be obtained at low prices. Apply to J. Stenson, 15, King's Place, King's Road, Chelsea, and A. Nicholls, 5, Green Street, Leicester Square.

**T. E. S.**—For early lists of members of the legal profession consult "N. & Q." 2nd S. xi. 515; xii. 511; 4th S. iii. 126. The law library of Lincoln's Inn is the best in London.

**BENEDICT.**—Two instances of the ancient Scottish custom of taking a wife on trial will be found in "N. & Q." 1st S. ii. 151.

**G. J. H.**—The case of Margaret de Camoys, who, with her chattels and goods, was sold by her husband, may be found in Grimaldi's Origines Genealogicae, Lond. 1828, pp. 22, 23; and in "N. & Q." 1st S. vii. 602.

**T. E.**—The verses on the fly-leaf of a Bible, erroneously attributed to Lord Byron, are by Sir Walter Scott, Monastery, chap. xii. They are spoken by the White Lady of Avenel.

**W. A. S. R.**—Nine articles on the pronunciation of "Cucumber" appeared in vols. iv. to viii. of our First Series, and two on that of "Cucumber" in the 3rd S. ii. 307, 357.

**FRANCIS M. JACKSON (Manchester).**—The verse will be found in Oliver Goldsmith's poem "Edwin and Angelina."

**C. W. PENNY (Wellington College).**—Muriel, as a Christian name, has been discussed in "N. & Q." 3rd S. vi. 168, 200, 239, 278, 404, 444, 518; vii. 82.

**FELIX ARNHEIM.**—In the Oxford Bible, 1717, the word vinegar is printed instead of vineyard in the running head-line of Luke xxii. See "N. & Q." 2nd S. iv. 291, 335.

**M. H. COTTON (Ramsgate).**—The article on the Marquis of Montrose appeared in the Quarterly Review, vol. lxxix. pp. 1 to 60, Dec. 1846.

**A. S.**—The hard porcelain, found at Rue de Popincourt, Paris, in 1780, by Le Maire, was bought in 1783 by Nast, who marked it with his name.

**E. T. (Patching).**—Your paper shall appear.

**W. B. R. L. (Notting Hill).**—You had better defer your answer altogether till other replies have appeared.

**AN OLD COLLECTOR (Glasgow).**—Send address to J. W. F. at Brighton.

### NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

All communications should be addressed to the Editor at the Office, 43, Wellington Street, W.C.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.



LONDON, SATURDAY, MARCH 2, 1872.

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## Notes.

## COLONEL ARCHIBALD STRACHAN.

"It is singular," says Mr. Hill Burton in his *History of Scotland*, "that of this man, who seemed for a few months to have the destinies of the country in his keeping, so little should be known. His name is not to be found in any biographical dictionary. He went just a step beyond the place assigned for Scots worthies, and so was neither commemorated as friend or enemy."—Vol. vii. p. 293.

He was a native of the ancient burgh of Musselburgh, near Edinburgh, where his family have flourished for many generations, as the local records testify. Lamont, in his *Diary* (p. 27), calls him a "Musselbrough man borne." By all account, his early life was wild and dissolute; but having amended "his once very low life," says Baillie (*Letters*, iii. 112-3), "he inclined much in opinion towards the Sectaries, and having joined Cromwell at Preston . . . continued with them to the king's death."

On November 17, 1643, he appears in the parish register of Inveresk as a witness to the baptism of Archibald, son of Thomas Smith, portioner of Inveresk, and Isabel Strachan his sister. He is described as "Archibald Strauchane, Captain in the Parliament's army." He is next heard of as an able soldier and servant of the Scottish Parliament. On Montrose's landing in the North in 1650, Strachan, described by Malcolm Laing as "a distinguished Sectary, who had defeated

Middleton's late insurrection" (iii. 417), was sent against him with three hundred horse, David Leslie following with four thousand men. The result of the unfortunate skirmish at Corbie's Dale is well known. Sir Jas. Balfour (iv. 9) describes it graphically enough:—

"L<sup>d</sup> Colonell Strachan persewed them into the woode, and at the first charge made them all to rune . . . did executions one them for 5 or 6 myles, even untill sunne sett. He received a shotte vpon his belley, bot lighting vpon the double of his belte & buffe coate, did not pierce."

At p. 70 of the same volume, it is recorded that the Parliament, on July 3, 1650, gave him and Lieut.-Col. Robert Hacket "from the house hartie thanks."

Only four weeks later, viz. on July 31, Cromwell's troops lying near his native village, Musselburgh, Balfour tells us that—

"Gen.-Maier Rob. Montgomery & Colonell Strauchane led out a pairtey against the enimey of 2000 horse & 500 foote, & beate him soundlie; & if he [qu. they?] had had 1000 more, they had routed his quhole army. The killed to him 5 Colonells and L-Colonells, mostly woundit L-Gen. Lambert and aboue 500 souldiers, and returned with no grate losse."—Vol. iv. p. 87.

Lambert was not mortally wounded; he recovered, and lived for many years afterwards.

Strachan's mind appears, like those of too many of the leading men of that stormy period, to have been warped and twisted with all sorts of wild ideas on religious matters. "At this time," says Baillie (*loc. cit.*), "many of his old doubts revive in him." He was, as we have seen, "an awakened sinner; one of those whose early life was burdened with such a weight of sin that they feel as if all the world ought to do penance for it" (Hill Burton, *loc. cit.*). He kept aloof now from king and Cromwell alike, and soon after took command of the considerable army raised by the "Remonstrants" or "Protesters," otherwise "the wild Westland Whigs," then lying at Dumfries. These men objected to the "young man Charles Stuart" on the score of his not being a sound Covenanter. There is no evidence to show that Strachan wished to play into his old leader Cromwell's hands; though it is most likely, at least if we are to believe Wodrow, that Cromwell was most anxious to secure him, and made him the most flattering offers. Some of his followers had a skirmish with a part of Cromwell's army at Hamilton; yet soon after the Estates, with the king at their head, instituted a prosecution against him as an abettor of the enemy. (See "Summons against Col. Archibald Strachan, Walter Dundar of that ilk, and others," *Scotch Acts*, vi. 548). Worse and worse—they never did things by halves in those days—on January 12, 1651, the day on which Lieut.-General Middleton was relaxed from his penance, in sackcloth, in Dunda church—

"Colonell Archbald Strachan was excommunicat and deliuered to the deiual in the churche of Perth by Mr Alexander Rollocke."—Balfour, *op. cit.*

Wodrow (*Analecta*, ii. 86) says that this "singular Christian's heart was much broken with that sentence, and that he sickened and died within a while." He says further, on the authority of Strachan's brother-in-law Thomas Warner, or Vernor, minister of Balmaclellan—a famous Covenanting hero—that, so far from being an abettor of Cromwell, Strachan had refused the most tempting offers; one of which was the command of all the Parliament forces in Scotland, which Cromwell made to him.

In the Burgh Court Book of Musselburgh, under date May 7, 1655, is a discharge:—

"Isobel Strachane, with consent of Thomas Smyth, portioner of Inneresk, her spouse, Jonet, Bessie, Helene, & Margaret Strachanes, all lawful sisters, and appeirand executrices to umq<sup>le</sup> Collonell Archibald Strachane, in favour of Robert Strachane, baillie, their brother, of all that they could claim of goods, money, etc., in terms of the Testament of the said umq<sup>le</sup> Collonell Archibald Strachane."

Thomas Smith was one of the leading inhabitants of Inveresk, and was appointed a justice of the peace under a commission of the Parliament in 1656. By his wife Isobel Strachan he had ten sons and four daughters—all of whose births are recorded in the parish register. Isobel Strachan died at the birth of her thirteenth child in 1653; and Thomas Smith married for his second wife Margaret Watson. (See an imperfect sketch, "The Smiths in Inveresk," "N. & Q." 4th S. iii. 166, which I hope some day to be able to expand.)

Which of the above-named sisters, if it was one of them, married Thomas Warner, I have not ascertained. Thomas Warner's brother Patrick, who was minister of Irvine, purchased the property of Ardeer, and was the founder of the family which now flourishes. His only daughter, Margaret, was the wife of Robert Wodrow the historian.

From the fact of Thomas Warner having been generally known in his parish and in contemporary history as Vernor, and from his connection with the Strachans, it appears highly probable that these Warners, or Vernors, were descended from the old family of that name which has long flourished in Inveresk and its neighbourhood.

F. M. S.

#### FOLK LORE.

**NORTH DEVON FOLK LORE: CURE FOR TOOTHACHE.**—Go to a churchyard and bite a tooth out of the skull of a woman, and you will never be troubled with toothache. A gentleman of middle age residing in North Devon vividly remembers being taken as a child by his nurse into a churchyard where a grave was being dug, and his horror

on her procuring a skull which was turned up, and bidding him try to bite a tooth out of it.

PELAGIUS.

**LINCOLNSHIRE FOLK LORE: SIGNS OF CHANGE IN THE WEATHER.**—My clerk informed me while leaving church on a recent Sunday that the weather was going to change: "the pigs were tossing up straw in the yard, the turnip-sheep rushing about, and the beasts (*Anglicè* bullocks) fighting with each other." Of course the weather did not change, but I thought of the same belief in Virgil's time; for fine weather, he tells us—

"non ore solutos

Immundi meminere sues jactare maniplos,"

and in imminent bad weather the *pecudes* are *letæ*. (*Georgica*, i. 399, 423.)

PELAGIUS.

**PLOUGH-DAY SERMON AND DINNER.**—In the *Stamford Mercury* for Feb. 2, under the heading "Melton Mowbray," is an account of an annual dinner on Jan. 17, "the only public dinner given in the town, and towards which much interest is manifested." It was presided over by the vicar of the parish. The newspaper in question gives the following account of the origin of this dinner:

"The dinner originated from the will of Mr. Hudson, founder of the Bede House, who bequeathed the sum of 20s. for the preaching of a sermon on the first Sunday after the 17th of January, and 20s. for the refreshing of the vicar, churchwardens, and their friends."

This custom appears worthy of a notice in these pages.

CUTHBERT BEDE.

**PROPHECIES RELATING TO ENGLAND.**—I transcribe the following from a curious old book:—

"Anno 1666. Magna calamitas, Saturno per Horoscopus transeunte, eius quadrato per decimam.

Anno 1691. Magna Reipublicæ turbatio, corde Scorpij transeunte per decimam.

Anno 1705. Adversa omnia, quia planetæ transeunt per suas oppositiones.

Anno 1756 minatur maximum excidium quia Horoscopus peruenit ad corpus Saturni, et fit transitus à signo aëreo in terreum sibi contrarium.

Circa ann. 1884. Maxima aduersitas, quia tunc mundus peruenit ad gradum septimum Scorpij, quadratum Angliæ."—*Astrologie Nova Methodus Francisci Allai Arabis Christiani*. Anno M.DC.LIII. p. 62.

The "magna calamitas" for 1666 was a great hit, as this proved to be the year of the Fire; the three following shots are rather wide of the mark. We have yet to see what 1884 has in store for us.

WILLIAM BATES, B.A.

Birmingham.

**SINGULAR CUSTOM.**—In the island of Telos, one of the Sporades group, there exists a local custom which prevents most of the younger girls from marrying. The dowry of the mother is given to the eldest daughter, and that of the father to the eldest son, whom the second daughter is also obliged to serve during all her lifetime. If there are other daughters they are left to a miserable fate, as, having no money or property, they can-

not find husbands. Under these circumstances it is scarcely to be wondered at that the population of the island is not on the increase. (See *Consular Reports*, No. 1. of 1871. Vice-Consul Biliotti on the "Trade and Commerce of the Sporades.")

PHILIP S. KING.

Parliament Street.

**WHALES' "RIBS."**—It appears to be among "things not generally known," that these are *jaw bones*, which in whales are about one-third the length of the entire body. They show the aperture for the maxillary artery, vein, and nerve, but no teeth; the place of these being supplied by the huge fringes of "whalebone" that entangle the small marine creatures on which the whales subsist.

J. T. F.

Hatfield Hall, Durham.

**FINGER CAKES.**—In the ancient town of Llan-twit Major a custom prevails of making at Christmas finger cakes, that is cakes made in the form of a hand, on the back of which is a little bird. What is the origin of this custom, and does it prevail in any other part of the kingdom?

R. & M.

**DORSETSHIRE FOLK LORE.**—When a man is hung, he is said to be stabbed with a Bridport dagger. The saying originated from the quantity of flax grown there. People who are unneighbourly are said to be as far apart as Lewsdon Hill from Pillesdon (or Pilsdon) Pen; the latter is an old Roman encampment. These two hills are known to seamen as the "Cow and Calf."

JUNII NEPOS.

#### GEERAN THE ALLEGED CENTENARIAN.

Since the publication in "N. & Q." of Feb. 10 (*anté*, p. 108) of my notice of Thomas Geeran, the alleged centenarian of Brighton, I have had handed to me the results of an inquiry into his case. It is so exhaustive and complete a demolition of the series of falsehoods by which Geeran imposed upon the benevolent, that I think it deserves publication without alteration or abridgment.

WILLIAM J. THOMS.

40, St. George's Square, S.W.

#### THOMAS GEERAN AN IMPOSTOR.

*Remarks on the statements contained in a book called "Longevity: The Life of Thomas Geeran, late of the 71st Highlanders."*

Determined, if possible, to fathom the mystery of this old man's reputed services in the 71st, I went to the Public Record Office, and obtained access to the original muster rolls, pay sheets, and description roll of this regiment, for a period extending from 1780 to 1830, which period more than covered the time of his alleged service.

From this search I extracted the following information:—

In 1796, the year of his alleged enlistment, there was no such man on the pay-sheets of the 71st, nor was there any name at all like it.

In 1799, the year alleged in which he was present with the 71st in India, there was no such man or name on the pay-lists of the regiment.

In 1801, the year when he alleged he was in Egypt, there was no such name on the rolls.

In 1809, the year Corunna was fought, at which battle he alleged he was present, there was no such name on the rolls.

In 1815, the year Waterloo was fought, at which battle he alleged he was present, there was no such name on the rolls.

In 1819, the year in which he alleged he was discharged, there was no such name on the rolls.

It may fairly be asked then, is it possible that he could have served as he alleged, and yet not have his name on these rolls? The pay-lists are the originals forwarded quarterly by the paymaster, and containing the name of every member of the regiment drawing pay, and therefore fully to be relied upon.

Where, then, could this old man have picked up all his wonderful anecdotes and asserted reminiscences of the exploits of the 71st? The following information will, I think, go a long way to prove who this man really was, and why he should have picked out such a regiment as the one he did.

It appears from the pay-sheets of the 71st Foot in 1813, that there was a man of the name of Michael Gearyn or Gayran, then serving.

From the description roll it appears that he enlisted March 3, 1813, and deserted on April 10, 1813.

He was born at Turlee (*sic*) in the county of Kerry, Ireland, and was by trade a tailor. The following is a comparative description of Thomas Geeran and Michael Gearyn, by which it will be seen that in appearance, &c. there must have been so great a resemblance between these two men as almost to establish their identity:—

Thomas Geeran\*, born at Tulla, Killaloe, Clare; height on enlisting, 5 feet 10½; hair, white in 1870; eyes blue; complexion fresh.

Michael Gearyn, born at Turlee (P), co. Kerry; height on enlisting 5 feet 9½; hair brown; eyes blue; complexion fresh.

Thomas Geeran, when asked the name of the officers of the regiment, could only recollect two, Col. Denis Packe and Lt. Anderson the adjutant.

Col. Denis Packe commanded the regiment for a great many years, and his name would therefore be well known in it.

Lt. Anderson the adjutant did not enter the

\* Thomas Geeran stated his father's name was Michael. This account of his personal appearance is taken from his answers to a form sent to him from Chelsea Hospital in 1864.



service until 1808; was adjutant from 1811 until after 1813, and therefore was the adjutant when Michael Gearyn was in the regiment.

Michael Gearyn stated his age at enlistment into the 71st Foot in 1813 as 25. If Michael and Thomas were one and the same person, his age at death, Oct. 28, 1871, would be about 83, not 105.

The following extracts are intended to show the numerous contradictions that are in the book entitled *Longevity: The Life of Thomas Geeran, late of the 71st Highlanders*.

We give, first, statements made by the man himself, or by some one acting on his behalf, and then the extracts from the same work contradicting these statements.

Appended to these are also extracts from the various letters and papers sent up to Chelsea Hospital from time to time in support of his petition for a pension for his services in the 71st regiment; and also evidence as regards the stations of that regiment during the period Geeran stated he served in it; its foreign service and history; nearly the whole of which tend to show that the 71st was not at the places at the time stated by Geeran, and that he could not possibly have served with it, and yet have performed the service he stated he did.

This latter evidence is extracted from the *Historical Records of the 71st Highland Light Infantry*, published by command of H. M. William IV. Compiled from official records by R. Cannon, Esq., Principal Clerk of the Adjutant General's Office.

The extracts from the book *Longevity* are printed in roman type, each extract being followed by its contradictory statement, in *Italics*, some of these being from the book *Longevity*, and some from official records.

Pages 37 and 59. "Tom's father was a farmer. Tom assisted him. After his father's death he held the appointment of clerk in the office of a wealthy firm in Waterford, and was raised to an advanced post as agent to the branch house in America. Before starting he got drunk and enlisted."

Page 56. "*Bred a sawyer, he continued to work at his trade till the year 1796, when he enlisted into the 71st Foot.*"

Page 39. "Sailed to join the 71st or Glasgow regiment in 1797."

"In June 1803, H. M. George III. was pleased to approve of the 71st bearing the title of Glasgow regiment." (Vide *Historical Records*.)

Page 39. "In 1797 they landed at Madras, where the recruits first met their comrades."

"Serengapatam was taken May 4, 1799. Tippoo Saib was killed. Thomas Geeran did not see Tippoo killed, but saw him after his fall, and described him as a "tall fine-looking fellow."

Whilst this was going on the 71st were plundering.

"In Oct. 1797 the regiment embarked at Madras for England. They were at sea during the remainder of the year, and arrived at Woolwich August 12, 1798.

"During the year 1799 the regiment was stationed in Scotland. The head quarters were at Stirling." (Vide *Historical Records*.)

Page 41. "Geeran said in the year 1801 the 71st was ordered to Egypt, and on March 21st at midnight Tom and his comrades were out and ready for battle."

The late Marquis of Westmeath, on reading the above passage, denied it by saying "The 71st were not in Egypt at all." Geeran in reply said "My company was sent from Gibraltar, and I arrived at Alexandria with Sir Dennis Pack, General in the Field and Colonel in the Army."

"Early in the year 1801 the 71st were in Dublin. (Left Scotland in June 1800.)

"On April 24, 1801, Lieut.-Col. Pack joined and assumed the command of the regiment.

"The regiment remained in Ireland until June, 1805.

"Major Pack was stationed with the 4th Dn. Gds. in England and Scotland until 1800, when he was promoted on Dec. 6, 1800, to the rank of Lieut.-Col. in the 71st Regt., and on April 24, 1801, joined that corps in Ireland, in which country he served until August 1805." (Vide *Historical Records*.)

Page 42. Geeran's account of wound at Vittoria. Done by a Spanish soldier.

*The Spaniards were the allies of the British, not the enemies, as asserted in the account of this wound.*

Page 43. "Sir Thomas Picton, who commanded the '3rd Division,' &c."

"Sir Thomas Picton commanded the 5th division at Waterloo." (Vide *Historical Records*.)

Page 42. "Geeran received a ball in the left knee at Corunna, besides another gunshot wound."

Page 49. "Stated he was wounded at Waterloo in 1815."

Stated in 1868 that he received a bullet or two in the body, at Waterloo.

Page 55. "He escaped through Waterloo, and entered Paris with the victorious army."

Dr. Pickford in 1864 stated in a letter that Geeran told him that he was wounded in the back at Salamanca.

*The 71st was not at Salamanca.*

Page 47. "I was not turned out of the service, but discharged from the 71st in 1819."

Page 58. "The fact of his not having a pension was owing, as he admitted himself, to his having been discharged from the service for misconduct."



Page 48. "He was discharged in the Isle of Wight, *invalided*."

Page 49. "*In confidence Geeran told a friend, &c. . . . he was not an invalid when discharged, but he thinks he was dismissed the service.*"

Page 47. "States that about twenty years ago he received a Peninsula medal."

Stated in 1864 that he received medals for Corunna, Waterloo, Peninsula (eleven clasps), and others. All made away with for drink or lost. (*vide Chelsea Records*.)

Page 58. "*The same cause (his misconduct) will account for his not having the Waterloo medal, which, under the circumstances, became forfeited, and also deprived him of any claim to the Peninsula medal.*"

"His name cannot be traced on the medal roll of men entitled to the Peninsula or Waterloo medals." (*Vide W. O. Letter with Chelsea Records*.)

Stated he received 2l. 12s. 9d. prize-money.

Name not found on prize rolls.

Page 44. "Geeran married in Gibraltar when he was thirty-five."

As he stated that he was thirty years old when he was enlisted, this would bring the date of marriage in the year 1801.

From 1798 to 1805 the 71st was not stationed outside Great Britain.

#### CHIEF DISCREPANCIES IN GEERAN'S STORY.

He stated that he joined the 71st in 1796, went out to India, and was at Seringapatam May 4, 1799.

The 71st left India in October, 1797, and arrived at Woolwich August 12, 1798. From that time until 1805 the regiment was not out of Great Britain.

He stated that in 1801 he was in Egypt, and that he went out with Sir Dennis Pack.

The 71st was not in Egypt at all. Sir D. Pack was not out of Great Britain from 1800 until 1805.

In August, 1805, the 71st went to the Cape of Good Hope. From there the regiment sailed, April 1806, to Buenos Ayres. The whole were made prisoners August, 1806, released, and returned to England, Dec. 1807.

Now all this was important service, yet Geeran does not mention one word about it.

Stated he received prize-money and medals.

Name not on prize list or medal rolls.

States he was wounded at Salamanca.

The 71st was not at Salamanca.

States in one place he received a bullet or two in the body at Waterloo.

States in another part he escaped through Waterloo.

#### JOHN HEYWOOD AND GEOFFREY CHAUCER.

Has it ever been noted that in Heywood's interlude of "The Pardoner and the Frere" (W. Rastell, April 5, 1533), reprinted in "Four Old Plays," G. Nichols, Cambridge (United States), 1848, p. 89-128, he has quietly incorporated into his Pardoner's first speech, as his own, lines 49-100 of Chaucer's Pardoner's Prologue, only changing a few words? Can you make room for the quotation, so that your readers may judge of the old epigrammatist's cribbing for themselves? I italicise the words that Heywood has changed, p. 94-7 for Chaucer's of like meaning:—

"But first ye shall knowe well y<sup>t</sup> I com fro Rome,  
Lo here my bulles all and some!  
Our lyege lorde seale, here on my patent,  
I bere with me my body to warrant,  
That no man be so bolde, be he preest or clarke,  
Me to dysturbe of Chrystes holy warke . . .  
Fyrst here I shewe ye<sup>\*</sup> of a holy lewes shepe  
A bone: I pray you take good kepe  
To my wordes, and marke them well!  
Yf any of your beastes belyes do swell,  
Dyppre this bone in the water that he dothe take  
Into his body; and the swellinge shall slake.  
And yf any worme have your beastes stonge,  
Take of this water, and wasshe his tonge,  
And it wyll be hole anon, and furthermore,  
Of pockes and scabbes and euery sors  
He shall be quyte hole, that drynkoth of the well  
That this bone is dipped in: it is treuth that I tell.  
And yf any man that any beste oweth,  
Ones in the weke, or that the cocke croweth,  
Fastynge wyll drynke of this well a draughte,  
(As that holy Jew hath us taught,)  
His beestes and his store shall multeply.  
And, maysters all, it helpeth well [i.e. jealousy];  
[For] Though a man be foule + in ielous rage,  
Let a man with this water make his pottage,  
And neuermore shall he his wyfe mystryst,  
Though he in sothe the fault by her wylt,  
Or had she be take with freres † two or thre.  
Here is a mytten eke as ye may se;  
He that his hande wyll put in this myttayn,  
He shall haue encrease of his grayn  
That he hath sowne, be it wete or otye,  
So that he offer pens, or el[le]s grotes. § . . .  
But one thyng, ye women all, I warrant you!  
Yf any wyght be in this place now,  
That hath done syn so horryble that she  
Dare not for shame thereof shryuen be;  
Or any woman, be she younge or olde,  
That hathe made her husbande cockolde,  
Suche folke shall haue no power nor no grace  
To offer to my relykes in this place.  
And who so fyndeth her selfe out of suche blame,  
Com hyther to me, on Crystes holy name!"

F. J. FURNIVALL.

P.S. On a second look at the "Four Old Plays,"

\* Chaucer of course did not use ye as an accusative.

† fallen.

‡ As Heywood's Pardoner is preaching against a rival Friar, he changes Chaucer's "preestes" to "freres."

§ Here Heywood puts in some other chaffing relics: "the blessed arme of swete saynt sonday," "the great too of the holy trynnyte," "our lady's bongrace" (sunshade); "of all helowes [saints] the blessyd jaw bone," and "of saynt Myghell the brayn pan."

I see that it is edited by "F. J. C." who must be my friend Prof. F. J. Child, of Harvard; and that of course he, as a Chaucer scholar—a right good one too—has noted, at p. 268, the source of Heywood's lines; but probably few English readers are aware of the fact.

"AIRY SHELL": "COMUS," LINE 231.—I have always understood this phrase in the exquisite song—

"Sweet Echo, sweetest nymph, that liv'st unseen  
Within thy airy shell"—

to mean the aerial vault, the canopy of heaven, as the poet says in the hymn inserted in the ode on the Nativity (101)—

"Nature that heard such sound,  
Beneath the hollow round  
Of Cynthia's seat, the airy region thrilling."

In a pretty little school edition of the poems, however, published last year, and edited by Rev. H. R. Huckin, a note on the passage appears to assume that Milton meant to confine the term "airy shell" to the *concha* or *testudo*. "Hence," says the editor, "he represents Echo as living in such a musical shell, which sent back the notes which it received."

This seems a ludicrously unworthy idea. Music proceeds from the *testudo*, but Echo (who is daughter of the Air and Tellus) repeats its closes from her lofty cloud-vault. She is—

"Vocalis Nympe, quæ nec reticere loquenti,  
Nec prior ipsa loqui didicit, resonabilis Echo"  
(Ovid, *Met.* iii. 359);

but is changed by Juno—

"et in æra succens  
Corporis omnis abit, vox tantum." (397.)

I am sorry that I have no standard Milton at hand. What does MR. KEIGHTLEY say?

PELAGIUS.

DEFENDE.—This is another of those words which in the process of time has undergone an almost entire change of meaning. By writers of the fourteenth and fifteenth centuries it seems to have been used in the sense of to *forbid*. Thus in *The Story of the Holy Rood*, lines 207 and 208 (E. E. T. S., 1871), we have—

"To saue man saules he sall be send,  
And all fals trowth he sall defende."

EDMUND TEW, M.A.

ENGLISH PHYSICIANS IN SWITZERLAND.—It ought to be generally known that in the Canton de Vaud, Switzerland, British physicians are not allowed to practise amongst the English residents without undergoing an examination. As M.D.s who have graduated in Great Britain will not submit to this insult, for it is nothing more, the English at Lausanne, Montreux, &c. are obliged, when they are attacked by illness, to

have a Swiss doctor, with whom they frequently cannot converse, from not knowing the language.

The *Swiss Times* has had some strong remarks on the illiberal conduct of the Vaudois authorities and their doctors; however, it seems to me that a journal like "N. & Q.," which has so many M.D.s amongst its contributors, is the best medium for bringing this matter under public notice.\*

AN ENGLISHMAN.

Montreux, Vaud.

PLAY THE BEAR.—I believe that this expression has not been noticed in the "Proverbs and Phrases" that have appeared in "N. & Q." In the speech of the vicar of Leamington, as reported in the *Leamington Courier*, Feb. 10, I find that Mr. Craig made the following remarks:—

"There are two kinds of children. There are the children of Bethel and the children of Bethaven, and when Bethel became Bethaven, the house of God became the house of sin. I mean to say this, that on that occasion the children came forth and exhibited indignity to the person of the prophet and derision for his doctrine. They exhibited derision for his doctrine and said, 'Go up, thou bald head,' because he held the doctrine of the ascension of Elijah, and they said it to show their disrespect. From that incident came the sentence of 'playing the bear' with persona. Because, when they were trying to play the bear with the person and doctrine of the prophet, Elisha turned and looked at them, and the Lord sent forth wild bears—she bears—and forty of these children of Belial were destroyed."

CUTHBERT BEDE.

"OUT IN THE COLD."—This expression has been so often applied of late years to the political party for the time in opposition, that it might be taken to be a modern invention. But Mr. (H. P.) Wyndham, in his remarkable preface to *The Diary of the late George Bubb Doddington* (Salisbury, 1784), made use of a similar phrase nearly a century ago:—

"If, on the contrary, by unveiling the 'mysterious intrigues of a court, and by exposing the latent causes of opposition, the *Diary* teaches us that both one and the other may act from the same interested and corrupt principle, it may then make us cautiously diffident of the motives of either, and the country gentlemen in particular may learn from it that they have as much to dread from those who are in pursuit of power as from those in actual possession of it; from those who are hopefully working in the cold climate of disappointment, as from those who are luxuriously basking in the sunshine of enjoyment."

ALEXANDER ANDREWS.

Stoke Newington.

OYSTERS FOR AISTRES.—I have just been informed of a very curious old Christmas carol,

\* On one occasion an English M.D. submitted to an examination, and was so grossly insulted that he left in disgust. The examiners actually asked ridiculous questions, using as text books the works of certain dirty advertising quacks. The prime mover on that occasion is now dead, but there are those living who were present and took a part, and I dare them to deny it.

which was sung in the streets of Frome only a few weeks ago, and which is well worth a note in "N. & Q." I have not yet been able to procure the entire song; but the fragment before me contains a remarkable instance of the persistence from age to age of old French words. It relates to the visit of Joseph and "his lady" to Bethlehem, in search of accommodation in view of the expected birth of the Saviour; and we are told that "they wandered up and down a-seeking for *oysters*" (this was the pronunciation of the singers) without success, for "none could be found"—a result at which we cannot affect to be surprised. On hearing this singular word I was for the moment greatly puzzled; but remembering the old French *aistre*, meaning a fireplace, hearth—and remembering, too, the variant *estres*, passages, chambers, apartments—I perceived at once that "oysters" really meant *aistres* or *estres*, or in its connection "lodgings," and the problem was solved. Now the word *aistres*, denoting the rooms, partitions, or closets of a house, is still in use in the patois of France; but the curious thing is, that the Somersetshire peasant has retained the *s* which formed part of the original word, which is now silent in France. In the form *estres* it occurs in Chaucer, Lydgate, &c.

J. PAYNE.

Kildare Gardens.

STAMP USED INSTEAD OF THE SIGN MANUAL OF HENRY VIII.—The sign manuals of Henry VIII. are common enough, but I do not remember to have seen before a *stamp*, apparently a woodcut, being a pretty fair fac-simile of one of the best of his autographs. Such a one, however, is now before me, having been discovered among the numerous MS. treasures of the Baroness North. It is on the top of a letter from the king to Sir Edward North, and is dated April 3, 35 Henry VIII., requiring him to furnish "xx hable footmen, being determined to invade the realme of France this summer with a royal army."

EV. PH. SHIRLEY.

Lower Easington Park, Stratford-on-Avon.

### Queries.

#### HOLYROOD PICTURES.

Shaw's *Dresses and Decorations of the Middle Ages* contains an engraving from a picture formerly in the royal collection at Hampton Court. It represents Margaret of Denmark, queen of James III. of Scotland, and St. Canute. On the reverse is depicted Sir Edward Boncle. This picture, with the companion one of James III. and his patron St. Andrew—on the reverse the Holy Family—was exhibited in the Art Treasures Exhibition at Manchester in 1857. At the close of the exhibition, through the enthusiastic zeal of David Laing, Esq., R.S.A., and of W. B. John-

stone, Esq., R.A., a memorial, signed by the Duke of Hamilton, the Duke of Buccleuch, the Lord Provost of Edinburgh, and other persons of distinction, was addressed to the Queen at Balmoral, praying Her Majesty's consent to their being transferred to Holyrood Palace.\* Through Sir B. Hall, then First Commissioner of Works, Her Majesty was graciously pleased to accede to the request. These pictures were painted about 1484. See paper by D. Laing, Esq., read to the Society of Antiquaries Nov. 1857. They have been attributed to Hugo Van der Goes and Mabuse. They were probably intended as an altar-piece for the collegiate church of the Holy Trinity, Edinburgh, as Sir William Boncle was the first provost of that establishment, and, as such, Queen Margaret's confessor. The accessories are painted with great fidelity. In a book held by one of the figures the music is at once recognised as of that time. In the same work of Shaw's is another engraving of Queen Margaret, on a larger scale from the same picture, showing the details of the ornaments. The head-dress is extremely elegant; and on a gold band confining the hair, underneath the rich coronet and cap, is given part of an inscription, which is very plain in the original picture:—

P N A C N.

The lines over the third and fourth letters are detached, and appear to be marks of abbreviation. A solution of these characters is sought for. From the fidelity of the execution of these paintings, it is evident that they have a specific meaning, and that they are not merely of an ornamental character.

ALBERT BUTTERY.

Court of Chancery.

BALLAD.—Can any one tell me where to find the rest of this ballad? I only know the first and part of the last verses:—

"Our king he went to Dover,  
And so he left the land,  
And so his grace went over  
Unto the Callice sand;  
And so he went to Bulein,  
With soldiers strong enough,  
Like the valiant king of Cullin.

"Up went the English colours,  
And all the bells did ring;  
We had both crowns and dollers,  
And drank health to our king;  
To the Lady Nan of Bulein,

The bonfires were seen at Flushing."

These verses were given as a motto in some modern book, but with no reference to where they came from.

C. B.

\* *Historical Guide, &c., Holyrood.* Edinburgh, published by Duncan Andersen, Keeper of the Chapel Royal.



ABP. BLACKBURNE.—Are there living any descendants of Lancelot Blackburne, Archbishop of York in 1725, and who are they? B. W.

CANADA.—What French Canadian statesman was it who declared that the conquest of Canada by the British had set his countrymen free? E. C.

DANFORTH.—This name is borne by one of the most respectable and opulent Quaker families in Iowa, U. S. (America). What is the meaning of the word? Have we any village or place so called? Is the name borne by any English family belonging to the Society of Friends? The Danforths believe that they are of English origin.

JAMES HENRY DIXON.

DOMESTIC CHAPELS.—Can you refer me to any list of mediæval residences in Great Britain which have domestic chapels attached to them? F. M. S.

SIR JOHN ELIOT.—In Chambers's *Papers for the People* there is one entitled "Cromwell and his Contemporaries," in which the following sentence occurs, marked as a quotation from one of the petitions of Sir J. Eliot: "A little air, your majesty, that I may gather strength to die." I can neither find this in Eliot's *Life* by Forster nor in Nugent's *Hampden*. Can any of your readers state where it may be found? ENQUIRER.

HERALDIC.—Can any of your readers learned in heraldry inform me to what families the following coats of arms belong?—1. Ar. on a saltire gu., five cross-crosslets or; 2. Ar. on a fess dancette sa. between six crosslets fitchée or, three bezants; 3. Sa. on a chevron or, between three griffins' heads erased of the last, langued gu., three estoiles of the field. G. P. C.

HOTCH POT.—This curious old term has not yet been touched upon in your interesting pages.\* I know what Blackstone and some others have written respecting it, but there are a few additional particulars that I should like to be furnished with by the kindness of some contributor or reader "learned in the law." This query is of course literary, and "without prejudice" as to future claims for "six-and-eightpences" or other sums.

1. Was it originally a *lex scripta* or a *lex non scripta*, and in either case the date of its origin? To me it sounds like Norman-French or Anglo-Norman, and smacks of the feudal system, or rather as if engendered by it.

2. Is it, and if so when was it, repealed or rendered inoperative? C. CHATTOCK.

Castle Bromwich.

INQUISITIONES POST MORTEM.—At what date do they cease, and have they been printed and published from the reign of Henry VI.?

TOPOGRAPHER.

[The Rolls of Inquisitions from the 3rd Henry III. to the 20th Charles I. (when they were discontinued) are deposited at the Public Record Office. Ample Calendars and Indices, of a portion of these records, have been printed by the Record Commissioners, under the title of *Calendarium Inquisitionum post Mortem sive Escaetorum*, Henry III. to Richard III., 4 vols. 1806-1828, fol.—Sims's *Manual for the Genealogist*, &c., 1856, pp. 123-130.]

JEWS-HARP.—In *South Sea Bubbles*, by the Earl and Doctor, page 158, is the sentence, "One man played the Jew's (or jaw's) harp." Is the hint thus given correct, and should Jew's-harp be jaw's-harp? H. A. ST. J. M.

[The Jews-harp, or Jews-trump, is a corruption of the French *Jeu-trompe*, literally a toy trumpet. Another etymon for Jews-harp is jaws-harp, because the place where it is played upon is between the jaws. The late Mr. Douce always maintained that the proper name of this instrument was the jaws-harp, and that the Jews had no special concern with either its invention or its use. See "N. & Q." 1<sup>st</sup> S. i. 277, 342.]

"LEGAMBILIS."—Amongst the miracles of Simon de Montfort is the one wrought on Osbert Giffard—long troubled with fevers—to whom Simon de Montfort appeared in a dream, and bade him put on the "legambilem" which Osbert Giffard had from him in war. His servants found it amongst his armour at his bed's foot. He put it on, and was healed. What was the "legambilis"? The miracle is in *Rishanger* (Camden Society's publications). D. R.

"NEC BENE FECIT, NEC MALE FECIT, SED INTERFECIT."—In the unfortunate Mr. Watson's admirable *Life of Porson* occurs the following passage:—

"Many sayings have been attributed to Porson that are not his. We have seen the punning observation on Brutus killing Caesar, 'Nec bene fecit, nec male fecit, sed interfecit,' ascribed to him, when it is certainly not his. In Charles Phillips's *Recollections of Curran and his Contemporaries* it is attributed, with as little ground we believe, to Curran."

If neither Porson's nor Curran's, where is the original phrase to be found? W. T. M.  
Shinfield Grove.

NEVISON THE HIGHWAYMAN.—I have reason to believe that a *Life of Nevison* was published soon after his execution (probably at York), of which the small chap-book editions published during the last century were only abridgments. I should like to ask any of your readers who are collectors of this kind of literature the date or apparent date of their earliest *Life of Nevison*. I possess two editions printed about 1790, each bearing a London imprint, "for the booksellers," but no doubt printed at York, as they agree in style and paper with the earlier productions of the Col-

[\* See "N. & Q." 1<sup>st</sup> S. viii. 413.—ED.]



liergate Press. I should add, that I have consulted all the bibliographical authorities and the catalogues of the British Museum, and that I am acquainted with the correspondence about Nevison which has from time to time appeared in your columns.

C. E. B.

**PANADE OR PAVADE.**—In Chaucer's "Reeve's Tale," the Reeve describes the Trumpington Miller as having by his belt "a long panade." This word Spaght spells *pavade*, and glosses "*pugio*, a dagger, baslard." Cooper gives "*Pugio*, a dagger; *Pugiumculus*, a shorte dagger, a poyneadow." Cotgrave has "*Poignard*, m. A Poinadoe, or Poniard." Roquefort has "*Panart*: espèce de grand couteau à deux taillans." Can "panade" be the Early English form of "poniard"? The Piers Plowman *kyleney* is undoubtedly the French *caillouet*, a very sweet pear. (Cotgrave.)

F. J. F.

**QUOTATIONS.**—Can any kind reader point out the original source of the following lines?—

"Yesterday's over and gone,  
To-morrow may never arrive;  
To-day we may count as it flies,  
For it's all we can reckon upon."

J. PERRY.

Where can I find the following? I want to verify it as a motto for a treatise on fishing.

"Hoc accipe carmen:

Carmen, quod, tenui dum necit arundine linum,  
Piscator legat; et scopulo suspiret ab alto."

J. H.

Stirling.

[See *Actii Syneri Sannazarii Neapolitani viri Patricii. Ecloga Prima*, Phyllis, line 101, edit. Patavii, 1719, 4to.]

Where can I find and who wrote a poem which commences, as far as I recollect, as follows?—

"There's weeping by England's hundred streams,  
On Severn, Thames, and Trent:  
And o'er the graves of the slaughtered braves  
The Queen of the Seas is bent."

B. M.

Where is the line—

"Like the sunny side of a Catherine peach."

G. K.

"The foxglove which Tom stays to pop,  
Though his mother has sent him for bread to the shop."

JAMES BRITTEN.

**PLURALS.**—What is the plural of "titmouse" and of "dormouse"? The second syllable of these words has nothing to do with a mischievous little quadruped, but in the first is the A.-S. *mase*, Du. *mees*, Ger. *meise*, parus, tomtit; and in the second is part of the French word *dormeuse*—that is, *souri dormeuse*. Should we, therefore, say *titmouses* and *dormouses*, or *tit-* and *dor-mice*?

R. C. A. P.

**REVOLUTION OF 1688.**—Bishop Burnet evoked the indignation of Parliament by publishing a pas-

toral letter asserting the right of William and Mary to the throne *by conquest*, and Charles Blount, the author of *Janus Scientiarum*, issued a defence of the Revolution under a similar plea. Has this theory, which makes the first and third Williams both victorious invaders, and therefore entitled to the subjects' allegiance, been taken up and advocated by any modern writer?

WM. UNDERHILL.

Kelly Street, Kentish Town.

[Some notices of the theory propounded by Charles Blount and Bishop Burnet will be found in Lord Macaulay's *History of England*, ed. 1855, iv. 354-362; and in "N. & Q." 1<sup>st</sup> S. viii. 625; 2<sup>nd</sup> S. i. 21.]

**SOCIETY OF ANCIENT DEISTS: SPIRITUALISM IN 1780.**—In Reid's *Rise and Dissolution of the Infidel Societies in this Metropolis*, Lond. 1800, there is an account of "a kind of infidel mystics," calling themselves Ancient Deists, who met at Hoxton between 1770 and 1780. Their meetings appear to have resembled the *séances* of more modern times, for—

"The faculty of foretelling future events was insisted upon, the discernment of spirits, by the physiognomy, the voice, the gait, &c., together with the possibility of conversing with departed souls. In fact," continues Reid, "these pretences were carried so far that any visitor not in the habit of hearing supernatural voices, or not informed of the common occurrences of the day by the ministration of angels, would have been treated as a novice and a disciple of the lowest form."

I remember hearing that Thomas Taylor, the Platonist, was a member of this society. Is anything further known of it, and did they publish anything?

C. ELLIOT BROWNE.

"**TAVOLE MODERNE DI GEOGRAFIA.**"—I have in my possession a work bearing the following title: *Tavole Moderne di Geografia de la Maggior parte del Mondo*. It contains a hundred and one plates, consisting of maps and representations of sieges, battles, and remarkable events: *inter alia*, of the battles of Lepanto and Navarino, the taking of Boulogne and Calais, the sieges of Thionville and Malta, and the eruption of Monte Nuovo. The plates bear dates ranging from 1545 to 1573, that of Great Britain being 1562. Can any of your readers give me information as to this book, its rarity, price, &c.?

MARCUS B. HULSH.

22, Old Square.

**TUDOR HOUSE AT WIMBLEDON.**—There is an old house at the entrance of Wimbledon which has for some forty years been used as a school, and which is a Tudor construction, though a good deal altered in recent years. As the original builder or possessor of it is not known locally, I should be glad of your assistance in tracing them, which can probably be done through the coats of arms which adorn certain very elaborate ceilings. The dexter half of the shield has three fleurs de lys on the upper part and an eagle displayed on

the lower. The sinister half has quarterly—1 and 4 a lion rampant, 2 and 3 what appear to be two fishes erect, connected together, and facing each other. There is a tradition of Anne of Cleves having lived at Wimbledon. Is anything in these arms connected with her? E. F. D. C.

ULVA LATISSIMA.—May I refer W. (1.) to *Science Gossip* for February, p. 41, with a view to ascertaining from him whether this plant, there mentioned, is the one which to his knowledge was “preserved and eaten”? Your readers may like to know that at the page cited there is given “a copy of the seal of the borough of Liverpool, circa 1350.”

British Museum.

JAMES BRITTEN.

“WOODEN NUTMEGS.”—Can any one inform me where I can find a certain comic story called “Wooden Nutmegs”? I believe it is by Judge Haliburton. C. A. BUTLER.

### Replies.

#### O'DOHERTY'S MAXIMS.

(4th S. viii. 513.)

Your correspondent G. is evidently unaware that these witty and sagacious aphorisms have been published in a separate form:—

“Maxims of Sir Morgan O'Doherty, Bart.” W. Blackwood & Sons, Edinburgh and London, 1849, small square 8vo, pp. 138.

The rule for stopping a *punster* is as follows:—

#### MAXIM THIRD.

“A punster during dinner is a most inconvenient animal. He should, therefore, be immediately discomfited. The art of discomfiting a punster is this: Pretend to be deaf; and after he has committed his pun, and just before he expects people to laugh at it, beg his pardon, and request him to repeat it again. After you have made him do this three times, say ‘O! that is a pun, I believe.’ I never knew a punster venture a third exhibition under similar treatment. It requires a little nicety, so as to repeat it in proper time. If well done, the company laugh at the punster, and then he is ruined for ever.”—p. 10.

It will be seen from this that, in the case alluded to, the instructions of Sir Morgan were not adhered to, and that consequently he is not to be blamed for the failure of the experiment. Neither, too, are we to find fault with his rules, if we adopt, for the extinction of one class of vermin, the means which he suggests to rid us of the members of a different species altogether. It is to silence another guess sort of dining-out bore that the worthy baronet indites

#### MAXIM EIGHTH.

“A story-teller is so often a mighty pleasant fellow that it may be deemed a difficult matter to decide whether he ought to be stopped or not. In case, however, that it be required, far the best way of doing it is this:

confederate (for this method requires confederates, like some jugglers' tricks) ‘*Number one.*’ As soon as he has told a second, in like manner say, ‘*Number two.*’ Perhaps he may perceive it, and if so, he stops. If not, the very moment his third story is told, laugh out quite loud, and cry to your friend, ‘I trouble you for the sovereign. You see I was right when I betted that he would tell these three stories exactly in that order in the first twenty minutes after his arrival in the room.’ Depend upon it he is mum after that.”—p. 15.

The punster's successful opposition to the means so imperfectly used by G.'s friend to annihilate him reminds me of what Swift (?) calls “The Brazen-head Rule,” which is, he says:—

“When a PUNSTER stands his Ground against a whole Company, tho' there is not one to side with him, to the utter Destruction of all Conversation but his own—as for Instance—Says one, I hate a PUN—then he, When a PUN is meant, Is it a Punishment? Duce take your quibbling—Sir, I will not bate you an ace; Cinque me if I do, and I'll make you know that I am a Sice above you. This Fellow cannot talk out of his Element.—To divert you was all-I-meant.”—*The Art of Punning; or, the Flower of Languages, in Seventy Nine Rules. For the Further Improvement of CONVERSATION, and Help of MEMORY. By the Labour and Industry of TOM PUN-SIBI, 4th ed. London, 1719, small 8vo, p. 19.*

WILLIAM BATES, B.A.

Birmingham.

#### WICKED: MÉCHANT.

(4th S. viii. 514.)

The origin of *wicked* is very obvious. It is simply the passive participle of *wicc-ian*, to bewitch, enchant, deceive. A wicked man, therefore, is one who is possessed by the spirit of evil, abandoned to it, without the power of resistance.

The French equivalent, *méchant*, starts from a different idea, and opens up a much more extensive inquiry.

The prefix *més* or *mé* is derived by Brachet (*Dictionnaire étymologique*, 1870) from Lat. *minus*; contracted in Provençal into *mens*, in Middle French into *mins*, *mis*, *més* and *mé*. So *minus cadere*, to fall short, to happen unfortunately, became *mescheoir*; *mescheance* or *meschance*, misfortune. As misfortune and crime are too often connected, *méschenium* came to mean a delinquency, breach of law; and *méschant*, wicked, impious, naughty, bad.

Pursuing the subject a little further, it will, I think, be found that Brachet is in error in deriving the prefix *més* or *mé* exclusively from Lat. *minus*. It is so, doubtless, in many instances; but there are others in which it is evidently a contraction of *male*. *Mésavoir*, a mediæval term for *maltraiter*, is from *male-habere*. *Méprendre* is employed indifferently with *malprendre*. In some cases there is a double derivation. *Méfaire* is descended from *minus-facere*; *malfaire* from *male-facere*. *Mécontent* is from *minus-contentus*; *mal-content* is from *male-contentus*.

Here, however, we enter upon another phase of the inquiry. In English and German the prefix *mis* or *mis* is employed in a parallel sense with the French *més*. This particle is purely Teutonic, having the primitive sense of "going wrong"; but in many cases in English it is extremely difficult to determine whether it is of native origin or derived from the French.

We have many English words derived from Latin — such as *mis-fortune*, *mis-conceive*, *mis-calculate*, &c.—in which the Teutonic prefix has been applied to a foreign derivative. As a general rule it will be found that, where the body of the word exists in English in a separate form whence-soever derived, the prefix *mis* is of native origin; but where this is not the case, both word and prefix are imported. *Mis-creant*, for instance, is ultimately derived from the Lat. *minus-credere*, through the French *méscreant*. As the word *creant* does not exist in English in a separate form, there is every reason to suppose that *miscreant* has been adopted in its entirety. We have then the singular phenomenon of two words meaning nearly the same thing, *misbeliever* and *miscreant*, in which the same prefix is derived from two different sources: *misbeliever*, meaning one who believes wrong; *miscreant*, one who does not believe at all—though the latter word has now come to mean, in common parlance, a scoundrel.

A curious fact may be alluded to in connection with this subject. There are many words in Italian with the prefix *mis* having the same sense as the English *mis*, as *miscadere*, to happen unluckily; *misavventura*, a misadventure; *mis-dire*, to slander; *misfare*, to do wrong. Of course this prefix is not derived from England, nor is it likely from Germany direct; nor does it appear a probable contraction of either *male* or *minus*, the Italian not lending itself so readily as the French to this manipulation. It is most probably owing to the influence of the Gothic and Lombard conquerors of the fifth to the seventh century. *Missa* in Gothic has the same meaning as *miss* in German and English—e. g. *missadeds*, misdeed; *missatanjan*, to do evil. There is a larger infusion of Teutonic influence in Italian than is generally supposed.

J. A. PICTON.

Sandyknowe, Wavertree, Liverpool.

#### "OLD BAGS."

(4th S. viii. *passim*; ix. 84, 130.)

Eldon, without doubt, had "bag-like cheeks, which hung down rather," but it ill accords with the attributes of "the first gentleman in Europe" to fancy him framing a nickname for his friend from his friend's personal deformity. Moreover, the Regent himself had a drapery face; and it is difficult to imagine that, possessing, as he also

did, an exquisite desire to qualify any inelegance of contour, he derived the appellation from a source which, developed, would unfold the re-posing festoons.

No, Mr. Editor, your concluding conjecture in your starting page (164), that the Great Seal bag was his source of "Old Bags," is confirmed by the august authority of the Princess of Wales and the Princess Charlotte. For, extending J.'s quotation from Brougham's vividly pictorial narrative of his second dinner in the Connaught Place drawing-room, while Ellenborough, his chief, and his other noble and royal superiors were dinnerless in the dining-room, you have—

"I said a word for Ellenborough as my chief, but in vain. They" (the Princesses) "said he may remain as well as Old Baggs. When Leach was named, they" (the Princesses) "called him 'Ridicule,' 'Reticule,' or Little Baggs."

Now Leach, be it remembered, was not bag-cheeked, did not bag papers home to intercept his opera partialities, and did not hoard money-bags, but he *then* was *Chancellor-designate*, in succession to embryo-Judge Adam, of the Regent's Cornwall Duchy, with, incident to his elevation, a dwarfed Great Seal in a little bag, which "Mrs. Princy" and "Miss Princy," in the sparkling humour of the scene, likened to the reticule which ladies, in homage to the then fashionable slimness of their figure, had always gracefully pendent on their arm.

The turkey was not alone the subject of successful domestic manipulation in the Eldon household, for it used to be amusingly said that when my lord had the occasional privilege of bringing a friend home to dinner, a turbot was not unfrequently, by my lady's thrift, split in two, and the fanned surface feasted the guest, and on the following day the lower stratum feasted the family.

Your reporters of "The Chancery Suit," who call Leach's speech *wrong*, cannot be right, because they thus pronounce the very judgment which Eldon, on account of his doubts, postponed, and, by all accounts, never sufficiently made up his mind to deliver.

JOHN PIKE.

AUSTRIAN POLISH WOMEN WEARING WIGS (4th S. ix. 56, 130.)—A long note by me on "Plica Polonica" will be found in "N. & Q." 4th S. vii. 539. It may there be seen why the Polish women wear wigs. It is not the disease which causes the wigs to be worn, but the wigs give rise to the disease, if "Plica Polonica" (which in its ordinary uncomplicated form \* is nothing more than an artificially induced matted and felted state of the hair) can be called a disease.

\* It may be accompanied by a disease of the scalp but this, according to Dr. Bürensprung, is neither usual nor necessary.



I fear the very copious indices to "N. & Q." are not sufficiently consulted; else I should not have had to write this note. No one should write to "N. & Q." without first consulting its indices, unless indeed he has not the opportunity.\*

F. CHANCE.

Sydenham Hill.

LONGEVITY (4<sup>th</sup> S. ix. 36.)—The instance of longevity mentioned by MR. RANDOLPH is probably an example of what has so often puzzled beginners in archaeology. The earliest parish-register in almost every church commences with a portion copied from some earlier book now lost. This copied portion is always signed by the incumbent in whose time it was made. Thus at Bishopsborne the signature of Richard Hooker occurs for many years before the date at which he actually became the parish priest. Many similar examples are known, and have been noticed, if I mistake not, in "N. & Q." There is nothing extraordinary in the Essex incumbent's having signed the registers of ninety years. W. J. L.

BELL INSCRIPTIONS (4<sup>th</sup> S. ix. 53.)—In giving you the inscriptions on the bells at Passenham, I ought to have given a description of the drawings on them. No. 3, between the letters B. A. is an oblong plate with three bells engraved on it, with a kind of thread running through them and uniting them; they are in the position of an angle, one at the top and two at the bottom of the plate. On bell No. 4, before the commencement of the inscription, is a crown of five points. D. C. E.  
South Bersted.

BOWS IN BONNETS (4<sup>th</sup> S. ix. 37.)—Does not the rule that married ladies wear their ornaments on the *right* side of the head, and unmarried ladies on the *left*, obtain, to a certain extent at all events, at the present day? In confirmation of this I would state, that a few years ago, having had a flower put in my hair on the left side because of its being less well done than the other, my maid told me at night that Lady D.'s maid had remarked, "Mrs. L. has her flower on the wrong side of her head; being a married lady she should wear it on the right." B. L.

REV. MR. MOULTRIE (4<sup>th</sup> S. ix. 118.)—In the *Biographical Dictionary of Living Authors* I find the author of the comedy *False and True* entered as the Rev. Mr. Moulton, and described as of Cambridge. I can find no such name, however, in the list of Cambridge graduates, nor, indeed, is there but one Moultrie in the list (published in 1823), the late Rev. John Moultrie, who obviously cannot be the author of a play published in 1798, as he only took his B.A. degree in 1823. No Moulton or Moultrie is in the list of Oxford graduates. C. T. B.

"TO PLAY HELL AND TOMMY" (4<sup>th</sup> S. ix. 118.) i. e. Hal and Tommy, is to behave as Harry the Eighth and Thomas Cromwell, Earl of Essex, the vicar-general, behaved towards the monasteries, at the time when Henry and his faithful Thomas dissolved those institutions. J. H. L. OAKLEY.  
Manchester.

We have discussed "Hal and Tommy" already in "N. & Q.," and an attempt was made to refer them to Henry VIII. and Thomas Cromwell, as now to Henry II. and Becket. Is not "H—I and D—n me" a likelier origin for this vulgar phrase than any we shall find in history? P. P.

[See 2<sup>nd</sup> S. xii. 167, 332.]

THE HUNDREDS OF FELBOROUGH, WYE, ETC. (4<sup>th</sup> S. viii. 549.)—If WALTHERP will look to the folio edition of Hasted (vol. i. p. cxvi.), he will find an explanation of his difficulty. Lambard, on Feb. 17, 1596, classed the four hundreds in question as part of the lath of Scray. In 1778 Hasted, when treating of that lath, says—

"The hundreds of Calchill, Chart and Longbridge, Felboro, and Wye, commonly called the Four Hundreds, once belonged to this Lath; but they have been a long while severed from it, and added to the Lath of Shipway."—Vol. i. p. cxvi.

W. A. S. R.

NELSON'S PUNCTUALITY (4<sup>th</sup> S. ix. 56.)—The circumstance is mentioned in Southey's *Life of Nelson*. Before leaving London to join the ship *Victory*, then in Portsmouth Harbour, and about to sail for the Mediterranean, &c.—shortly before the battle of Trafalgar—Nelson had ordered furniture to be sent to his rooms in Piccadilly. The upholsterer promised to send it on a certain morning at seven o'clock; but Lord Nelson said, with emphasis: "A quarter *before* seven—a quarter *before* seven! to that quarter of an hour I owe all the success of my life." Nelson, like the late Duke of Wellington, deemed punctuality to be necessary in the business of life.

CHR. COOKE.

SEALS OF OLIVER CROMWELL (4<sup>th</sup> S. ix. 116.)—Referring to "N. & Q." (2<sup>nd</sup> S. xii. 375), "On the Use of Latin in Public Documents," I perceive that, in describing the fine large wafer-seal on a Latin letter of Cromwell's to the King of France, dated June 19, 1658 (three months before his death), I omitted the word "Protector" after OLIVARIVS: DEI: GRA: REIPVB: ANGLIÆ: SCOTIÆ: ET HIBERNIÆ, ETC: PROTECTOR. This, I suspect, is the privy seal engraved by Vertue, the original die of which was then in the possession of Mr. Th. Freeman of Chelmsford. Speaking of Oliver Cromwell, I have a curious document, of nineteen pages, entitled—

"A most Learned, Conscientious, and Devout Exercise, or Sermon, held forth the last Lord-Day of April, in the Year 1649, at Sir P. T.'s house in Lincoln's Inn—"



Fields, by Lieutenant-General O. Cromwell. As it was faithfully taken in Characters, by Aron Guerdon. London: Printed by J. Bradford, in Nevil's Alley, Fetter Lane, 1712.

The text being Rom. xiii. 1, which he calls "a malignant one." In fact, he there says of himself:—

"Well then! You see who are fittest to interpret, and I presume you believe God hath abundantly supplied me: I do not boast of it, but I speak it to his Glory that hath vouchsafed to take up his Lodging in so vile, contemptible, unswept, unwashed, ungarnished a Room as is this unworthy Cottage of mine: But it was his Will, and I am thankful for it."

Who was this Aron Guerdon? and who was Sir P. T.? P. A. L.

DEER USED IN SACRIFICE (4<sup>th</sup> S. ix. 117.)—This skull was most likely that of a hunted buck, thrown into a rubbish hole in the cliff. Some years ago I picked up one amongst the earth excavated from an old drain in Radley Park, Berks, where deer were formerly kept. It had, no doubt, been part of the rejectamenta of the kitchen of Radley House, perhaps a century ago—a buck's head, minus the antlers, being a thing of no worth. W. J. BERNHARD SMITH.

Temple.

BLACK RAIN (4<sup>th</sup> S. ix. 137.)—If a paragraph in relation to black snow will be of any service in this query, I have pleasure in giving this following cutting from *Charles's Wain*, March 22, 1870:—

"Black snow is reported by Mr. Feltz, of Arlovetz, Russia, to have fallen on Jan. 31, between two and four o'clock in the afternoon. The earth, he states in a communication to *Les Mondes*, was covered with a carpet of snow of immaculate whiteness: and then was there a fall of this blackish-coloured snow, to which he refers. He carefully examined the blackened snow, and separated the blackened matter by filtration. It had all the appearance of the black soil found in the neighbourhood. To the north-east of Arlovetz, whence the wind blew, the blackness was still deeper, and in the opposite direction the reverse was the case. Mr. Feltz estimates that no less than 650,000 kilos of earth was carried by the snow for a considerable distance. This fact may be worth the consideration of geologists, as it may give them a hint as to another mode (in addition to those already recognised by them) in which strata may be deposited.

"E. D. H."

THOS. RATCLIFFE.

THE PRINCESS ELIZABETH (3<sup>rd</sup> S. x. 372, 420.) Sir Theodore Mayerne, court physician in the reigns of James I. and Charles I., and who attended the princess in her last illness, has left the following record of her symptoms in his *Ephemerides Morborum*, now Sloane MS. 2075, p. 28:—

"Principissa Elizabetha Angliæ, 12 Mar. 1649. (Melancholica splenit.) E. C. quæ antea tristitia, ex accidentibus lienis admodum obnoxia, et aliquid patiebatur scorbuticum, à morte patris, Caroli regis decollati 30 Januarii, 1648-9, incidit in mororem ingentem, unde aucta omnia quibus conflictatur incommoda. Adsunt maxima membraicarum venarum obstructio. Lienis rotundi tumor

pro corpusculi proportionem magnam, rotundus durus. Magna arteriarum ventris cæliacæ pulsatio. Aposilla, totius corporis macies, faciei color obsoletus, ad icterum virginium dispositio propinqua, imo ejus non leve principium. Ad tabem magna propensio. In summa infausta omnia, in subjecto delicatulo, nauseante ad quævis medicamenta oblata, quæ non nisi in parva admodum quantitate admittit."

Here follow the remedies resorted to. S. S.

ILLUMINATING (4<sup>th</sup> S. ix. 118.)—Tin foil may be used for this purpose, but is not so good as aluminium as prepared (for the use of dentists I believe) by a New York firm, whose name I am now unable to give; the article, however, is no doubt known in the profession which I have indicated. GEO. C.

Perhaps platina-foil would answer the purpose of F. M. S. It can be obtained in sheets wonderfully thin. Platina is a metal which does not tarnish, being not in the least degree affected by damp or heat. B. ST. J. B. JOULE.

Southport.

"AS STRAIGHT AS A DIE" (4<sup>th</sup> S. ix. 119.)—The conjecture about this saying having reference to the way in which a die does its work, is a correct one. There are several variations of the phrase: "As clear as a die," "As clean as a die," being the best. I have been accustomed to hear other synonymous terms, such as "As clean as a whistle," and "As clear as a bell," which are intended also to illustrate things which have been neatly and well done. THOS. RATCLIFFE.

Is not and never has been the correct phrase. A die, according to any dictionary, "is a stamp used in coining money," and must of necessity be round. The correct term is "as level as a die," and simply has reference to the nicety and exactness observed in fixing the die in the stamping-machine. C. CHATTOCK.

Castle Bromwich.

This old phrase is usually applied to a very distinct, clear, and inevitable course of action, and is derived from the "straight," true, and regulated descent of a "die" by the old method of stamping metal before the screw-press came into such general use. The weighted die was suspended to the end of a rope, and worked in a guiding frame of wood, erected over the block in which the companion die was fixed. The descending die was secured in the centre of the wooden guides by means of an iron frame of suitable form, having a projection at each side which ran in a groove in each of its wooden vertical sides. The rope was of suitable length, according to the distance of fall necessary to attain the required force or blow of the die, and had a stirrup attached to the other end. This rope worked over a pulley at the top of the framework. A stamping machine of this kind was generally worked by two

men, but could be worked by one only. It usually had a pit, or lower level than the surface of the workshop floor, in which one workman sat, whose business it was to place the unstamped metal and remove it when stamped. The moveable die was worked by the other workman, the "stamper" proper, who, by placing one foot in the stirrup, brought his whole weight to bear upon the die by descending into the pit at the side of the machine, or from a platform above the level of the floor to the floor only; thus raising it to the required height. When the metal to be operated upon was properly placed, the "stamper" leapt from the lower level to the floor, or from the floor to the raised platform, and the "die" descended "straight" upon the metal to be impressed or cut out. I may remark that this system was in very general operation in the manufacture of fine steel ornaments during the last century, and for other analogous purposes during the first half of the present century, and may even now be seen in operation in some manufactories in Birmingham and Wolverhampton in the stamping of brass, iron, and tinned ware.

"As level as a die" is a similar and more modern phrase, which has, no doubt, grown out of the more ancient one; and applies to the necessity for the dies used in the screw-press being perfectly horizontal, as also parallel to each other.

GEORGE WALLIS.

South Kensington Museum.

DORSETSHIRE RAMMILK (4<sup>th</sup> S. viii. 415, 485; ix. 85).—MR. C. G. J. REEVE is particularly unhappy in his last communication under this head. When I argued that rammilk was but another name for raw-milk, I did so without having any defined information to work on, and I used the term "raw material" merely as a convenient mode of expression. I have since ascertained that in Dorsetshire "rammilk" means raw milk, and further, that "vinid" means "sour." As regards the latter word, I will refer MR. REEVE to F. C. H.'s and J. LEWIS O. DAVIES's contributions thereon in support of the above, simply adding that "vinid" cheese always goes sour before turning blue, and that the epithet as applied to a child bears the same meaning. If MR. REEVE will read Shakspeare carefully, he will find that a man may not be out of humour, and still be "not i' the vein." Whoever heard of a child being said to be "not i' the vein"? But perhaps MR. REEVE knows some peculiarly precocious, as well as "vinid" youngsters. In conclusion, MR. REEVE's Anglo-Saxon inference does not appear to me to have sufficient "weft" (to use a Lancashire word) in it to be worth much consideration.

JUNII NEPOS.

ROUND TOWERS OF NORFOLK (4<sup>th</sup> S. ix. 136.) See *Gent. Mag.* Nov. 1864, p. 600. The reason

of their form is said to be the scarcity of building materials suitable for corner-stones. With six or seven exceptions, they are all within the limits of the Saxon kingdom of East Anglia, in or near the great chalk and flint district shown on the geological maps.

J. T. F.

Hatfield Hall, Durham.

"WHETHER THE PREJUDICES IN FAVOUR OF GOLD," ETC. (4<sup>th</sup> S. ix. 139).—The quotation from Bishop Berkeley is Query 439 of "The Querist," Berkeley's *Works*, vol. iii. p. 391. (Oxford, 1871.)

W. F. R.

Windsor.

This quotation will be found in

"A Miscellany containing several Tracts on various Subjects. By the Bishop [Berkeley] of Cloyne. George Faulkner, Dublin, 1752."

I add another quotation, p. 177:—

"531. Whether our prejudices about gold and silver are not very apt to infect or misguide our judgments and reasonings about the public weal?"

LIBER.

SAULIES (4<sup>th</sup> S. ix. 140).—This word may, I think, mean the woollen fringe bound round a rope, by which it can be more firmly grasped, and this would be useful in lowering a coffin. In Bedfordshire the word is "sally," and is used in other phrases in connection especially with bell-ringing. The sally-beam is a beam at some distance from the floor through which the bell-rope is passed to steady it. It is, I suppose, so called because the "sally" never passes beyond it. Again, the word of command is often given, "Set next sally," or "Change next sally," meaning that the bells are to be rung round once and then set or changed.

W. F. R.

Windsor.

The former of these terms, as given by Jamieson's *Etymological Dictionary of the Scottish Language*, is "a hired mourner, one who walks in procession before a funeral company"; but whether the word be derived from *sal* = black, or from *saul* = old Scotch for *soul*—my conjecture being that the saulies in former times may have chanted prayers for the soul of the departed—I do not undertake to determine. Of the two derivations, however, I prefer the latter.

As to "gumpheon," I am at a loss to throw any light upon the word. The root is possibly *gum-phié* = rueful, stupid-looking. "Gumple-faced" (Jamieson) = having a dejected countenance. I may remark that, if the office of "gumpheon men" be in any way cognate to that of the saulies, a "dejected and rueful" countenance is an admirably correct description of them.

JAMES NICHOLSON.

I was not aware that these terms occurred in English funeral ceremonies. No English dic-

tionary to which I have access contains them, nor are they to be found in Halliwell, but in Scotland they are well known. "Saulies" are hired mutes; I always considered the word derived from the Latin *solor*, but Jamieson says it is "from the repetition of *Salve Regina*." "Gumpheon men" are of the same class; being those who carried the "gumpheons" or funeral flags. This name is probably a corruption of *gonfalon* or *gonfanon*, *gonfalon* being from the French or Italian, and *gonfanon* (used by Chaucer) from the Saxon *guthfana*. "Saulie" is in ordinary use at the present day; "gumpheon" is not so common, but Sir Walter Scott has it in *Guy Mannering*.

W. T. M.

Shinfield Grove.

LINGUISTIC CHILDREN (4<sup>th</sup> S. ix. 118.)—KING will find an interesting chapter on the subject to which his query refers in Mr. Thomas Prondregast's *Mastery of Languages*, published by Bentley in 1864.

GORT.

INSCRIPTIONS IN OLD BOOKS (2<sup>nd</sup> S. iii. 424.) In 4<sup>th</sup> S. xii. 125, speaking of "White Bird Featherless," mention is made of the works of the celebrated Lilio Gregorio Giraldi of Ferrara, where he was born in 1479, and died in 1552. He had been apostolical protonotary under the pontificate of Clement VII., but was persecuted for his writings. In the year of his death, the illustrious Olympia Morata, writing from Schweinfurt to Valentine Carchesio, says of him:—

"I should be happy too to obtain, through you, news of our learned friend Lilio Gregorio Giraldi. Is he still alive? does he enjoy the light of the sun? Pray salute him in my name, but do it *sotto voce*, by a word whispered in the ear, lest the name of Olympia should compromise any one."

I possess his *Historiæ Poetarum tam Græcorum quam Latinorum, Dialogum decem, &c.*, Basileæ, 1545, with marginal notes by Ph. Melancthon, and dedications by him and other *savans*. I transcribe them as they stand in the book:—

"Morbaf. Polyp. t. i. lib. vii. c. ii. s. i. p. 331. Omnes superat adcurato studio et labore suo Lilius Gregor: Gyraldus eruditissimus et infelicissimus vir: qui Luculentissimos et omni eruditione repletos de Poëtis Græcis et Latinis dialogos composuit A° 1545. Basil. Invenies lib. Ger: Joh: Vossij Judicium.

"Ex dono K. et Clarissimi viri pœptoris sue unice colendi D.D. Johann. Majoris Joachimi.

Christianus Duotsondorf

&amp; ii. "Jan? Vivo sanus.

Martinus Moninger Guntzent.

Joachimo Hoffmāno dono dedit.

Suo necessario D. Zacharim Iohannes Textorius Lythomerianus hunc librū in signū perpetui amoris dedit.

Pragæ in horto Angelico An° MDLXI. Idibus Martis."

P. A. L.

THE ERL KING (4<sup>th</sup> S. ix. 138.)—Our clumsy English rendering of the name *Erl-könig* is answerable for the perplexity of the late Mr.

Robertson and of W. M. T. *Erle*, in German, is the alder-tree; and the *Erl-* or *Erlen-könig* is the "king of the alders," or the "alder-king." The French translate it, more intelligibly than ourselves, as "le roi des aunes."

How this particular tree came to be personified into a deity in the old Scandinavian mythology, cannot perhaps be known; but of the fact there can be no question, and indeed the whole force of Goethe's famous ballad depends on the knowledge of it. The child, riding behind his father through the wintry forest at night, sees by the gleams of the "flying moon" the hideous naked branches of the trees stretching towards him, and his childish fancy suggests that the "alder-king" is seeking to snatch him from his father's grasp. At the end of the long ride the child is dead—presumably of terror.

ALFRED AINGER.

Oxford and Cambridge Club.

The literal meaning of *Erlenkönig* is "alder-king." The vapoury emanations from the alder-trees, as seen at night, superstitious fear elevated into phantoms, out of which shadowy *matériel* the *Erlenkönig* was created. W. M. T. errs in supposing that the distinctive title of his ghostly majesty is absent from the German dictionary. In Turner's, published at Leipsic, in Frank Williams's, very recently issued, and doubtless in many others, *Erle* appears with its meaning (alder) attached. More than twenty years ago I contributed to a monthly magazine a translation of Goethe's ballad. I will not inflict the entire version on "N. & Q.," but give the opening verses by way of further illustrating this reply:—

"THE ALDER-KING.

"Who rides so late across the wild?

The father with his darling child.

His arms the young one's waist enfold,

He shields him from the piercing cold.

"My son, why hide thy face with fear?"

'Father, the Alder-King is near,

With spectral crown and visage grim.'

'Nay, boy, 'tis but a vapour dim.'

WILLIAM GASPEY.

Keswick.

PERSECUTION OF THE HEATHENS (4<sup>th</sup> S. ix. 118.)—The horrid story of the murder and mutilation of Hypatia is, I think, a sufficient answer in the affirmative to this query. She was assuredly a Pagan martyr.

W. J. BERNHARD SMITH.

Temple.

HERALDIC (4<sup>th</sup> S. ix. 138.)—I think the arms referred to by R. M. D. is the coat of Loredani, a Venetian family, thus blazoned in a MS. in my possession of the arms of the nobility of that republic: "Pr fess or and azure, six quatrefoils [not roses] counterchanged. Loredani."

EV. PH. SHIRLEY.

Lower Eington Park, Stratford-on-Avon.



**MYFANWY** (4<sup>th</sup> S. ix. 138.)—The derivation of this beautiful old Welsh name appears to be from *manwy* = fine, rare, exquisite, and the possessive pronoun, prefixed in its old uninflected form, *my* (now *fy*). This prefix would necessitate the mutation of the initial consonant of *manwy* to *f*, and so *myfanwy* would be obtained = my rare one, my exquisite one—a fitting name for the famous ancient Welsh beauty.

CYMRO.

Birmingham.

**RUBENS'S "SUSANNAH AND THE ELDERS"** (4<sup>th</sup> S. ix. 139), engraved by Paul Pontius, Lucas Vosterman (the elder), Michael Lasne, Christopher Zegher (on wood), Peter Spruyt, and others, is at Munich. Siret, in his *Catalogue complet des œuvres connues de Rubens*, makes mention of several other paintings on the same subject, one of which is at Potsdam.

G. M. T.

**TIME IMMEMORIAL** (4<sup>th</sup> S. ix. 140.)—In a case in the *nisi prius* court at Derby, some time ago, I heard the judge (the Lord Chief Baron) propose two questions to the jury to guide them in their decision. I only heard the concluding remarks of the learned judge in summing up to the jury; but as the case was important, the questions were written down by him. The point at issue appeared to be, whether certain customs or usages had existed from time immemorial or not? One of the questions was proposed in some such terms as these:—"Are you of opinion that the right of road has existed for a definite number of years, or from time immemorial, that is, from the time of Richard I.? If the latter (or the former), your verdict must be for the plaintiff (or defendant)."

EDWARD COLLETT, M.A.

Fenton, Stoke-on-Trent.

If J. S. UDAL will turn to the word "Memory" (time of), in the index to Blackstone's *Commentaries*, he will be directed to the page wherein is given the authority for the statement that the reign of the first Richard is the date fixed by the law as that of "time immemorial."

NOELL RADECLIFFE.

**"PROGRESS," ETC.** (4<sup>th</sup> S. viii. 369; ix. 26, 103.)—W. T. M. will be glad to learn that I have a personal knowledge of Dunsinnane, and that my references to it were transposed by a slip of the pen. But, as I was simply illustrating a remark on the word "progress," my illustration, as such, is not affected by this circumstance. W. T. M. seems to fall into the curious mistake of supposing that I was discussing the chronological order of a local name in the tragedy of *Macbeth*, and therefore there is no necessity for my doubling after him when he goes off at a tangent.

As regards "Trafalgar," any other word similarly circumstanced would equally well have illustrated my meaning without involving a criti-

cal discussion of the word itself. Apart from this, I am not a convert to W. T. M.'s ideas on Byron's use of "Trafalgar"; but this is not to the point, which latter is the word "progress," and, as I do not care about the discussion, I may say in the words of the same noble poet "There let it *lay*!"

S.

**MISS EDGEWORTH** (4<sup>th</sup> S. viii. 451, 557; ix. 101.)—I am acquainted with the volume spoken of by THUS as "a deeply interesting memoir," and possess also another work of precisely the same size, and not less interesting, entitled—

"Letters from the Abbé Edgeworth to his Friends, written between the Years 1777 and 1807; with Memoirs of his Life, including some Account of the late Roman Catholic Bishop of Cork, Dr. Moylan, and Letters to him from the Right Hon. Edmund Burke and other Persons of distinction." By the Rev. Thomas R. England. London: Longmans, 1818, 8vo.

WILLIAM BATES, B.A.

Birmingham.

**INVASION OF SWITZERLAND BY THE ENGLISH** (4<sup>th</sup> S. ix. 146.)—I beg to call attention to an error in this statement. The wife of Edward III. was Philippa of Hainault. His daughter Isabella was the wife of Enguerrand de Coucy, created by Edward Earl of Bedford. From this connection an army of English volunteers 6000 strong went to the assistance of Enguerrand in the war between him and Leopold II. (his cousin) about the year 1375. Cox's *History of the House of Austria* is my authority for this date.

The story of William Tell is surely dated at the period of the first resistance offered by the republic of Switzerland to the House of Austria during the reign of Albert I., about the year 1308; at least that is the date assigned to it in Russell's *Modern Europe*.

A. S.

**"ENGLAND EXPECTS EVERY MAN," ETC.** (4<sup>th</sup> S. ix. 136.)—Nelson's celebrated signal, "England expects every man to do his duty," is, I believe, exactly correct. I was born at Burnham in Norfolk, and knew the Bolton family, and had many a long yarn from Old Tom Allen, Lord Nelson's bumpkin of a valet. I knew also the daughter "Horatio," left as "a legacy to the countess." I knew also slightly the late Captain Pasco, who said it more than once in my presence that the celebrated signal was as your correspondent HERBERT RANDOLPH puts it. To this, however, I may add that the word "expects" was substituted by Captain Pasco, there being no signal (if that is the right expression) for the synonym given by Nelson.

I lived the first twenty-seven years of my life at Burnham, and I am sure that "to do" rather than "will do" is what a West Norfolk man would then say.

The "will do" had its origin and lasting im-



pression probably from Braham's song, the "Death of Nelson," which to this day I like to sing.

T. A. READWIN, F.G.S., &c.

Manchester.

PROVINCIALISMS (4<sup>th</sup> S. ix. 110.)—There is a misprint in my last contribution, which, I think, should be noted. "Joy be with you and a bottle of *bloss*," should be "a bottle of *moss*." It has since been suggested to me that "delfollan" was a hurried way of pronouncing "day-falling." Perhaps this may explain it.

H. S. SKIPTON.

Beechill, Londonderry.

FINDERNE FLOWERS (4<sup>th</sup> S. viii. *passim*; ix. 23, 80, 149.)—The story of this flower is pretty, and induces me to ask whether it is not the Jerusalem cowslip, common in some parts of England (but not, so far as I am aware, indigenous)? I ask because it does not appear to have been clearly identified as a *Narcissus* with the particular flower of the story. As a botanical question, I think it one of interest, but in other respects I am a sceptic.

It is not long since that a country innkeeper, speaking to me with awe of the neighbouring gentry, mentioned that one family in particular was "ever so old," and that it had "the red hand" on its arms, for "some dark deed" (these were his words) "done by one of them" in the olden time. The man was much offended when I suggested that it was the common badge of an order. As *Hudibras* says—

"Doubtless the pleasure is as great  
In being cheated as to cheat."

S.

HERON OR HERNE (4<sup>th</sup> S. viii. 517; ix. 45, 129.) The word *Heron* is always pronounced as *Hur-un* in the New Forest; and the well-known mansion of Lord Malmesbury, near Christchurch, is always called Her-on Court. This pronunciation would read rhythmically in *Marmion*. Indeed, Sir Walter Scott was staying at Mudford, on the borders of the Forest, with Stewart Rose, in 1807, when he was engaged in writing *Marmion*, as well as riding over the forest, when he would be very likely to catch the correct pronunciation of the word *Her-on-ree*.

J. W. D.

Southampton.

Sir Thomas Browne spelt the word *Hern*. He says:—

"The great number of rivers, rivulets, and plashes of water makes herms and herneries to abound in these parts; young herms being esteemed a festival dish."

And again, speaking of the spoonbill—"They have formerly built in the hernery at Claxton." The prevalence of this pronunciation is attested by the proverb "He does not know a hawk from a handsaw."

W. R. FISHER.

Harrow.

Scott knew what he was about. I have always understood that the fine old Northumber-

land family called themselves Heron and not Herne. Indeed I was brought up to consider Herne, either for bird or surname, as a provincialism.

P. P.

SCOTTISH IRON MONEY (4<sup>th</sup> S. ix. 57, 144.)—A. J. K. supposes that we may have misquoted that clause of the charter of Walter Hose in which occurs the expression "*tres nummatas ferri*." He and others may be assured that we have not, these being the very words as printed in the Register or Chartulary of Paisley edited for the Maitland Club by that eminent charter antiquary Professor Cosmo Innes of Edinburgh, editor also of most of the other monkish registers. A. J. K. will probably perceive that "*nummata terræ*" (a penny land—land extended at a penny) could not be the correct reading of the clause, provided the "*nummata terræ*" denoted an acre in extent, because it was an annual payment that was stipulated to be made by the granter's brother, John, in token of his recognition of the grant to the monastery at Paisley of the kirk of Cragyn, &c. An annual payment of three acres of land was, if not quite impracticable, at least next to it. Although one author is to be found interpreting "*tres nummatas ferri*" as "three iron coins" (Paterson in his *History of Ayrshire*, Craigie parish), still we now do not doubt that the proper interpretation, on a consideration of many authorities—as Du Cange, Spelman, Blount, Cowell, &c.—is "three penny-worths of iron," or iron of the value of three pennies. In like manner the "*nummata terræ*," a common charter denomination, was a pennyworth of land, or, according to the Scotch mode of expression, "a penny land," i. e. land of an extent which was rated or valued at a penny—and not a "land penny." As, however, the subject is of considerable interest, opinions opposed to or confirming these our views are invited. To be certiorated that an iron coinage was in circulation in Scotland during the twelfth century would be not a little astonishing.

ESPEDARE.

"SUGAR" (4<sup>th</sup> S. ix. 161.)—The orator in question was Lord Chatham; and the story is a curious one. See Brougham's *Statesman of George III.'s Time*, ed. 1855, i. 34.

LYTTELTON.

OVID, "METAM." XIII. 254: "BENIGNIOR" (4<sup>th</sup> S. vii. 455, 521; viii. 37.)—MR. KING seems to me to have hit upon the true meaning of the words "*fuertique benignior Ajax*," although I doubt if he has given the correct sense and full force of the *whole* passage. For instance, "Let Ajax have them!" can hardly, I think, be accepted as a legitimate rendering of "*Arma negare mihi*," and to my mind destroys the real gist of the sentence. In the suggestion that there is "a manifest sneer in the words," I cordially agree, only with this difference, that I think there is much more, namely, though a *covert*, yet a deep

and cutting irony. Ulysses does not say *give the arms to Ajax*, but he says *refuse to give them to me*; and so inveterate is the man's hatred and malice towards me, that the mere fact of my *not* getting them, whether he himself gets them or not, will be quite enough to "make his temper something sweeter."

For the "passive use of *benignior*" I know of no authority, nor do I think it is required here. I am sorry to say that I am compelled to differ both from Burmann and MR. KING on their exegesis of the passage. There was nothing needed to render Ajax "*benignior*" to *get* (ut obtineat) the arms, for he was dying to get them, and because in the end he did *not* get them, went raving mad and killed himself. Nor, as I have hinted, does Ulysses say that Ajax "*may become so if he gets them*," but he may become so if they are not given to me. And in connection with this interpretation there is evidently a latent meaning in the comparative, well rendered by MR. KING "*something sweeter*." As much as to say, by thus withholding from me my right, you will *partially* satisfy and conciliate Ajax, as *a fortiori* you will *wholly* do so, by making it over to him.

This use of *benignus* is common enough. In addition to the reference given by MR. KING, see Hor. *Od.* iv. 2, 51, 52; Plaut. *Pers.* Act IV. Sc. 4, 34; Ter. *Herc.* Act IV. Sc. 3, 39.

EDMUND TEW, M.A.

Patching Rectory, Arundel.

JOHN WESLEY'S FOOTMARKS (3<sup>rd</sup> S. *passim*).—"Folks is ower well eddicated noo to believe sich things." The above text might be made a peg on which to hang a long sermon. It is a remark made to your correspondent J. T. F. by the driver of a carrier's cart in reply to a question as to the truth of the above assumed miracle. As there are other persons, as well as this Isle of Axholme peasant, who believe that when people are "well eddicated" they, as a matter of course, cease to be superstitious, I think it right to record in your pages that within the last few days I have been informed, on good authority, that a well-educated lady, who lives not far from the scene of this reputed wonder, has expressed her full belief in it. As far as this particular legend is concerned the fact may not be worth recording, but is useful as affording us some means of measuring the amount of credence we should give to strange stories that are incapable of proof. Many people think they have established their case, when maintaining the truth of a wonder, if they can affirm that this or that person, who is known to have received a good education, has unhesitatingly received it for truth. A very similar tale to the Wesley legend was told some years ago about another Lincolnshire grave-stone. A farmer of drunken habits cut his throat, and died from the effects of the wound. He was

buried in the churchyard of the neighbouring village, and an altar-tomb put over the grave. In the slab at the top near the upper end were some red marks, caused, I imagine, by iron in the stone. Several of the rustics told me that these were not natural marks, that they had not been there at first, but were sent by God to mark his detestation of the crime of self-murder.

K. P. D. E.

## Miscellaneous.

### NOTES ON BOOKS, ETC.

*The History of Polperro, a Fishing Town on the South Coast of Cornwall; being a Description of the Place, its People, their Manners, Customs, Modes of Industry, &c. By the late Jonathan Couch, F.L.S., &c. &c. With a Short Account of the Life and Labours of the Author, and many Additions to the Popular Antiquities of the District, by Thomas Couch, F.S.A. (Simpkin & Marshall.)*

On April 13, 1870, the men of "Tre, Pol, and Pen" had to lament the loss of one of the worthies of Cornwall. Jonathan Couch, a man of great and varied acquirements, and of sterling worth, died on that day in the eighty-second year of his age. A frequent and valuable contributor to the various scientific journals, and an occasional contributor to our own columns, Mr. Couch will, we venture to think, be long and well known by the work before us, which combines within its two or three hundred pages a variety of interest. It partakes in one part of that genial love and appreciation of natural history which so charms us in White's *Selborne*. Those who love to trace in our popular superstitions the remains of extinct mythologies will be delighted with the chapters devoted to the folk lore of the district; while the philologist will be as pleased with his contributions to the dialect of the neighbourhood, as the naturalist with his account of its botany and fauna. Mr. Thomas Couch has executed his task as a biographer with good taste and feeling.

*Parochial and Family History of the Deanery of Trigg Minor, in the County of Cornwall. Part IV. Eglos-hayle. By Sir John Maclean, F.S.A. &c. (Nichols & Son.)*

Sir John Maclean's *History of the Deanery of Trigg* continues to make satisfactory progress, and to fulfil its promise of forming a valuable addition to our noble list of county histories. The part before us, which is devoted to the parish of Eglos-hayle, contains illustrations of its interesting parish church, the old vicarage, and the ancient bridge of Wade, plans of the old British earthworks at Killibury Castle, and Pencarrow, and many engravings of wayside crosses, arms, &c. Memoirs of the families of Kestell of Kestell, Molesworth, and Hoblyn, accompanied by very full and carefully compiled pedigrees, will interest our genealogical friends.

*Guide de l'Amateur de Porcelaines et de Poteries, ou Collection complète des Marques de Fabriques de Porcelaines et de l'oterie de l'Europe et de l'Asie. Par Dr. J. G. Théodore Graesse. Troisième édition entièrement refondue, corrigée, et considérablement augmentée. (Asher, Berlin.)*

When calling attention in July last to the valuable *Guide de l'Amateur d'Objets d'Art et de Curiosité* by the

learned Director of the Green Vault at Dresden, we referred to the second edition of his valuable *Catalogue of Marks on China and Pottery*. A third edition of this latter has just reached us, and such of our friends as are interested in these matters may judge how much it exceeds its predecessors in information when we say that while the first edition contained 340 marks of Pottery and 387 of China, the present exhibits no less than 683 monograms in the section of Pottery, and 635 in that of Porcelain; so that, as its learned editor remarks, the book may be considered rather a new work than a new edition.

**PAMPHLETS RECEIVED.**—*Cunning's Administration. Narrative of Formation, with Correspondence, &c., 1827. By General Sir Robert Wilson, C.M.T., &c. Edited by his Nephew and Son-in-Law, the Rev. Herbert Randolph, M.A. (Rivington.)* A very curious and interesting contribution, looking to the character and opportunities which the writer enjoyed, to our knowledge, of a recent, but very obscure incident in our political history.—*Parish Registers. A Plea for their Preservation. By T. P. Taswell Langmead, B.C.L., &c. (Palmer.)* Only those who have had frequent occasion to consult the parochial registers of the country can have the slightest idea of the condition of these "Title-deeds of the Commonalty" at the present moment. We believe no social reform is more needed than one which should secure the safe custody of these important, but fast perishing and disappearing records.—*The Traditionary Ballad Poetry of Scotland, by John Roberts. (Seton & Mackenzie, Edinburgh.)* A very pleasant lecture on a subject, the interest in which never seems to tire.

"A CENTURY OF BIBLES; or the Authorised Version from 1611 to 1711." By the Rev. W. J. Loftie, B.A., F.S.A. This volume will comprise a complete bibliographical list of upwards of 350 editions of the Bible and Testament of the Authorised Version printed before 1711, preceded by a detailed account of the version itself, and a history of its most important revisions. An Appendix will contain a list of the Bibles of this translation in the British Museum, the Bodleian Library, the Collection of Mr. Fry, those named by Lea Wilson, and those in a few smaller collections. No list of the editions of King James's version has before been published. A few are named in Lea Wilson and Cotton, but not a tithe of the whole number. As only 120 small paper copies, and 30 large paper, will be printed, early application should be addressed to the publisher, Mr. Pickering.

**MISERERES IN WORCESTER CATHEDRAL.**—These remarkable and equally curious and interesting early carvings, which had been removed from their places in the choir during the progress of the restoration of that beautiful part of Worcester Cathedral, have now been replaced in their proper positions. They have been carefully cleaned; and, happily, their share in the work of restoration which surrounds them on every side is so slight that it can scarcely be considered to affect their genuine originality. The entire series has just been photographed with complete success; and the photographs will shortly be published, with concise descriptive letter-press, by the photographer, Mr. Aldis, of the city of Worcester. Meanwhile, if any of our readers are likely to be specially interested in these Misereres, the Rev. C. Boutell, M.A., will be happy to give information concerning them in reply to inquiries addressed to the care of Mr. Aldis, High Street, Worcester.

HER Majesty the Queen has been graciously pleased to give 1,000*l.* to the Special Thanksgiving Fund now being raised for the completion of St. Paul's Cathedral; and his Royal Highness the Prince of Wales 500*l.* Conform-

ably to the practice of their royal predecessors during the rebuilding of the Cathedral after the Great Fire, Her Majesty and His Royal Highness have been pleased to write their names in a new subscription book which has just been opened at the Chapter House, where all who wish to follow the example thus nobly set can enrol themselves as contributors to the Fund. Why should not the adornment of the dome with splendid mosaic-work, as intended by Wren, be made the feature of the present special appeal?

## BOOKS AND ODD VOLUMES

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### Notices to Correspondents.

M. D. (Ipswich).—A list of medical baronets may be found in "N. & Q." 3rd S. x. 86.

CORNUR.—Six articles on Sibyl or Sybil appeared in "N. & Q." 1st S. vols. xi, xii.

W. H. S.—The first edition of Bunyan's Pilgrim's Progress, Lond. 1678, is of excessive rarity, the only perfect copy known being in the possession of R. S. Holford, Esq., of Weston Birt House, Tetbury, Gloucestershire.

JOHN PICKFORD.—Charles Henry Cooper, F.S.A., died at Cambridge, March 21, 1866. A tribute to his memory by the Rev. John E. B. Mayor may be found in "N. & Q." 3rd S. ix. 253.

TH. K. TULLY.—Eight articles on the saying, "As deaf as a beetle," appeared in our 3rd S. vols. xi, xii.

G. W. N. (Alderley Edge).—The Muggletonian sect appears to have died out. See "N. & Q." 3rd S. iii. 303, 404.

J. BEALE.—An explanation of the phrase, "He knows how many beams make five," is given in "N. & Q." 3rd S. i. 111.—For the distinction between Will and Shall, see our 1st S. vii. 356, 553.

W. B. C. (Ilminster).—You are referred to the Latin-English Lexicon, by E. A. Andrews, which is founded on the larger Latin-German Lexicon of Dr. W. Freund.—Messrs. Butterworth of 7, Fleet Street, the eminent law booksellers, would probably answer your other query.

ERRATUM.—4th S. ix. p. 158, col. l. line 24 from the bottom, for "since a" read "sine."

### NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

All communications should be addressed to the Editor at the Office, 43, Wellington Street, W.C.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.



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LONDON, SATURDAY, MARCH 9, 1872.

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## Notes.

## A GENERAL LITERARY INDEX: INDEX OF AUTHORS: VENERABLE BEDE.

Thirty articles have already been devoted to this

"Clarum et venerabile nomen"—

this great ornament of England, and Father of the Universal Church; but "a list of the different editions of his works, distinguishing home and continental editions, as also those of his complete works and of portions of his works" (1<sup>st</sup> S. vi. 342) has not yet been supplied in your pages.

The first general collection of Bede's works appeared at Paris in 1521 and 1544, both of three parts, in one volume folio. They were printed again (1554) at the same place in eight volumes. They were published in the same size and number of volumes by Joannes Hervagius at Basil in 1563, at Cologne in 1612 and 1688. That of 1563 is still the best edition (Ebert.) In Migne's *Cursus Completus*, tom. xc. xciv., the complete works of Bede have been collected; and accompanied by a new English translation of the Historical Works, and a Life of the Author, by the Rev. J. A. Giles, LL.D., comprised in twelve volumes, 8vo., 1843-4. The reader may consult also Oudin's, *De Scriptoris Ecclesiasticis*, i. 1681, 1712; Mabillon, *Acta Ord. Benedicti*, sæc. III. i. 534; Cave's *Historia Literaria*, i. 126, which has been followed

by the editors of *Biog. Britannica*; Possevinus, *Appar. Sacer*, i. 200-5. Fabricius. For opinions in favour of Bede's works Dr. Giles refers to Trithemius, Sextus Senensis, Pope, Blount, *Biog. Brit.* Rich. Simon, Bruckerii *Hist. Crit. Phil.*, &c. Leyserus (*Historia Poetarum et Poematum Medii Aevi*) refers to Honorius, Miræus, Sigebertus, Baleus, Pitæus.

I have prefixed an asterisk to such of his works as are considered by Dr. Giles and Mr. Wright to be supposititious or dubious, and are not enumerated in the list drawn up by Bede himself at the end of his Ecclesiastical History. In the *Biographia Literaria Anglo-Saxonica* will be found the editions of the several portions of his works.

After noticing the principal editions of our author, and giving the prefaces and dedicatory epistles, Dr. Giles thus proceeds:—The following collation (of the Basil edition) will be sufficient to describe these volumes and their contents. The first volume has an engraved title-page, and a table of contents to the whole series: . . . Secundus Tomus . . . Philosophica . . . Tertius, Historica . . . Quartus, Commentaria . . . Quintus, Commentaria . . . Sextus, Commentaria . . . Septimus, Conciones, &c. Octavus, Quæstiones elegantissimas Vet. Test.

Operum Catalogus: Primi Tomi Elenchus. \*Cunabula grammaticæ artis Donati.<sup>1</sup> \*De octo partibus orationis. De arte metrica. This book is in Putsch's *Grammatici Veteres*, pp. 2350-58. Part of it is found in Cassander's edition of Bede's Hymni, and in Cassander's works, Paris, 1616, pp. 160-76. In Giles (vol. vi. p. 36): Quum parte aliqua orationis in brevem vocalem terminata sequens sermo a litera z incipit, nullam producendi habet potestatem: unde est, Et nemorosa Zacynthus. Compare Valpy's *Classical Journal*, "On the quantity of a final short vowel before a word beginning with z followed by a consonant," i. 71-81, 283-98.

De schematibus et tropis sacræ Scripturæ; cf. Horne (vol. ii.). De orthographia. It is found in Putsch's *Grammatici Veteres Latini*, 1605, pp. 2775-2803. Its genuineness has been questioned (see Giles's preface, vol. vi.): "This tract, which is written according to alphabetical arrangement, explains the orthography and different signification of words which are nearly alike." (\*De arithmeticiis numeris): "Numerus est multitudo ex unitatibus constituta: nam unio semel non potest esse numerus. Arithmetica autem est disciplina numerorum. Græci enim numerum *ῥημεν* vocant. Numeri disciplinam apud Græcos primum Pythagoram perhibent conscripsisse; ac deinde a Nicomacho diffusius esse dispositam. Quum apud Latinos primum Apuleius, deinde Boetius translulerunt. Numero nummus nomen dedit, et a sui frequentatione vocabulum ei indidit."

<sup>1</sup> I have already given an account of Donatus de Grammatica in "N. & Q." (3<sup>rd</sup> S. xii. 49.)

To the tract *De Numeris*, the following extract from a communication by PROF. DE MORGAN in "N. & Q.," 2<sup>nd</sup> S. viii. 460, will be a suitable preface:—

"Nothing is more common than the distinction of number into digitus, articulus, and compositus, for which compotus is a MS. contraction. . . . Old Sacrobosco lays it down that digitus is 1, 2, 3, &c.; articulus is 10, 20, 30, &c.; and compositus is 11 or 23, or 36, &c. Lucas Pacioli will not follow him entirely, but defines composite to be made by multiplying factors; as 24 (6×4), &c.; and this sense has prevailed. Computus and compotus meant usually time reckonings, or almanacs; as in the *Computus Ecclesiasticus* of Sacrobosco himself. To compute, in the modern sense (a very old modern sense), is derived from thumbing the almanac, not the abacus. Some old vernacular works, English and others, distinguish the digit from the articulate number. The word articulus seems to indicate that after the digits had been reckoned on the finger ends—taking up the name of the whole finger, as first tenants, the tens were reckoned on the joints. It should be noted that Sacrobosco means by articulus any number divisible into tens, as 100, 1000, 200, 5000," &c.

"Post prædicta scias breviter quod tres numerorum distinctæ species sunt; nam quidam digiti sunt; Articuli quidam; quidam quoque compositi sunt. Sunt digiti numeri qui semper infra decem sunt; Articuli decupli digitorum; compositi sunt Illi qui constant ex articulis digitisque."

Alexandri de Villa Dei Carmen de Algorismo (Halliwell's *Rara Mathematica*.)

De computo dialogus; de divisionibus temporum liber; de arithmetice propositionibus; de ratione calculi; de numerorum divisione; de loquela per gestum digitorum; Bridferti Ramesiensis commentariolus; Jo. Noviomagi scholia; de ratione unciarum, &c.

"Here the author gives the Abacus or multiplication table of Pythagoras [Mensa Pythagorica, cf. Turner, iii. 408], and a collection of arithmetical questions, such as are now found in those elementary books which propose problems of this kind in an entertaining form. There is a series of calculating tables, a treatise upon weights and measures, and another upon the lunar motions. There is an ephemeris most laboriously calculated: an ignorant eye may perceive how much head-work its diagrams and tables must have cost; but it would require no common proficiency in science to ascertain their accuracy, and estimate from them the degree of knowledge in those branches to which Bede had attained. There are computations for the kalendar and tables in which Easter is calculated from the commencement of the Christian era to the year 1595. He wrote also upon indigitation, both as an art of computing by the fingers, and of conversing by them; upon chronology, dialling, the astrolabe, the poles, and the circles of the sphere, music theoretical and practical, nativities, venesection, the elements, the planets, and the constellations."—Southey's *Vindicia Ecclesiæ Anglicanæ*.

On the probable connection of the invention of the Dominical Cycle which is meant by Bede when he speaks of the laterculus Septizodii (p. 224) with the Paschal controversy of ecclesiastical antiquities, see Greswell's *Origines Calendarie*, Introd. p. 190, Prelim. Diss. § 17 p. xxx. n. 3, De tonitruis libellus. This is retained by Giles, but not

the following: \*Prognostica temporum; de mensura horologii; de astrolabio; de nativitate infantium; de minutione sanguinis; de septem mundi miraculis; de ratione computi. Some of his *Pœmata* are undoubtedly spurious.

"Aldhelm might well say that the labour of all his other acquisitions was small in the comparison with that which he endured when studying arithmetic. But that the Anglo-Saxons attained great practical skill in calculation the elaborate works of Bede sufficiently testify," Sharon Turner, iii. 429. Respecting the circuli, your correspondent MR. WM. DAVIS ("N. & Q." 3<sup>rd</sup> S. iv. 497) should consult Bucherius, *De Doctrina Temporum*, 458 sqq.

Secundi Tomi Elenchus (De natura rerum). Sumner in his *Records of the Creation* (vol. i.) supplies an illustration of cap. xli., Cur mare sit amarum; et c. xxvi. libri sequentis:—

"Our Venerable Bede made some attempts to enter this new region, and his treatise on the nature of things shows that he endeavoured to introduce the study of natural philosophy among the Anglo-Saxons. This work has two great merits—it assembles into one focus the wisest opinions of the ancients on the subjects he discusses, and it continually refers the phenomena of nature to natural causes. The imperfect state of knowledge prevented him from discerning the true natural causes of many things, but the principle of referring the events and appearances of nature to its own laws and agencies displays a mind of a sound philosophical tendency, and was calculated to lead his countrymen to a just mode of thinking on these subjects. Although to teach that thunder and lightning were the collisions of the clouds, and that earthquakes were the effect of winds rushing through the spongy caverns of the earth were erroneous deductions, yet they were light itself compared with the superstitions which other nations have attached to these phenomena. Such theories directed the mind into the right path of reasoning, though the correct series of the connected events and the operating laws had not then become known. The work of Bede is evidence that the establishment of the Teutonic nations in the Roman empire did not barbarize knowledge. He collected and taught more natural truths with fewer errors than any Roman book on the same subjects had accomplished. Thus his work displays an advance, not a retrogradation of human knowledge; and from its judicious selection, and concentration of the best natural philosophy of the Roman empire, it does high credit to the Anglo-Saxon good sense.—p. 430.

"Turner here gives selections from this and the following treatise, which convey a general idea of the substance of their contents:—De temporum ratione (p. 432). He thinks the Antipodes a fable; but from no superstition, but because the ancients had taught that the torrid zone was uninhabitable and impassable. Yet he seems to admit that between this and the parts about the South Pole, which he thought a mass of congelation, there was some habitable land. It was the probability of human existence in such circumstances, not such a local part of the earth, which Bede discredited. [There is an explanation of his mental arithmetic—*Quæ sit Fera in Calendia*, caput xxi.—in "N. & Q." 1<sup>st</sup> S. iv. 201, &c.] De sex ætatibus Mundi, sive Chronicon. His treatise on the Six Ages gives a regular series of Jewish chronology, and then of general chronology, carried down to the year 729. De temporibus. From Alcuin's *Epist.* 5, we find that Charlemagne had read our Bede's work, *De Temporibus*. (Turner.) \*Sententiæ ex Aristotele, cum commentariolo incerti auctoris. His works poured a useful flood of matter

for the exercise and improvement of the Anglo-Saxon mind, and collected into one focus all that was known to the ancient world, excepting the Greek mathematicians, and some of their literature and philosophy which he had not much studied. (Turner.) \*Sententiæ ex Cicerone. His moral taste and wisdom appears in his excellent selection of moral sentences from the works of the ancients. . . . His treatise on blood-letting displays some of the universal superstitions of his countrymen as to proper days and times (Opp. i. p. 472); and in another work he tells us that trees ought to be cut in the third week of the moon, or they will be corroded by worms (ii. 115); but it is St. Ambrose, not himself, who is responsible for this fancy. He states of the tides that they followed the moon, and that, as the moon rises and sets every day four-fourths or four-fifths of an hour later than the preceding, so do the tides ebb and flow with a similar retardation (ii. 116). Turner, iii. 409.

\*Proverbia.—De substantiis. It is in the tract on substances that Bede's metaphysical tendencies appear. . . . His view of nature is not unpleasing. Observe how all things are made to suit and are governed: heat by cold; cold by heat; day by night, and winter by summer, &c. (Turner, p. 449).—\*Elementa Philosophiæ. For the credit both of Bede and the Anglo-Saxons I should have been glad to have been convinced that the four books, *De Elementis Philosophiæ*, printed as it is in his works, were actually his composition, for they display a spirit of investigation, a soundness of philosophical mind, and a quantity of just opinions on natural philosophy that would do credit to any age before that of Friar Bacon. But its merit compels us to suspect the possibility of its belonging to the eighth century. (Turner, p. 432.)

\*De Paschæ celebratione, sive de æquinoctio vernali; de divinatione mortis et vitæ, Petosyris ad Necepsum regem Ægypti epistola; de Arca Noë; de linguis gentium; Sibyllina oracula.

"The shamelessness with which works were falsely ascribed to Bede is sufficiently evident from one instance taken from this list. The musical tracts (*De Musica Theorica* and *De Musica Quadrata sive Mensurata*) contain French names of airs, but that language could not have been spoken till many ages after the time of Bede." (Giles, vol. vi.)

#### BIBLIOTHECAR. CHETHAM.

[To be continued.]

#### BROUGHAM ANECDOTES.

Beyond the immediate gratification Brougham imparts to others by his own recollections of himself, he creates a fresh delight by awakening in others their own recollections of him; and, from an old memory, the following incidents are aroused.

In 1812, Burdett had an action brought against him by Morris, the High Bailiff of Westminster, for a proportion of the hustings expenses attendant on the then recent election, which the baronet defended on the ground that he was not a candidate; and on my father, who was his solicitor, asking him what King's Counsel he wished retained against the official and talented silk engaged on the other side, with Ellenborough for judge, Burdett replied that he would have none, but that Brougham should be his leader; and accordingly, for the king of the populace, Brougham

alone was retained; and to follow such youthful seniority it was not, with a Law List a third of its present bulk, an easy task to provide a suitable junior.

At the consultations on the case at Brougham's chambers I remember seeing over his mantel-shelf, framed and glazed, a manuscript invective against his political opponents, in some such strain as this:—

"If bugs infest the bed whereon I lie,  
Shall I, disturb'd, lie tranquil? No, not I.  
I'll rise and rout them; nor deem routing done  
Till I've crushed them every one."

Brougham's sparkling vivacity made him swift at repartee. For example, I chanced to be in the gallery of old St. Stephen's when Castlereagh, in a debate upon army estimates, finished his speech with a playful sally on the military tactics and array of the opposition for the approaching division; and had no sooner sat down, than Brougham, springing to his feet and doffing his hat, uttered with his best gesticulation and vehemence: "Sir, the noble lord in the blue ribbon has been twitting my side of the house with soldier-like discipline and mustering for the coming vote. Sir, I am not aware that there is anything more martial in our movements or display for this night's division than on his; but this I know, that, at all events, with us there is no pay."

JOHN PIKE.

#### FAMILY OF ORDE.

According to Nisbet the family of Orde belongs to "Northumberland-upon-Tweed." Although a Scotsman, he does not appear to have known that "Orde of that Ilk" had lands bearing that name in the county of Banff in the North of Scotland. He gives the arms thus, "Azure, three fishes haurient, argent," and observes:—

"The principal family of the name is of an old standing, as Ord of that Ilk and of Folkington; from which there are several families in that county."

At present there are three Ords: East Ord, Middle Ord, and West Ord. These belong to three different proprietors, though, doubtless, at an early period they formed one estate. There still exists a family of wealth and position known as the Ordes of Nunnykirk. But the Scotch race of "Orde de le Orde" has ceased to exist, as proprietors at least; and the name is uncommon in Scotland.

The following charter proves the existence of the Scottish "Ordes de la Orde" in 1435. It may be remarked that Andrew of Orde, the grantor, had no seal, and was obliged to procure a loan the seal of that "provident man" William Harper, notary public; who, at the date of the writ, was a "writer" or attorney in the Burgh Court of Haddington. The previous owner of the Banffshire Orde was called John Davison, father of Andrew



Orde, who transfers his right to his brother Duncan. This is curious, as showing the repudiation of the surname of Davison and substitution of the territorial name of Orde in its stead.\* It also establishes the existence of a Burgh Court in 1435 in the county town, proving that Haddington must have been a place of importance, until it was destroyed next century by the English forces under the Earl of Hertford.

"Omniſus hanc Cartam viſuris vel auditoriſis Andreas de Orde filius quondam Joannis Daviſon de le Erde, ſalutem in Domino ſempiternam. Sciatis me non vi aut metu ductum, nec errore lapſum, ſed mea mera et ſpontanea voluntate, dediſſe, conſeſſiſſe, et hac preſenti carta mea confirmaſſe, dilecto fratri meo Duncano de le Orde, Totum Jus et clameum, proprietatem, et poſſeſſionem, que et quas habeo, ſeu quovismodo habere potero in futuro, in et ad terras de le Orde, cum pertinenciis jacentes infra vicecomitatum de Banſe, ita quod ego predictus Andreas, nec heredes mei nec aliquis, noſtro nomine, aliquod jus vel clameum in hereditate nec poſſeſſione in dictis terris de le Orde nec in aliqua parte ejusdem exigere poterimus quovismodo vendere, ſed ab eiſdem terris ſumus excluſi in perpetuum. In cujus rei teſtimonium quia ſigillum proprium non habui vendere, ſigillum providi viri Willelmi Harpar, burgensis de Garmilton (?), notarii publici ac ſcribæ, curiæ burgaliſ de Hadyngton, magna cum iſtantia procuravi apponi. Coram hiis teſtibus, Hugone Sprote, Thoma Collane, et Ricardo clerico, burgensibus de Hadyngton, Thoma Hunter, Willelmo Stenſon [Stevenson], Joanne de [Turr]ibus,† cum multis aliis teſtibus ad premiſſa vocatis ſpecialiter et rogatis. Apud Hadyngton, decimo quarto die menſis Julii, anno Domini milleſimo quadringenteſimo treceſimo quinto."

The Ordes continued in the county of Banff for, at least, more than a century afterwards: for upon June 10, 1558, Elizabeth Orde, daughter and heiress of James Orde, portioner of that ilk, was served heir of her father in various tenements and lands apparently of considerable value, within the burgh of Banff, before Sir George Ogilvy of Dunlugus, provost, and the magistrates of that royal burgh. On this occasion James Orde appeared for her as "tutor de jure et facto." J. M.

NOT ANSWERING LETTERS.—I have always held the neglect of answering letters inexcusable upon all the ordinary pretences. Illness, great pressure of affairs, and absolute want of time are just excuses; but these can rarely be alleged with truth in comparison with the multitude of cases where the real cause is indolence and want of friendship. St. Jerome complains in his Epist. lxxxii. to Marcellinus and Anapsychias of their neglecting to write, in language which would very forcibly apply in too many cases in our days:—

"Non me penitet impudentie, qua, tacentibus vobis epistolas meas frequenter ingessi, ut rescriptum mererer,

\* Nisbet's *Heraldry*, vol. i. p. 336. Edinburgh, 1722. Folio.

† This name is almost illegible; but is conjectured to be De Turribus, the last four letters being distinctly "ibus." The notary's seal is still appended, but the shield is, as regards what was upon it, very badly injured.

et vos esse hospites, non aliis nunciantibus, sed vestro potissimum sermone cognoscerem."

The writer of this paragraph has never had to reproach himself with this fault. In the course of a long life he can recollect only one instance in which, for some cause not now remembered, he had, contrary to his custom, delayed answering a friend's letter; and to pacify him he began his response at last with the following parody on the "Woodpecker," after stating that he had found his friend's letter:—

"I knew by the dirt that so greasefully lined  
All its corners and sides, that an answer was due;  
And I said if a sheet in my desk I can find,  
My pen that is ready shall fill it for you."

F. C. H.

GEORGE FERRERS.—Very little is known of this interesting old worthy. He was born at St. Alban's, educated at Oxford, studied at Lincoln's Inn, and was patronised by Lord Cromwell. He was appointed "Lord of the Pastimes in the King's House, Nov. 1552," and died at Flammstead, in Hertfordshire, in 1579.

In one of Thorpe's catalogues of MSS. (1833, p. 46) occurs this entry:—

"A Warrant for delivering to two of our children that were of our chapel, William Alderson and Arthur Lovkyne, being at our finding with Dr. Ferrers, three yards of tawney for a gown, &c. Richmond, Dec. 14, 1510."

It is suggested in a note that this Dr. Ferrers, or Ferrers, was the father of George Ferrers—a conjecture worthy of notice for the future biography of this old "lawyer, poet, and historian."

EDWARD F. RIMBAULT.

"SOLAR TOPEE."—"Cornwallis, Ellenborough, and Dalhousie were real kings, with 'solar topees' for crowns." (*Daily Telegraph*, Feb. 14.) *Sola* or *solah* is the name of a peculiar vegetable substance (pith) of which such *topees* or hats are made, and the latter are not called *solar* because they protect the head from the solar rays. S.

THE PYRRHINE ODE.—The *unease* of Milton's version is not more opposite to the movement of its original than to the "free thought" of his own harmonious numbers, but the grammatical and idiomatic differences of the two languages embarrassed his *literality*. Had he Anglicised Horace instead of Latinizing himself, he would have enriched our national poetry with one other matchless lyric.

The peculiar characteristics of Milton's Latinity have induced me to attempt a translation of this ode, slightly graduating his metre, 12, 8, 6, for the sake of the "dying fall," frequently essential to the rhythm of lyric verse, especially when unrhymed and framed in irregular measures.

\* "That strain again:—it had a dying fall."

Shakspeare.



In behalf of these my opinions—*heresies* some may account them—I ask the unusual, but not wholly unprecedented (3rd S. ii. 210), favour of a place in the classic repertory of “N. & Q.” though not generally open to the poetical fancies of its correspondents:—

“THE PYRRHINE ODE.

“What dainty youth, reclined on many a rose  
And sprent with dewy sweets, doth woo thee now,  
Lady, in yon close bower? for whom  
Braided is thy bright hair,  
Nice in its negligence? How soon, alas!  
Will he o'er mutable faith and fortune mourn,  
And wonder at the darkness strange  
Of the storm-fretted deep—  
He, who now revels in thy wealth of love,  
Deeming thee all his \* own, and ever kind,  
Regarding not the treacherous gale!  
Ill-destined they, who try,  
Unwarned, thy witcheries—me the sacred wall  
Shows on a votive tablet to have hung  
My sea-drenched garments dedicate †  
To Him who rules the wave.

EDMUND LENTHALL SWIFTE.

“TO CUT OFF ONE'S NOSE,” ETC.—In a MS. copy of Peter of Blois's treatise, “*Super nimia dilatione Jerosolimitani itineris*,” written in the fourteenth century, I have met with the following early example of this saying—viz.

“In medio papuli tui proverbium vulgare est, male ulciscitur dedecus sibi illatum qui amputat nasum suum.”  
S. S.

PUNNING MOTIONS.—On Feb. 1 a meeting of the school board was held at the Guildhall, Worcester, chiefly to discuss the objection raised by Mr. Witherington, architect, against Mr. Day, architect. These two gentlemen had competed with thirty-four other architects for premiums offered by the board for projected schools, and the first two prizes had been awarded to them. Mr. Witherington objected to the award being made to Mr. Day, because the motto under which his plans had been exhibited was “De Die”; and he urged that, as Mr. Day was a local man, the motto would indicate his name to the board. The board, under the chairmanship of Mr. G. W. Hastings, overruled the objection and appointed Mr. Day their architect. CUTHBERT BEDE.

“EILEEN AROON.”—DR. RIMBAULT (ix. 99) asserts that the “Irish air known as *Eileen Aroon*, and by other names . . . was revived to the words of ‘Robin Adair’ by Braham in 1811.” An article in “N. & Q.” (3rd S. vi. 35) shows very clearly that the words to this air were composed before Braham's time, their author being Mr. St. Leger, son of Sir John St. Leger; and the characters mentioned in it prove this, as they were St.

Leger's personal friends and contemporaries. The true version commences:—

“You are welcome to Puckstown,”  
Robin Adair!  
You are welcome to Puckstown,  
Robin Adair!  
How does Johnny Mac'ral † do,  
Aye, and Luke Gardiner ‡ too?  
Why did they not come with you?  
Robin Adair!

C. S. K.

“GODS HAVE TAKEN SHAPES OF BEASTS.—

“*Florizel*. The gods themselves  
Humbling their deities to love, have taken  
The shapes of beasts upon them.”

*Winter's Tale*, Act IV. Sc. 3.

Here Shakespeare seems to have adopted or remembered literally the passage in one of Lyly's plays, where Tyterus says:—

“To gaine love, the gods have taken shapes of beasts.”  
*Gallathea*, Act I. Sc. 1.

W. L. RUSHTON.

FREE TRANSLATION.—In the remarkable Tichborne case I read—“When asked the meaning of *laus Deo semper*, the claimant said it meant ‘The laws of God for ever, or permanently’ (laughter.)” This reminds me of a no less ludicrous answer given by a French Sir Roger, who, being asked to translate *numero Deus impare gaudet*, unhesitatingly replied “Le numéro deux se réjouit d'être impair.”  
P. A. L.

WORDSWORTH'S “PRIMROSE.”—No lines have been more quoted than the following, which occur in *Peter Bell*:—

“A primrose, by the river's brim,  
A yellow primrose was to him,  
And it was nothing more.”

In the well-known song, “Life let us Cherish,” which is translated from the German by (I believe) General Burgoyne, we have an idea similar to that in Wordsworth's poem, viz.—

“Heedless, by the lily stray,  
That blossoms in the way.”

As the song was published half a century or more before *Peter Bell*, may not Wordsworth's idea have been suggested by the lines in the song?  
STEPHEN JACKSON.

\* Mr. St. Leger's residence, near Dublin.

† Alderman J. Macarrell of Liasenhall, near Dublin, M.P. for Carlingford from 1741 till his death in 1757. He served the office of high sheriff of the city in 1723, and lord mayor in 1739. Owing chiefly to Dean Swift's opposition, he failed in his candidature to represent that city in Parliament in 1733.

‡ A privy councillor, who died 1753.

\* *Semper vacum*.

† “. . . fasting maids, whose minds are dedicate  
To nothing temporal.”

### Queries.

REV. THOS. CROMWELL, PH.D., F.S.A.

Can your learned correspondent DR. RIMBAULT inform me in what way this gentleman was connected with the family of the Protector? Doctor Cromwell was buried in the cemetery of the Black Friars' Chapel, Canterbury, of which he was the minister. He was previously minister of the Old Chapel on Stoke Newington Green, Middlesex, and where he officiated for twenty-five years after his ordination there. He was the author of *Memoirs of Oliver Cromwell, by a Descendant of the Family*. I never saw the work, but such, I am told, was the title. He was also author of *History of Clerkenwell, Walks round Islington* (an amusing bit of parochial gossip), *Thanet and the Cinque Ports, Literary Flowrets*, a sermon on *Church Music*, and also of *The Garden and the Sepulchre*—a sermon on the death and burial of the Duke of Sussex. He contributed to the *Gentleman's Magazine*, *Chambers's Journal*, and to other periodicals. I have been told that the letterpress to Storer's *Cathedrals* was from his pen. He was favourably known in the metropolis and in the provinces as a lecturer on archaeological subjects, particularly on Stonehenge. I have heard him say that he was "a descendant of the Cromwell family." Although a Dissenting minister,\* Dr. Cromwell was for many years vestry clerk of Clerkenwell, the duties of which office he fulfilled in an honourable and impartial manner.

The old Puritan chapel on Newington Green is rich in historical reminiscences. In addition to an elegant but simple monument to Dr. Cromwell, there are memorials to Dr. Price (the opponent of Burke), who was minister there; to Mrs. Barbauld (whose husband was minister), and to Samuel Rogers the poet, who for many years was one of the worshippers and a trustee. Residing as I do at a distance, I cannot give any of the dates on the above monuments. The monument to Mrs. Barbauld was erected by the "Charles" of her *Early Lessons*. Doctor Isaac Watts used occasionally to occupy the pulpit—the one that happily still exists. Some of the descendants of Matthew Henry and of Dr. Samuel Wright (*alias* Papal Wright) have been connected with the place; and Edgar Poe, the American poet, when a resident on the "Green," was a very regular attendant, as was also the late Mrs. Reed, a literary lady well known in the "Row" as a compiler and editor. The exterior of this old Puritan "conventicle" has been sadly treated by beautifiers, and the interior has been turned into an elegant spruce-looking "chapel"! Indeed, the entire edifice is now as unseemly and ugly and

undevotional in appearance as cement, plaster, and builders' architecture could make it.

AN X NEWTONIAN AND GREEN MAN.

### SOTHERON QUERIES.

1. In Lawton's *Collectio Rerum Ecclesiasticarum de Diocesi Eboracensi*, page 156, reference is made among the lost charities of the parish of Snaith, co. York, to "Sotheron's gift (no date), 1*l.* per annum, mentioned in the return made in 1786." Who was the donor of this gift? I am inclined to believe one of the Sotherons of Darrington, Yorkshire, from the fact of members of that family having lived for some time at Hooke and Goole, near Snaith. The charity is now apparently unknown there. The rector of Snaith some time since informed me "There is no charity or benefaction connected with this parish under the appellation of Sotheron's gift."

2. Can any of the readers of "N. & Q." inform me who was the Mr. Sotheron mentioned in the following extract from Hunter's *South Yorkshire*, vol. i. p. 28, parish of Doncaster?—

"1727. Against the proclamation of King George II. it was ordered that the mayor, aldermen, and burgesses be mounted on horseback, the mayor and aldermen in their gowns; and that Sir George Cooke, Mr. Brian Cooke, Mr. Fountayne, Mr. Wrightson, Mr. Woodvare, Mr. Childers, Mr. Copley, Mr. Sunderland, and Mr. Sotheron, with the gentlemen and best inhabitants of the town, be invited; and that four dozen of wine be taken up and three half-hogsheads of ale, and be drunk among the company. The liquor to be provided and taken up by Mr. Cowley, Mr. Mawhood, and the steward, and that they make a bowl of punch. The procession was to be in the following order. . . ."

3. Notice is taken of a Mr. Sothern in

"The p'ceedinge of the funerall of Geoffrey Ellwes, Esq., Alderman of London, which was solemnised on Twesday the 14th of May, 1616, & p'ceeded from the Merchant taylors' Hall to the p'ish church of St. [Swithin] Channinge Strete."—Extracted from the *Hare MS.* and printed in Howard's *Miscellanea Genealogica et Heraldica*, Quarterly Series, vol. ii. pp. 2-3.)

Who was this Mr. Sothern? There is reason to think he was one of a family of Shropshire descent, who had a grant of crest and motto in 1628, and whose pedigree was entered in the *Heraldic Visitation of London* made in 1633-4.

Information of the above to the undermentioned address as early as possible will greatly oblige, as also any other notes of Sotherns or Sotherons, or of members of families of somewhat similar names.

CHARLES SOTHERAN.

6, Meadow Street, Moss-Side, near Manchester.

### LOVE'S TRIUMPH.

Amongst the immense lots of odd volumes and pamphlets sold in bundles when the library of the Rev. Dr. Lee, Principal of the University of Edinburgh was brought to the hammer, there was found a small duodecimo, printed at Amsterdam by

[\* He was formerly a minister of the Church of England. Lewis's *History of Islington*, p. 319.—ED.]

Richard Raven, in very wretched order—only one-half of the title-page remaining, defective at the end, and wanting one leaf of "the Author's Faith," which is a sort of introduction to the poem that follows, and which is called "Love's Revenge," written, as we learn from a remaining portion of the title-page, "by Joss. Speed."

Not having been so fortunate as to procure any account of this production, I have ventured to trouble "N. & Q." to ascertain if anything is known about a poem far from deficient in merit, and the versification of which is more harmonious than usually is the case at the time it was published, which, as the date is torn off, was perhaps before 1640. The preface, in rhyme, is as follows:—

"When darknesse is suppress by light  
That night's black shadows shun the day;  
True faith doth give the soul a sight  
To see and finde the living way.  
"Then must proud Death give place to life,  
In vain it is his strength to try,  
For Hope will end that deadly strife,  
And swallow Death in victory.  
"And Errour must acknowledge truth  
For all his fierce and cruel rage,  
For love hath threaten'd him in youth,  
And will not spare him in his age.  
"When Faith hath light for to discern,  
And Hope can hold in storm and rain,  
If Love be there to guide the stern,  
The wished shore they shall attain:  
No travel can unfruitful prove  
When Faith and Hope do work by love.  
"When unbelief is beaten down,  
And faith has got the upper hand,  
Then light doth shew true faith her crown  
Which she shall have if she do stand.  
"And then despair of force must flie—  
In vain it is if she contend,  
For she will give Hope victory  
If she continue to the end.  
"And Hatred must of force depart,  
And give true Love free place to dwell,  
For Truth will give Love true desert,  
And Hatred due reward in hell.  
"Light is the glance of Faith's clear sight,  
Life is the crown which Hope requires,  
Truth is the guide which leades both right  
Through Love to finish their desires.  
Where Light and Life and Truth agree  
Faith, Hope, and Love make unitie."—J. S.

The address to the reader commences thus:—

"Let prejudice be laid aside  
Christian reader, in thy reading,  
Let love unfained be thy guide,  
Thy thoughts to equal judgment leading;  
The labour and the charge is mine,  
I wish the profit may be thine."

It would appear that the poem was printed at Amsterdam, by Richard Raven, at the charge of the writer, and was circulated by himself, there being no bookseller named as vendor. J. M.

[This work was printed by John Raven, Amsterdam, in 1631. At Jolley's sale in 1844 it fetched 4*l.* A copy is in the Bodleian.]

SPRANGER BARRY.—The following is endorsed on a portrait, said to be one of this celebrated actor:—

"This is engraved, very rare. The engraving I saw in Turner's (of Gloucester), illustrated Shakespeare, and in Franko's collection. Turner's book sold at Puttick's for 49*5*l. a few weeks ago."

This notice is dated Sept. 20, 1860.

Is it known who now possesses the volumes of Turner referred to? I should also like to know something of Franko's collection. My object is to obtain a sight of the engraving in question, and I shall feel much indebted to any one who will enable me to carry out my wish.

CHARLES WYLIE.

[The portrait is very uncommon; it is after Sir Joshua Reynolds by Harding, and will be found briefly described in Evans's Catalogue. It is wanting in the National Collection of Sir Joshua's works; but in the Burney Collection of *Theatrical Portraits* (vol. i. p. 67, No. 155), an impression is inserted, unfortunately cut close to the marginal line, and consequently the inscription is wanting.]

BOADICEA.—The Rev. B. Parsons, in his *Anti-Bacchus* (p. 91), gives a quotation from the speech of Boadicea to the Ancient Britons:—

"To us every herb and root is food, every juice is our oil, and every stream of water our wine."

As I cannot find the quotation in Tacitus, I should feel obliged to be informed in what translation the passage occurs. R. E. WAY.

[The passage occurs in Dion Cassius—*vide* Bekker's edition, "Tomus Alter, Lipsæ, MDCCCLXIX." p. 239—and runs as follows:—

ἡμῶν δὲ δὴ πᾶσα μὲν πόα καὶ ῥίζα σίτος ἐστὶ, πᾶς δὲ χυμὸς ἐλαιον, πᾶν δὲ ὕδωρ οἶνος, πᾶν δὲ δένδρον οἰκία.]

"BROOK GREEN VOLUNTEER."—In what periodical is this character to be found, and how is it correctly applied? I heard a man lately reproached as being a Brook Green volunteer.

S. Q.

[Our correspondent may learn all about the "Brook Green Volunteer" and his exploits by reference to the early volumes of *Punch*, or the engravings of the late John Leech.]

"CATUS AMAT PISCES."—

"Letting *I* dare not wait upon *I* would,  
Like the poor cat i' the adage."

*Macbeth*, Act I. Sc. 7.

Staunton gives the adage:—

"Cat<sup>us</sup> amat pisces, sed non vult tingere plantas."

Can any of your readers inform me where this Latin proverb is to be found? Staunton gives no reference. T.

CITY STATE BARGES.—Are there any state barges now? and do the City companies use the dressed barges (that were formerly used) for the old ceremony of swan-hopping on the Thames?

M. F. C.

[The conservancy of the river Thames was vested in the Lord Mayor of London by the charter of Richard I.,



July 14, 1197; but the power was transferred to a paid Board by the Conservancy Act, 20 & 21 Victoria, c. 47, Aug. 17, 1857, on which the Corporation sold all their state barges. There are now only two of the Livery Companies which still continue the use of their state or dressed barges, in which they proceed up the Thames in the month of August, accompanied by Her Majesty's swanherd, to mark their swans. The Vintners' Company has enjoyed the right since 1509—the Dyers' Company for even a longer period.]

"THE CLUB," BY JAMES PUCKLE.—G. S. S. wishes to learn how many editions of this work have been printed beyond those here mentioned: Two of 1711; two of 1713 (one lettered 3rd ed.); one of 1721, Cork (reprinted from 3rd London ed.); one 1723; two 1733, lettered 5th edit.; one without date, also lettered 5th ed.; one 1743, Dublin, lettered 7th ed.; two modern illustrated editions 1817 and 1834. He has seen all these impressions except that mentioned by Singer, date 1723. Of this he much desires a description. He has further to inquire where Singer obtained his information that the author was "a notary public, living in chambers, and at one time of great reputation for integrity."

Sundridge.

[Consult the *Gentleman's Magazine*, vol. xcii. part i. p. 204.]

CHAUCER'S KNOWLEDGE OF ITALIAN.—Doubts have been raised on this subject by Sir Harris Nicolas, in his *Life of Chaucer*, in opposition to the views of Godwin and Warton. Obviously the question cannot be decided by Chaucer's having borrowed *Griselda* and other tales from the *Décameron*, as he may have been indebted for them to Petrarch's Latin translation. Neither can much be inferred from his having paraphrased in his *Troilus and Creseide* the two fine lines of Dante's *Francesca da Rimini* on the grief of joys remembered, since Boethius may have suggested them to both poets.

There remains, however, Chaucer's story of *Count Ugolino*, avowedly taken from Dante, with amplest recognition of his great merits; and it is certain that Chaucer must have had the original before him, as no Latin translation existed in his day. It was only on the suggestion of two English bishops at the Council of Constance, A.D. 1414, that a Latin version was made of Dante, and Chaucer had then been fourteen years in his grave.

We might add, if it were at all necessary, that his *Palamon and Arcite* is largely indebted to the Italian poem of Boccaccio, unless we prefer supposing that Chaucer had read the version of it in Greek, which is highly improbable.

A. COVENTRY.

DIVORCE.—What is the recognised mode of addressing a divorced woman who has not married again? She has, I presume, forfeited the right to bear the name of the man who was her husband,

and must therefore resume her original patronymic. But is she (to repeat Mr. Wilkie Collins's Christmas inquiry) "Miss or Mrs."? I should suppose the latter; for the designation of a spinster is incompatible with the fact that she has been married, and may be the mother of legitimate children; but I cannot discover that the point has ever been settled.

X. Y. Z.

"LADY JANE DUNDAS."—Where can I find an account of the loss of the "Lady Jane Dundas" East Indiaman?

It is believed that she foundered near Madagascar in, I think, 1807. My grandfather perished in her; but I have never been able to find an account of the circumstances.

THE KNIGHT OF MORAR.

MISTRESS ELEYN.—Who was the Mistress Eleyen who, with Mistress Elizabeth Tylney, attended to and on the scaffold their mistress, the Lady Jane Grey? See *The Chronicle of Queen Jane* by J. G. Nichols, Esq. (Camden Society), p. 56.

S. M. S.

FEN LAKES OR MERES.—Are any of these remaining, and if so, in what parts of the Fens are they found? What is their extent, &c.? An answer will much oblige

VIATOR (1.)

GAWVISON.—What is the derivation of this Yorkshire word? Margery Moorpost, in the farce of the *Register Office*, tells Gulwell that "a gawvison is a ninnnyhammer;" but Margery's explanation does not solve my question. It only reaches the meaning.

STEPHEN JACKSON.

"GENTLE."—What plant or flower is meant by "gentle," which occurs in the chorus to an old ballad inserted in "N. & Q." (4th S. iv. 517), and where it figures with the gillyflower and rosemary?

A MURTHIAN.

JOHN GOULDSMYTH, GOULDSMITH, OR GOLDSMITH, of Nantwich and Stapeley Manor, Cheshire.—Information is desired respecting this gentleman, who was a lawyer flourishing in the latter half of the seventeenth century—as to whether he was attorney, barrister, master in Chancery, or engaged in some other branch of the legal profession? Also as to when and where he died? (It is supposed his death occurred before 1712.) Also respecting his marriage with Elizabeth Cope in 1691, believed to be his second marriage. His note-book shows him to have been engaged in collecting rents in the city of London immediately before the great fire of 1666. It is probable that he had a house in Norfolk Street, Strand. His son, Dr. Jonathan Gouldsmith, died there in 1732.

T. E. S.

"HEAR! HEAR!"—What is the earliest date of, and reason for, the use of the word "hear, hear," as evidence of satisfaction with or appreciation of

any part or parts of a speech or lecture, &c.? I am strongly of opinion that the word ought to be "here, here," and will point out why on another occasion. I am quite aware that the same word "hear" is used in Welsh—i. e. as meaning "listen."

T. WOOLDRIDGE.

HOGARTH.—I have lately seen an engraving from the picture of "The March of the Guards to Finchley," which was called the "Sunday print," and described as "exceedingly scarce." Information on this subject will oblige

CHARLES WYLIE.

["The March to Finchley" was engraved by Luke Sullivan, and dedicated to the King of Prussia; but the word Prussia was spelt with one s only to those prints delivered to the subscribers. A few early impressions were dated "30th December, 1750"; but the 30th being on that year on a Sunday, it was altered to the 31st. In Marshall's sale, in 1864, an impression in this early state realised 6*l.* 12*s.* 6*d.* See "N. & Q." 2<sup>nd</sup> S. i. 506.]

KNUCKLEBONES: DIBS.—What is this game?

G. K.

[Knucklebones is a game played by schoolboys with five knucklebones of sheep. The art chiefly consists in manipulating the others while one is being thrown into the air before being caught. It is generally played by two—one taking up when the other fails. There are some twenty different feats, and he who first gets through these has the game. It should be played on a flat table, with a high ceiling, as the player has sometimes a good deal to do while the knucklebone is in the air. The game is sometimes called Dibs. In Bp. Fox's Statutes (chap. xxix.), the students are forbidden to play the game of Dibs. That Brand was justified in saying in his *Popular Antiquities* that the game is of very remote antiquity, may be seen by a reference to Dr. Smith's *Dictionary of Greek and Roman Antiquities*, s. v. "ASTRAGALUS" and "TALUS," more especially the latter, where the game is very fully treated of, the article being illustrated with an engraving of a woman playing it.]

THE INVENTOR OF LUCIFER MATCHES.—The paragraph quoted by R. W. H. N. (4<sup>th</sup> S. ix. 53), which, if I am not mistaken, appeared originally in the *Pall Mall Gazette*, does not disclose the name of the chemist who turned Mr. Isaac Holden's "happy thought" to account by producing lucifer matches. I may state, however, that the honour has been claimed for a Mr. John Walker, an apothecary of Stockton-on-Tees, who died at an advanced age about twelve years ago. In a small work entitled *The Annals of Stockton-on-Tees*, written and published by the late Mr. Henry Heavisides (a poet and author of some local note) in 1865, I find on p. 105 the following notice of Mr. Walker:—

"Mr. Walker occupied for many years the small shop, 59, High Street, where he carried on the business of an apothecary, for which he was well qualified, having served his apprenticeship under Dr. Alcock. . . . Being a tolerable chemist, and taking much delight in studying the properties of phosphorus, probably led to his invention of what are called 'Lucifer Matches,' but why so called I never could define. These matches he sold for several years in pasteboard boxes at one shilling each

box, and thus realising a fortune, he retired from business. He died on the 1st May, 1859, aged seventy-eight years."

I have no means myself of verifying Mr. Walker's claim to the honour of being the original inventor, but during a residence of some seven years in and near Stockton I frequently heard his name associated with the invention. Perhaps some of the readers of "N. & Q." will be able to throw a little additional light upon the subject of the relative claims of Mr. Holden, or the London chemist, and Mr. Walker.

ALEXANDER PATERSON.

Barnsley, Yorks.

LEVELIS OF BARBADOES.—Would J. H. L. A. give me any information respecting this family from the records of Barbadoes, or say where I could obtain such? As a descendant of the Levelis' of Trove, I feel an interest therein.

S. VOSPER-THOMAS.

New Borough, Wimborne.

MEDAL, 1605.—The mention of the Molesworth medal, struck in commemoration of the saving of the life of the Duke of Marlborough at Ramillies, suggests an inquiry respecting a somewhat similar medal in my possession. It bears a shield and crest with the inscription "Henricus Wrede Centurio Equitum"; and on the reverse, around another shield and crest, "Quod se pro Rego devovit. Ad Kerkholm, 1605." It is about the size of our half-crown, and of very good workmanship.

C. G.

MUSICO QUIQUINI.—I have been favoured with the perusal of some MS. notes of a person of distinction in the early part of the eighteenth century. He gives this account of his visit to Rome:—

"The Chevalier Rospigliosi gave a musical entertainment called an 'Oratorio' to all the principal personages in Rome, the splendour of which can hardly be imagined. The orchestra, placed in a sort of amphitheatre erected for the occasion, was composed of eighty instruments in the hands of the best professors of Rome, under the direction of the famous violinist Corelli. The vocalists were some of the most celebrated in Italy: among whom was the Musico Quiquini, so renowned for the beauty of his voice. Exquisite refreshments added to the charms of the evening. It would have been scarcely possible to enjoy an equally brilliant fête in any other city of the world."

Can any of your readers give me any information about this Musico Quiquini?

GEO. FYLER TOWNSEND.

ONE-PENNY.—Is this game known now? Florio has "*Basilinda*, a play called 'one penny, one penny,' or 'come after me.'"

F. J. F.

SIR THOMAS PHILLIPPS' MSS.—Can any of your readers give me an idea of the number of volumes in the late Sir Thomas Phillipps' collec-

tion? Also references to any works giving an account of the treasures of his vast library?

U. P.

[Ten years ago Sir Thomas Phillipps' unrivalled private collection of manuscripts had reached 50,000, but at the time of his death it had increased in round numbers to 60,000, contained in 24,000 boxes. In Haenel, *Catalogi Librorum Manuscriptorum*, 1830, pp. 803-896, there is a description of above 3000 articles. Consult also *Catalogus Librorum Manuscriptorum in Bibliotheca D. Thomæ Phillipps, Bart.*, Parts I. and II. pp. 840, A.D. 1837 to 1852.]

**PRINCE OF WALES.**—Was George III. created Prince of Wales? Was the second son of any sovereign created Prince of Wales?

T. F. WAINWRIGHT.

Arts Club, Hanover Square.

[George III. was created Prince of Wales and Earl of Chester on April 20, 1751. The second son is created Prince of Wales after the death of the elder brother, as in the cases of Henry Tudor, Duke of York (Henry VIII.), and Charles Stuart, Duke of York, or Charles I.]

**QUEEN ELIZABETH AND THE COUNTRY MAYOR.** The editor of a Folkestone paper has recently expressed his disgust at the oft-repeated lines quoted by local guides as being the speech of a Folkestone worthy to Queen Elizabeth when she honoured that town with a visit. The mayor, mounted on a joint stool, addresses the queen—

"Most gracious queen,  
Welcome to Fol-steene."

To which she replied—

"Most gracious fool,  
Get off that stool."

Now I have already discovered that at Coventry verses somewhat similar are recorded. Would you kindly allow me to ask for specimens from other towns?

HARDRIC MORPHYN.

**RABELAIS.**—Have the works of Rabelais been translated into Spanish or Italian? I have seen a Dutch and a German version. A. O. V. P.

**REPRODUCTION OF SEALS AND COINS.**—I am anxious to make solid castings in metal (silver or bronze) from clay impressions of old seals. Is it possible to do so with sufficient sharpness? There was a process brought out a few years ago for casting from woodcuts, &c., by previously pumping the air out of the moulds. Is this now worked in London, and where? F. M. S.

**"MARY ROSE."**—In an old town in South Wales, where the custom of ringing the curfew continues, we have heard children warned that the hour of rest was come as signified by "Mary Rose." Have any readers of "N. & Q." heard this name given to the curfew bell? R. & M.

**SOCIETIES FOR THE REFORMATION OF MANNERS.** Anthony Horneck founded several societies of religious and devout young men in connection with the Church. Did these societies last long

after his death (1696)? and is it possible they can have had anything to do with the origin of Methodism? C. ELLIOT BROWNE.

[Some account of the Societies for the Reformation of Manners is given in "N. & Q." 2nd S. i. 272. They originated in the reign of James II. under the direction of Bishop Beveridge, Dr. Anthony Horneck, and that pious layman Robert Nelson. The rules of these societies were approved by Compton and Tillotson. One of their especial objects was to promote more frequent preaching and more frequent communions, and those who joined them were sworn members of the Church of England. Some of them were instrumental in setting on foot "The Society for the Propagation of the Gospel in Foreign Parts" and "The Society for the Promotion of Christian Knowledge." It was owing probably to the institution and success of these societies that the great Methodist movement was subsequently organised.]

**"THE STORM-SPIRIT OF SCUTARI."**—Can any one tell me who is the author of a book with this title? In it are some capital lines, which, in my opinion, are worthy of a place in "N. & Q."—

"Old Jupiter sat on a mountain of smoke,  
And Venus and Juno were laughing,  
Enjoying a brilliant Olympian joke,  
While the monarch his nectar was quaffing.

"Ganymede the Trojan, the beautiful boy,  
In a goblet of sparkling champagne,  
Proposes three cheers and a bumper to Troy,  
Where his grandfather Ilius did reign.

"Old Jupiter frowned at the impudent toast,  
And kicked the impertinent giver;  
While poor Ganymede returned to his post,  
And talked of splenetic white liver."

THOS. RATCLIFFE.

**"THANKSGIVING."**—Is not this an essentially Puritan term? Thanksgiving dinners were eaten by the Parliament men constantly during the Rebellion. Thanksgivings were also held to celebrate victories over the king's party. The following was dropped about Covent Garden, May 15, 1648:—

"O yes! O yes! O yes! If any manner of man in city, town, or country can tell tidings of a *Thanksgiving* to be kept the 17th Day of this present month of May, by order of the Commons assembled at Westminster, let him come to the cryer and he shall be hanged for his pains."

G. H. C.

[We do not consider the word Thanksgiving as "an essentially Puritan term"; for both the Jewish and Christian churches acknowledged with gladness on special occasions deliverances from temporal calamities (Exodus, chap. xv.). It is true that "Thanksgiving Days" were in great request during the Civil Wars, when the Parliamentarians were wont to order their observance on every lucky small skirmish:—

"For Hudibras, who thought h' had won  
The field, as certain as a gun,  
And having routed the whole troop,  
With victory was cock-a-hoop;  
Thinking he had done enough to purchase  
Thanksgiving-day among the churches."

*Hudibras*, part i. canto iii. lines 11-16; see also part iii. canto iii. lines 287, &c.



The great social and religious festival called "Thanksgiving Day," still observed in most of the states of the American republic, is a legacy of the English Puritan settlers; and no doubt the custom is more honoured in the observance than in the breach.]

VAN WESSELL.—I have in my possession two crayon portraits by "VAN WESSELL, 1677," as scratched on the thick glass of the frames. They are supposed to be portraits of Charles II. (in canonicals) and one of his beauties. Size 1 ft. 4 in. by 1 ft. 2 in. My sources of information here are limited. I have looked over the *Dictionary of Painters and Engravers*, and biographical works, but cannot find the artist's name mentioned. I shall be obliged if any of your readers will give me any particulars of the artist and his subjects. The paintings are, I think, in their original frames.

W. SHEARDOWN.

WERE THE ANCIENT SCOTS CANNIBALS?—In the valuable dictionary of Cooper, compiled in the reign of Elizabeth, and dedicated to her favourite, Robert Dudley, Earl of Leicester, there is the following entry:—

"Scotia, Scotlande, the part of Britannia from the river of Tweede to Catanes" [Caithness].

This shows that Cooper did not mean Ireland, and that what follows relates exclusively to Scotland:—

"Scoti, Scottes, or Scottishe men, of whom Saint Hierome wryteth in this wise:—'Quid loquar de cæteris nationibus, quum ipse adolescentulus in Gallia viderim Scotos, gentem Britannicam humanis vesci carnibus, et quum per sylvas porcorum greges, et armentorum pecudamque reperiant, pastorum nates et feminarum papillas scelere abscondere et has solas ciborum delicias arbitrari.'"

Cooper then translates this passage from St. Jerome as follows:—

"What shall I speake of other nations, since that when I was a boy I saw in Fraunce, Scottes, a people of Britayne eat men's flesh, and when they found in the forestes herdes of swine, beastes, and cattails, they would cutte of the buttocks of the boyes which kept them, and also the woman's pappes, and tooke that to be the most deyntie and delicate meate."

This account of ancient Scotland and its inhabitants by St. Jerome and his translator gave such offence to the former owner of my copy of Cooper's *Thesaurus*, that he has drawn his pen through the entry, and put these three words in the margin:—"Vterque impudentissime hallucinatur." The writing is of the date of the volume, which has on the title-page this inscription:—"Liber Oweni Lewis," and as the calligraphy of the note is exactly the same, it may be taken for granted that this irate Welshman—as his name indicates—was the party offended.

Not being familiar with the voluminous works of the Fathers, some kind contributor to whom they are so, might be so good as point out the passage in St. Jerome where the quotation can be found.

J. M.

## Replies.

### ETYMOLOGY OF "HARROWGATE."

(4th S. viii. *passim*; ix. 20, 121.)

On reading W. B.'s paper, the following questions occur, and I should be glad if he would kindly answer them: What ground has he for asserting that the basis of ancient names is some natural landmark? What are the various stages through which *ard* passes before it becomes *herges* and finally *Harrow*? What does he mean by "spurious syllable" and "loan-word"? If *ard* generally forms the central name of a group, how is it that *ard* appears in the beginning of Harrow, Arkendale, and Hartawith? How is it also that *ken*, of which W. B. makes the same remark, appears in the commencement of Knaresborough? Surely "central" cannot be the word which W. B. intended to use. How does the *ard* in Harrow account for Pinner? I think that W. B. ought to give some authority for his assertion that the Irish *mac* and *cean* are identical with the Cornish *map* and *pen*.

ALMONER.

Temple.

In the word *Here-ford* (now pronounced *Here-ford*) we have preserved intact the genuine Anglo-Saxon word *here* = an army.

In *Harlow* = the burying ground of the army, and in *Harrow*, with the exception of one common and most legitimate vowel change (*e* to *a*) and the trivial dropping of the vowel (*e*) in the first syllable (and which, it must be observed, is between two liquid semi-vowels in both words *Har(e)low* and *Har(e)row*), we have likewise the preservation of the same word.

The dropping of the vowel *e* between the two liquid semi-vowels *l* and *r* when *Har(e)low* and *Har(e)row* respectively became single words, was, I apprehend, not only allowable, but correct. I forgot to make a note of it at the time, but I well recollect that one of the best A.-S. scholars alleges that our language was formed by joining monosyllabic words together in the A.-S. period. And now as to "row" in *Harrow*. This no doubt is from the Sax. *rawa* = to stretch or reach out in a continued line, a rank, a file; in short, the row of commanding positions of the army occupying a chain of hills or hilly country.

That the elevated and commanding positions of this country were successively occupied for military purposes by Celts, Romans, Saxons, and Danes, the explorations of the various barrows in their immediate vicinity clearly show. The monosyllable "gate" in *Har-row-gate*, then, would have a general and geographical sense, *i. e.* a defile, a mountain pass through which armed forces were accustomed to "gain" the heights. It is remarkable that in the A.-S. Chronicle the Danish forces are always called "the army," and it would

be strange if our expressive mother tongue, the A.-S., did not impress the word *here* = army, upon many of the localities not merely frequented, but held and occupied by them; and as Hereford is the only instance in which the word has been preserved intact, it is necessary to call to mind the usual phonetic principles of change to detect other names of places of similar etymon, such as Harrowby, Harborough, Harley, Harlington, Harlington, Harwich (wic) and the like. Hereford being in South Mercia, and the latest locality acquired by the A.-Saxons, would of course be more likely to retain the correct spelling.

C. CHATTOCK.

How does your Notting Hill philologer distinguish between the *ards* and *airds* derived from the so-called Celtic *ardh*, and the *ards* and *airds* derived from O.-Norse *jörd*, a property or estate?

W. C. M.

I did not intend to convey that the name "Harrow" is a corruption of Gothic and Icelandic *har*, but simply that the latter is contained in the former. The concluding portion of this name may be Gothic and Icelandic *haug*, a tumulus or grave-mound, which in British place-names takes the form of *ho*, *howe*, *how*, and if I am right, also *ow*.\* In "Haradon-hill," near Stonehenge, we plainly have a name formed by the union of two Gothic words, viz. *har*, altus†, and *idun*, a cliff, a very steep hill, the ordinary English word "hill" being evidently superinduced upon the original name after its significance had been lost. The Gothic term *idun* is again found in "Audun," the name of an old Caldonian fort on Ben Ledi; and all this goes to prove that the early inhabitants of the British isles, of whom any vestiges remain, were of the race of the ancient Goths.

J. CK. R.

#### HORNECK AND JESSAMY.

(4<sup>th</sup> S. ix. 94, 149.)

"Mr. Jessamy" is the name given to a fop in the once popular comic opera of *Lionel and Clarissa*, by Isaac Bickerstaff, which was brought out at Covent Garden in 1768, and will be found in vol. xvii. of Mrs. Inchbald's *British Theatre*. In her introductory remarks that lady says—

"After having been acted some years at Covent Garden, it was brought upon the stage at Drury Lane,

\* Ferguson says, "We trace the meaning of the word 'how' to be in many cases, if not invariably, that of a sepulchral hill."

† Many years ago I heard an old Scotch woman use the expression "*Haar* on the couple-bank," and inquiring the meaning of *haar*, it was explained to me by another Scotch word *heech*, i.e. high. *Haar* does not, however, occur in Jamieson, although the word *Harre*, an adj. higher, is found in Wright's *Dictionary of Obsolete and Provincial English*, Lond. 1857.

with the additional title of *The School for Fathers*, conferred by Garrick. *The School for Coxcombs* had been an appellation equally just, for Jessamy is a striking likeness of the youthful tourists of that period, and was so excellently personated, in the Dublin theatre, by a comedian called Wilkes, that the opera, on his account alone, was attractive beyond any former example of theatrical allurements in that metropolis, and ruined the opposing theatre, where some of the great tragedians of London were performing with the most favoured actors of the Irish stage."

Madame Vestris revived this opera for her benefit at Covent Garden, May 22, 1829, and it was brought out again in 1830 at Drury Lane, since which time it appears to have been almost entirely neglected.

It may help to explain the name by giving an illustration of the character of Jessamy. He had been asking his father what there was in his conduct, carriage, or figure that he could possibly find fault with. His father answers in the following song:—

"Zounds, sir, then I'll tell you without any jest,  
The thing of all things which I hate and detest;  
A coxcomb, a fop,  
A dainty milk-sop,  
Who, essenc'd and dizen'd from bottom to top,  
Looks just like a doll for a milliner's shop.  
A thing full of prate,  
And pride and conceit;  
All fashion, no weight;  
Who shrugs and takes snuff,  
And carries a muff;  
A minikin  
Fumikin,  
French powder-puff;

And now, sir, I fancy I've told you enough."

Mrs. Thrale wrote the letter alluded to (*ante*, p. 94), in 1775, whilst this opera had still hold of the town, for we find that in 1781 it was performed at the Haymarket with the popular Wilkes from Dublin in the character of Jessamy. We cannot doubt, therefore, that she had this character in her mind when she used the phrase in question.

E. V.

#### QUADRUPLE AND TRIPLE BIRTHS.

(4<sup>th</sup> S. ix. 127, 165.)

In my paper on the "Vital Statistics of Sweden," read to the Statistical Society of London, June, 1862, the data are given which then justified these conclusions—1. That the phenomenon of three children at a birth had occurred much more frequently in Sweden than could well be supposed if statistics on the subject were not attainable. 2. That in Sweden an average of no less than 248 out of every million of deliveries, in the eighty years 1776-1855, had produced three children at a birth. 3. That the ratio of such triple births had slightly diminished latterly, but was not less than 200 per one million in the five years 1851-55. 4. That the rarer phenomenon of four

children at a birth had also taken place in the ratio of five times to each million deliveries during the eighty years 1776-1855. 3. That in two only out of the sixteen quinquennial periods into which the eighty years were subdivided for statistical purposes was there an absence of the occurrence of a quadruple birth—viz. in 1791-5 and in 1851-55.

The credibility of the Swedish registration returns of these abnormal births rests on the distinguished authority of Wargentin and Nicander in the earlier period, and of Dr. Berg, the able chief of the Royal Statistical, or "Tabell-Kommission" of Stockholm, at the later and current period.

The latest yearly official statistics to which I can now conveniently refer are for 1869. No quadruple birth is recorded in that year, but the triple births were twenty-three in number, producing sixty living children and nine still-born; and, as the whole number of deliveries registered in Sweden in 1869 was 119,848, the ratio of triple births was therefore 191 per million.

Nicholas Struyck, the Dutch political arithmetician of the early part of the last century, has some statistics of such births in the towns and villages of Holland. See also Sussemilch's work—

"Die Gottliche Ordnung in den Veränderungen des menschlichen Geschlechts," Rev. C. J. Baumann's 4th ed. Berlin, 1788, i. 195-201.

German (Saxon) statistics for 1847-9, Dutch for 1850-53, Belgian for 1841-50— all give examples of quadruple and of triple births. The ratios of these to the total deliveries are in tolerably close agreement with the Swedish statistics.

A very curious, and, as far as I know, unique broadside in my possession gives a graphic account of a quadruple birth at Augsburg in 1683. It is entitled—

"Warhafter Bericht, welcher massen den 30 November dieses 1683 Jahrs eine Handwercks-Frau, alhier in Augspurg, vier lebendige Kinder zur Welt geboren, welche alle die Heilige Tauf erlanget, aber bald hernacher todesverblichen."

The broadside is headed with a clever engraving from the burin of Melchior Haffner. One division of it represents the poor woman Maria Thomanin, wife of Jacob Thoman, a mason, lying in bed, and receiving visitors of quality ("hohe Personen so sie besuchet"), who have come to see the four children—Andreas and Nicolaus, Maria Anna and Barbara—by this time, however, dead and laid out like so many dolls in little night-dresses. The other division gives a picturesque view of the funeral procession, headed by priests and acolytes, after whom march four bearers, each with a tiny coffin and pall, followed by at least fifty couple of women, all in the quaint old Bavarian costume, with its peculiar wide-eared bonnet and strange-looking square of linen like a white

apron, not hanging from the waist to the knees, but from the chin to the waist.

The text of the broadsides deplores that it had not pleased God to spare the children to live to maturity, and arrives at the moral that the month of November, 1683, had been so fruitful in double births that it portended no good, and a general dearthness of prices was to be apprehended—

"Sonst war diser Monat recht fruchtbar, dann unterschiedliche Doppel-Geburten sich ereignet, vor disem hat man nicht vil Gutes auss solchen Geburten geschlossen, sondern insgemein eine zukunfftige Theurung geurtheilet, vor welche uns der Höchste gnädig behüten wolle."

Then follows a description of various multiparous deliveries in Germany and other countries, including some which are clearly mythical and legendary; but this does not possess sufficient novelty to be worth quoting to the well-informed readers of "N. & Q." FREDK. HENDRIKS.

1, Palace Gardens Terrace, W.

#### ORIGIN OF "TICHBORNE."

(4<sup>th</sup> S. ix. 69, 142.)

Speed's map of Hampshire (published about the beginning or middle of the seventeenth century) gives no stream called the *Tich* or *Titch*; but there occur Abbot's Itching and Itchingstoke near a nameless stream (no doubt the Itchen)\* which conflues with, or is one of the sources of, the Ant or Anton (in Johnston called Itchen or Aine), upon which Southampton stands. In Warner's *History of the Hundred of Tichfield* the name is found written *Tichfelle* and *Ticefel*; and the local name Itchin is found *Icene*. It would seem more reasonable that *Itchen*, or rather *Itch*, should corrupt to *Titch* or *Tich* than the reverse,† just as Ilbrook becomes Tibbrook; although it is quite possible that *Titch* or *Tich* may corrupt to *Itch* or *Ich*. Assuming, however, that the names *Itchen* and *Titch* or *Tich* are distinct, it may be interesting to ascertain the etymology of each name. In English and Dutch the word *water* corrupts to *water*, and in German to *wasser*; and in fluvial names is found under *was*, *wis*, *ois*, *oise*, *ouse*, *os*, *is*, *isis*, *ise*, and probably also in local names in Eastern Europe compounded of *itz*; and if so, I do not see why it may not have corrupted down to *ich*, *itch*, *itchen*. On the other hand, the vocable *tich*, *titch* may be derived from *ποταμός*. The only etymological part of the word *ποταμός* is *ταμ* or *ταμ*: hence the Tame, Thame, Teme, Tamesis, Thames. In the Celtic languages *m* frequently takes the form of *v* (conf. *ma*, *man*, *va*, *van*), whilst *v* will become *w* and *y*: thus, from *tam* are the river names *Tau*, *Taw*, *Tave* or *Taf*, *Theve* and the *Tay*, in Ptolemy *Ταῦα*,

\* Itchen is the name of two rivers, co. Warwick.

† In Speed's map we find Itchingham, on a river which falls into the Rother; and not far off Ticehurst (now Ticehurst), situated near a stream.



in Tacitus *Tavus*. Gale (*Com. Anton.*) says the Taes or Tese (whence Tasburgh had its name), which joins the Yar near Norwich, was called *Taii*; and the station *Ad Taium*, in the Peutingerian Tables, was at Tasburgh. The river Tees, in Med. Lat. is found written *Teesis*, *Tesa*, *Athesis*; and Athesis is the Med. Lat. name of the Adige (which in German becomes *Elsch*), which flows through Tirol and Italy. Now if *Tau* will corrupt to *Tees* it may become *Tich*. Conf. also the Tees or Tese, now the Test or Tost, in Hants, which lower down is called the Ant or Anton; Tichford, co. Bucks; Tichmarsh or Tichmarsh, co. Northampton; and the river Ticino in Italy.\*

R. S. CHARNOCK.

Gray's Inn.

In giving the etymology of Titchborne, W. B. R. L. showed that the letter *t* at the beginning was the remnant of the preposition *at*. In looking over an old Latin document of date 1311, in the reign of Edward II., printed in the *Montgomeryshire Collections*, issued by the Powysland Club, and which is an official inquiry into a dispute between the king's foresters and Gladusa, wife of William de la Pole, I find some of the jury designated somewhat as your correspondent says: thus we have "Adam atte Wode," "Willelmum atte Echeles" (Steps?), "Thomam atte Brok'," while another is called "Robertum juxta Aquam."

C. T. RAMAGE.

THE MEETING OF THE THREE CHOIRS (4th S. ix. 136, 166.)—Some years ago, when I edited for Mr. Amott of Gloucester a new edition of Lysons's work on *The Three Choirs* (Nest, Gloucester), I included the Rev. P. Senhouse's notice of Mrs. Bovey and her connection with the establishment. My information was taken from Mr. Amott's MS. collections on the subject, which were handed to me to incorporate in the new edition. I am now glad that the reproduction of this little notice in "N. & Q." has been the means of bringing to light its discoverer. Let MR. KERSLAKE have all the merit due to him.

EDWARD F. RIMBAULT.

"FINIS CORONAT OPUS" (4th S. viii. 67, 175; ix. 22.)—I suspect that we have the earliest trace of this idea in Ovid (*Heroid.* ii. 85), though the words are not the same. Ovid says, "Exitus acta probat." I can go to a somewhat earlier date than Lehman (1630), whom MR. TIEDEMAN quotes, and of whose work in two volumes I possess the second edition, 1640, published at Frankfurt. In "*Thesaurus Proverbialem Sententiarum uberrimus*," &c. per Joannem Buchlerum à Gladbach, Scholæ Wicradinæ Moderatorem, editio tertia, Coloniae,

\* The best etymology of Trinobantes, or Trinouantes, is that of Baxter, who derives it from *tri nou ante* = oppidi novi incoles.

apud Bernardum Gualtheri, 1613," I find this proverbial expression; but Buchler does not, any more than Lehman, tell us where he found it. He says, however, in his preface, that when he did not find a Latin proverb suitable to translate a modern proverb, he did his best to present it in a Latin dress. "Ubi vero Latina Teutonicis respondentia in promptu non erant, ibi ipsemet, meo Marte Teutonice Latinitate donavi." His work is full of Latin proverbs, which he occasionally refers to some classical source; but opposite to many of them he uses the word "vulgo," by which I imagine that he intends us to understand that it is of modern date, though in a Latin form, which he has himself given to it. Opposite to "Finis coronat opus—Res indicabit—Non statim finis apparet," we have "vulgo." I do not know whether the following sentence of Euripides (*Hippol.* 700) may not be considered the earlier trace of the idea in Greek authors:—

εἰ δ' εὖ γ' ἔπραξα, κἀπὶ ἀν' σοφοῖσιν ἦν  
πρὸς τὰς τύχας γὰρ τὰς φρένας κεκτῆμεθα.

"Had I succeeded well,

I had been reckon'd 'mongst the wise: our minds  
Are so disposed to judge from the event."

C. T. RAMAGE.

"DUNSHINANE" (4th S. ix. 26, 103.)—In the neighbourhood I have always heard it called Dunsinnan: "Dunsinane, as you English call it," being sometimes playfully added.

P. P.

"WHYCHCOTTE OF ST. JOHN'S" (4th S. viii. 542; ix. 148.)—S. O. asks who was "the fortunate youth"? The author of the above work charitably concealed his name—an example which I think we should do well to follow. He lived bitterly to repent his youthful folly, and the revival of his name in connection with it would unnecessarily give pain to a highly respectable family. S. O., however, may read the whole history of the affair in two contemporary pamphlets respectively entitled—

"The Fortunate Youth; or, Chippenham Cræsus." 8vo, pp. 42. London, printed for J. Johnson, 98, Cheap-side, 1818.

"Newmarket Hoax. Interesting Memoirs of ———," called the fortunate Youth, with the Letters, &c." 8vo, pp. 28, 2nd ed. London, printed and published by G. Smeeton, 17, St. Martin's Lane.

The author of *Whychcotte* I believe to have been in error when he said that "the youth was on the point of being married to the daughter of an earl when the bubble burst." As I was living at the time at no great distance from the youth's home, and became acquainted with the chief incidents of the case, I am able to say that the common report in the neighbourhood was, that he was about to be married to the daughter of an esquire of large hereditary landed estates, whose

\* I have suppressed the name.

name, for obvious reasons, I refrain from mentioning.  
E. V.

**WILD BEASTS FOR SALE** (4th S. viii. 514; ix. 26.)—With reference to the above, I beg to send you a copy of a paragraph which appeared in *The Times* newspaper of Saturday, Feb. 19, 1872:—

"**HAIRY RHINOCEROS.**—A fine specimen of the *Rhinoceros Sumatrensis*, brought over to England by Mr. William Jamrach, and purchased by the Zoological Society, was on Thursday safely deposited in her new home at the Gardens, Regent's Park. The den or cage in which the animal came to this country was of such gigantic proportions that it was found impossible to get it into any of the gateways belonging to the menagerie; Mr. Bartlett, the able superintendent, therefore determined to back the 'trolley' against the palings, and having previously removed a portion of them, the work of tethering the brute was commenced. Fortunately, the animal is of a docile disposition, otherwise Mr. Bartlett and his assistants would have had a hard task. The roping having been completed, the huge door was removed, and the animal issued slowly forth, having carefully surveyed all round, and the men giving a pull at the leading rope she started for her journey to the elephant house. She behaved remarkably well, and with a little gentle manipulation of the ropes and with many a snort was led to her new domicile. She now stands in the next apartment to the large male Indian rhinoceros. This is the second of this rare species ever brought to Europe, a much smaller one having been landed in London about a month ago and forwarded to the Zoological Gardens at Hamburg. Mr. William Jamrach also brought over with him an extraordinary collection of wild animals, consisting of three tigers, two large tiger cats, five elephants, one male Indian rhinoceros, five cassowaries, some gigantic storks, and a large number of smaller animals and birds. It is remarkable that this large collection was brought over from India through the Suez Canal without a single accident or death.

I may also state that for many years past I have dealt with Mr. Jamrach, in Ratcliffe Highway, for foreign shells, &c.; and on visiting his place of business so long since as 1854, I passed innumerable wild beasts, birds, and reptiles in cages for sale. On one occasion, nearly twenty years since, he left me in his house for the purpose of trying to buy an elephant which was on board a vessel in the London Docks. Your correspondents may be assured that there has been a regular market for wild beasts in the vicinity of the London and East India Docks for more than twenty years.

E. G.

Teignmouth.

**MAUTHER** (4th S. ix. 95, 167.)—I notice an inquiry for "the derivation of the Norfolk word *mautther*." I do not possess an Icelandic dictionary, but I have heard my late husband, Sir Wm. J. Hooker, of the Royal Gardens, Kew, say that he recognised the application of *mautther* to girls, as in his native county, Norfolk. The word is pure Icelandic. It is still in frequent use in Norfolk. Sir William travelled in Iceland upwards of sixty years ago. His *Recollections of a Tour in Iceland*, together with his and the ship's company's escape

from destruction by fire at sea on their homeward way, caused at the time a considerable sensation. No Englishman had visited the island since Sir Joseph Banks and Sir John Stanley did so long before. Sir George Mackenzie's tour took place the year after my husband's. It is curious that a word so suspiciously like *mother* should be used solely to girls—perhaps as "wee wifie" is similarly applied in Scotland.  
MARIA HOOKER.

"**THE DEATH OF NELSON**" (4th S. ix. 139.)—DON will, I think, find this picture in the Nelson-room at Greenwich Hospital, where it is exhibited under—"No. 7. Lord Nelson in the Victory's Cockpit, mortally wounded, Oct. 21, 1805. By B. West, P.R.A."  
E. J.

Nelson Square, S.E.

**JERVIS: JARVIS, ETC.** (4th S. viii. 539; ix. 100.) I think I should know something about the way to pronounce this word: for, sixty years ago, I used to sing—

"My name d'ye see's Tom Tough, I've seen a little service,

Where mighty billows roll, and loud tempests blow;  
I've sailed with valiant Howe, I've sailed with noble Jarvis,

And in gallant Duncan's fleet, I've sung out, yo heave ho!

Yet more shall ye be knowing, I was cozen to Bos-cawen;

And even with brave Hawke have I nobly faced the foe;

So put round the grog; so we've that and our prog,

We'll laugh in care's face and sing—Yo, heave ho!"

TOM TOUGH.

**LADY ALICE EGERTON** (4th S. ix. 94, 150.)—A portrait of this lady is still at Golden Grove, and in good preservation. See Heber's *Life of Jeremy Taylor*, note (M).  
C. P. E.

"**IN THE MID SILENCE,**" ETC. (4th S. ix. 139.)—ALPHA is informed that this stanza is the first of seven. It is called a "Midnight Hymn," and was found in MS. in a chest in a poor woman's cottage. It has been in my possession many years, and if ALPHA wishes for the whole hymn I will forward it.  
M. E. B.

The lines, "In the mid silence," &c., are the beginning of a "Midnight Hymn" of six stanzas, from a MS. found in a chest in a poor woman's cottage, published in *Hymns and Poems for the Sick and Suffering*, edited by Thomas-Vincent Fosbery, M.A., vicar of St. Giles's, Reading, fifth edition, 1861, London, 8vo, p. 234.

JOSEPH RIX, M.D.

St. Neot's.

**CHANGE OF BAPTISMAL NAMES** (4th S. viii. *passim*; ix. 19, 100, 169.)—The law upon which a baptismal name can be changed is that of Peckham's *Constitutions* (A.D. 1281), No. 3. By this constitution the duty of lay men and women to

baptise is affirmed; and children so baptised are not to be rebaptised by the priest, provided the proper words and matter be used. After making provision for conditional baptism, similar to that in our present Office-book, the constitution concludes thus:—

"Let priests take care that names which carry a lascivious sound be not given to children at their baptism, especially to those of the female sex; if they be, let them be altered by the bishop at confirmation."

Johnson's gloss upon this is:—

"Of old the bishop at confirmation pronounced the name of every child or person confirmed by him; and if he did not approve of the name, or the person himself or his friends desired it to be altered, it might be done by the bishop pronouncing a new name upon his ministering this rite, and the common law allowed of the alteration."

Johnson adds, that a change took place in the review of the Prayer-book in 1662, when the form of the pronouncing the name of the child by the bishop was omitted; and from this fact he concludes that the name cannot be changed now. In saying this Johnson makes two mistakes. First, as to the time of the change: this was not made in the reign of King Charles II., 1662, but in that of Edward VI. in 1552. In the book of 1549 the order stood thus: "N. I sign thee with the sign of the cross, and lay mine hand upon thee, in the name," &c. In that of 1552 it is the same as used now. Johnson's second mistake is that omission is prohibition: the mere omission of pronouncing the name cannot possibly do away with the power to alter the name, if the bishop once possessed it. Besides, this canon is still in force under the compact entered into between the clergy and the crown in the act commonly called the *Act of Submission*, 25 Hen. VIII. c. 19; where all the old canons and constitutions are continued, except they be contrariant to the law of the realm or the king's prerogative. Further, it was on this constitution that Sir H. J. Fust gave his well-known judgment in *Mastyn v. Escott*, when the validity of lay baptism was upheld, even against the fact that the rubric expressly uses the words "lawful minister," which words were introduced in 1604, at the instigation of the Presbyterians, who wished to limit baptism to a "lawful minister." The only question then that arises is, what names can be changed? The constitution only mentions one sort. I suppose that there can be no doubt that if (for instance) a name of a boy be given to a girl by mistake, it could be thus changed. The only difficulty is, how is this fact to be registered? I remember very well, some forty years ago, when it was evident that the Princess Victoria would ascend the throne, there was often expressed a wish that her name might be changed at her confirmation. It was considered to be un-English.

EDWIN L. BLENKINSOPP.

Springthorpe Rectory.

"I'M COME A SHROVEING," ETC. (4<sup>th</sup> S. ix. 135.) The custom alluded to by F. C. H. is no doubt that described by Chambers as "Lent Crocking"—a custom prevalent in the counties of Dorset and Wilts, with the addition of a second verse (the first varying somewhat from that given at the above reference):—

*Second Verse.*

"A-shrovin, a-shrovin,

I be come a shrovin;

Nice meat in a pie,

My mouth is very dry!

I wish a wuz zoo well-a-wet

I'd sing the louder for a nut!

*Chorus*—A-shrovin, a shrovin,

We be come a-shrovin."

J. S. UDAL.

Junior Athenæum Club.

NAPOLEON AT ELBA (4<sup>th</sup> S. ix. 56.)—BAR-POINT seems to have misjudged. Lord Brougham's argument is—that if the *most* far-seeing men, for *such a purpose*, had searched the world to find the residence where Napoleon could be the most dangerous to France, they would have fixed upon Elba, the place which was actually selected by what may now be termed the *least* far-seeing men.

J. BEALE.

"HENRY VIII. PULLED DOWN," ETC. (4<sup>th</sup> S. ix. 138.)—A reply to MR. COOLIDGE's third query will be found in this title:—

"A briefe View of the State of the Church of England, as it stood in Queen Elizabeth's and King James his Reigne to the yeere 1608. Being a Character and History of the Bishops of those Times. And may serve as an additional Supply to Doctor Goodwin's Catalogue of Bishops. Written for the private use of Prince Henry, upon occasion of that proverb:—

"Henry the Eighth pull'd down monks and their cells.

Henry the Ninth should pull down bishops and their bells."

By Sir John Harrington of Kelston, near Bath, Knight." 12mo. Lond. Kerton, 1653.

The author's proverb or motto is a very fitting one for the contents, which are in the highest degree anti-episcopal. The period was favourable for this satirical attack upon the mitre, which John Chetwind "in gratitude to his relative the author's memory, and for the benefit of the living, lends a helping hand to midwife this discourse, which has layen ready for the birth above forty years."

A. G.

NONSUCH PALACE (4<sup>th</sup> S. ix. 138.)—In continuation of references for your correspondent M. A. relating to Nonsuch Palace, I would refer him to Swete's *Handbook of Epsom*, wherein an illustration of the old palace (1582) is given, as well as a dozen pages of very interesting descriptive matter. Of the handsome pile of buildings not a vestige at the present day remains visible, and where once stood the famous regal residence is now a field converted to agricultural purposes. A visitor from



London alighting at the Cheam Station (L. B. and S. Coast Railway), and taking the direct road for Ewell, would pass through the beautiful avenue that still belongs to Nonsuch—a mile long—at the extreme end of which once stood the noble palace, a portion of the moat alone remaining to mark its position.

E. J.

"BOARD" (4<sup>th</sup> S. ix. 93, 149.)—I do not think that MR. SKEAT makes sufficient allowance for the claims of orthoepy when pressing those of etymology. W. G. quotes Hamilton Moore's *Navigations* for a nautical term of which I am ignorant, although I have made long voyages, amounting to the aggregate distance of about 120,000 miles. I do not dispute the existence of such a term, but I think that it is so recondite as, in the present instance, to be inapplicable. "Go on board of a ship," "go a-board ship," I am afraid are far at sea as regards the original quotation, which I take, as already suggested, to mean "boards (takes his place at the family board) as a child of the family."

S. Q.

HARO (4<sup>th</sup> S. viii. *passim*; ix. 127.)—MR. ED. CONSTANTINE asks me if I attach any importance to historic truth. My answer is "Yes," and I therefore derived the name *Rolph* from *Radolph*; and I have no doubt that the Norsk *Hrólfr* is derived from the same source. It is not the only so-called Norsk name derived from the German. The name *Radolph* (var. *Rudolph*, *Hroadolf*, *Radolf*) is an old German compound, which may be variously rendered "helping counsellor" (*rat-hulf*), or "quick in counsel" (*rad-ulf*); and this seems to coincide with Haldórson's rendering of the Norsk name "plenipotentarius. it. potens." From this old German name *Radolf* we have by corruption, &c., among other names, the following: *Randolph*, *Rolph*, *Rolfe*, *Rolfes*, *Ralph*, *Relph*, *Relf*, *Relfe*, *Raol*, *Roll*, *Rolls*, *Rolls*, *Rolls*, *Rollo*, *Rawle*, *Rawles*, *Raffe*, *Roff*, *Rotley*, *Raw*, *Rawe*, *Rolt*, *Rollin*, *Rollins*, *Rollings*, *Rollinson*, *Rawlin*, *Rawline*, *Rawling*, *Rawlings*, *Rawlinson*, *Rawlison*, *Rawson*, *Rawkins*, *Rann*, *Ranns*, *Rand*, *Ranken*, *Raukin*, *Ranking*, *Ranson*, *Ransson*, *Ransom*, *Ransome*, *Randall*, *Randell*, *Randle*, *Randella*.

R. S. CHARNOCK.

Gray's Inn.

I write to throw oil on troubled waters, and to give light to the wanderings of our etymologists. And first, the many professors of the meaning of the word "Haro" I would refer to "Hamlet," and "As You Like It," *A Specimen of a New Edition of Shakespeare*, by T. Caldecott, Esq. 8vo, Murray, 1820, page 3 of the "Notes on Hamlet," under "It harrowes me with fear and wonder," where there is a long discussion on the word *haro*.

The attempt to apply a patchwork system of etymology to the words "Tichborne" and "Tot-

ting-hill" will, I think, be subverted by Mr. Earle's remarks on the latter word—*Philology of the English Tongue*, Clarendon Press, 1871, p. 3. Much light is thrown on the "Doctrine of Celticism" in the introductory chapter of the same work. Also, under "Derby" or "Dartmouth" in the index, a reference will be found to a very useful account of their pronunciation.

H. S. SKIPTON.

RELICS OF OLIVER CROMWELL: THE SYDNEY PORTRAIT (4<sup>th</sup> S. viii. 550; ix. 75, 80, 162.)—My "ridiculous story," as E. V. styles it, concerning the presentation of the portrait of Cromwell to Sydney Sussex College, has at any rate been the means of his imparting some very interesting and valuable information on the same subject, and of a more accurate nature. E. V. would however, I think, admit that, as in most legends some small amount of truth lies at their foundation, so my story formed no exception to the general rule. Most likely generation after generation of Sydney men handed it down with additions and alterations, and now we have the real and genuine account of what must at any rate always be called a story with a little romance in it. I agree with E. V. most cordially in thinking that MR. C. H. COOPER \* did not show "his usual cautious investigation" in inserting this story, with but little variation, in his new edition of *Le Keux's Memorials of Cambridge*, considering his almost unequalled knowledge of the antiquities, history, and *ana* of the town and university of Cambridge. How many who take an interest in "N. & Q." will recollect his numerous articles in former years; some under his own name, and others under the *nom de plume* of S. Y. R., remarkable for accuracy and learning.

The truth or accuracy of the story was never for a moment vouched for; but it was merely recorded chiefly for the purpose of amusing the readers of "N. & Q.," and imagining at the time it was penned that some one connected with Cambridge would give in reply some far more authentic and reliable account, as E. V. has done. Myanachronism must be regarded as very unfortunate, in assigning the presentation of the portrait to the time of Dr. Chafy's mastership of the college, when it took place so long before; but it was on the information of my young friend, whose strong point certainly was not, as it turns out, accuracy. He was at the time reading, I recollect, a now forgotten novel called *Caleb Stukeley*, in which the character of Dr. Chafy is supposed to be delineated.

JOHN PICKFORD, M.A.

Hungate Street, Pickering.

\* Charles Henry Cooper, F.S.A., died at Cambridge, March 21, 1866. A beautiful tribute to his memory, copied from the Cambridge newspapers, from the pen of the Rev. T. E. B. Mayor, M.A., Fellow of St. John's College, may be found in "N. & Q." 3<sup>rd</sup> S. ix. 253.

CHERRIES AND THE HOLY FAMILY (4<sup>th</sup> S. ix. 117.)—An older and different version of "The Cherry-tree Carol," beginning "Joseph was an ld man," will be found in many collections—, notably in Bramley and Stainer's *Christmas Carols New and Old* (No. 28), set to the traditional music. A reference to this will show that for obvious reasons it could not have supplied the "motive" for Vander Werf's "Holy Family." I suspect the version quoted by CUTHBERT BEDE is modified to accord with modern notions of propriety.

JAMES BRITTEN.

MR. MATTHEWS (4<sup>th</sup> S. ix. 160.)—Is Mr. Matthews, the author of *Diary of an Invalid*, the person alluded to in Lord Mahnesbury's letters?

T. E. WINNINGTON.

DERIVATIONS OF NAMES OF COUNTRIES, ETC. (4<sup>th</sup> S. ix. 137.)—In reply to so comprehensive an inquiry as this is, for "any book, article, or thing printed whatsoever" containing information on the above subject, I venture to name the following works, which occur to me at the moment as worth referring to:—Dr. Latham's *Germania* of Tacitus; *Varronianus*, by John W. Donaldson; Webster's *English Dictionary* (Bell & Daldy's ed. 4to.)

JOHN W. BONE.

26, Bedford Place, W.C.

BALDURSBRA (4<sup>th</sup> S. ix. 159.)—"Balder Brae" is a Northumbrian name for the May-weed (*Anthemis cotula*). The name evidently means Balder's eyebrow or Balder's forehead, and is no doubt of ancient Scandinavian origin; but why thus called is not so apparent, and I shall be glad if some correspondent of "N. & Q." can throw light upon this obscure name. Will Mr. RATCLIFFE kindly say whence are the lines he has quoted?

ROBERT HOLLAND.

In Haldórson's *Icelandic Lexicon* is explained "*Cilium balderis* (herba) *Cotula foetida*." [*Anthemis cotula*, foetid chamomile—Withering.] I believe, however, that other flowers of this class have among the Scandinavians the name of *Baldursbrá*.

W. C. TREVELYAN.

Athenæum.

This refers to *Cotula fetida*, i. e. *Chamæelum fetidum*, or May-weed (in D. *Kædille*, G. *Laugenblume*, Dan. *Lundblomster*, Sw. *Lutblomster*). The name seems to mean Balldr's eyelid (from Norsk *Balldr* and *brá*, cilium). See also Haldórson's *Lex. Isl.* and Nemnich's *Lex. Polyglot*.

R. S. CHARNOCK.

Gray's Inn.

LOUIS JOSEPH PAPINEAU (4<sup>th</sup> S. ix. 180.)—This was the French Canadian statesman about whom your correspondent inquires. He was Speaker of the House of Assembly of Lower Canada, and was called the "Demosthenes of Canada." He

died quite lately (Sept. 1871) at the age of eighty-five. Some account of him will be found in a volume entitled *Ottawa, Past and Present*, by Charles Roger, Ottawa, 1871, p. 37. J. CK. R.

HISTORY OF THE VAUDOIS (4<sup>th</sup> S. ix. 138.)—Your correspondent will find two works well worth consulting on the history of the Vaudois to be Gilly's *Waldensian Researches* and Bert's *I Valdesi* (Torino, 1849). He may also be glad to refer to Hahn's *Bibelgläubigen Ketzler*, vol. ii. "Waldenser."

THE AUTHOR OF "ON THE EDGE OF THE STORM."

### Miscellaneous.

### NOTES ON BOOKS, ETC.

*The Lives of the Saints*, by Rev. S. Baring-Gould, M.A. Author of "The Origin and Development of Religious Belief," &c. (January.) Second Edition. (Hodges.)

That English literature is sadly deficient in the department of hagiology cannot be doubted, and it is a bold step on the part of the author of the *Curious Myths of the Middle Ages*, *Post-Medieval Preachers*, &c., to undertake to supply the want by a work which should extend to twelve crown octavo volumes; and we should have felt inclined to say a still bolder step on the part of the publishers. Yet, in bookselling as in other things, "Truth is stranger than fiction," and we read with surprise that the first edition of the first volume was exhausted on the day of publication, which, as Mr. Gould observes, shows that the English public are prepared to accept a book of this description, and justifies him in believing that the want of it has long been felt. Our author will find no difficulty in supplying this want from lack of materials, seeing that, besides innumerable other resources, he has some sixty volumes folio of the *Acta Sanctorum* to fall back upon. But the labour of selection and condensation will be great, and for this his previous studies have well fitted him. We may, therefore, employ our space in describing how it is proposed by the editor that the work should appear. A volume is to be ready on the first day of each quarter, so that the *Lives of the Saints*—between three and four thousand in number—will be completed at the end of three years; and the series will be concluded with a thirteenth volume, which will contain an index to the whole, together with remarks on the Kalendars and notices of the Moveable Festivals.

*The British School of Sculpture. Illustrated by twenty Engravings of the Finest Works of Deceased Masters of the Art, and fifty Woodcuts. With a Preliminary Essay and Notices of the Artists* by William B. Scott, Author of "The Life and Works of Albert Dürer," &c. (Virtue & Co.)

Messrs. Virtue have very properly followed up the two prettily illustrated volumes connected with Leslie and MacIise with one dedicated to the works and lives of our more eminent deceased British Sculptors: and as the series extends from Cibber and Bacon to Flaxman, and Westmacott, and includes Behnes, Baily, and many others who have contributed to make the English School of Sculpture what it is, the interest of the volume is very considerable. To show how full it is of artistic beauty, we need do nothing more than add that, in addi-

tion to some fifty woodcuts, a large proportion of which are from the masterpieces of Flaxman, it is illustrated with engravings of Macdowell's "Triumph of Love," Bacon's "Narcissus," Flaxman's "Michael and Satan," Chantrey's "Two Children," R. L. Wyat's "Penelope," Wyon's "Science trimming the Lamp of Life," Thomas's "Boadicea," and Joseph's "Monument to Wilberforce," Westmacott's "Euphrosyne," Watson's "Sarpidon carried off by Sleep and Death," Behnes' "Friends," Macdowell's "Girl Reading," Gibson's "Venus," "Hylas," and "Cupid and Psyche," Bailey's "Graces" and "Maternal Affection," Spence's "The Angel Whispering," and "Infant Moses and Pharaoh's Daughter," and lastly, Munro's "Sister and Brother." We notice one curious mistake into which the editor has fallen with respect to that most accomplished artist, Sir Richard Westmacott, who had, we believe, reached the ripe age of fourscore years at the time of his death.

**BOOKS RECEIVED.**—*Traditions and Customs of Cathedrals*, by Mackenzie E. C. Walcott, B.D. (Longmans.) In collecting materials for his various works in connection with our Cathedrals, our author gathered much various information, not quite pertinent to those books, but yet of curiosity and interest. He has printed these in a little volume, which would have been doubly valuable had it been well indexed.—*Memoirs of Socrates for English Readers. A New Translation from Xenophon's "Memorabilia," with illustrated Notes.* By Edward Leven, M.A., Balliol Coll., Oxford, F.S.A., &c. (Sampson Low.) The title-page sufficiently describes the nature of this book; and the fact that it is one of the Bayard Series speaks sufficiently for the attractive manner in which it is got up.—*The Songs of Shakespeare, selected from his Poems and Plays.* (Virtue.) A very elegant little volume prepared, we presume, as a companion to the *Songs of Byron* lately issued by the same publishers.

**THE SOCIETY OF ANTIQUARIES.**—On Thursday next (the 14th) Mr. R. H. Major, of the British Museum, will read a paper containing some new and important facts illustrative of the Discovery of Australia. We have reason to believe that Mr. Major's facts differ very materially from those which, according to *The Guardian*, are contained in the original autograph account of Manuel Godinho, a Portuguese navigator, who visited Australia in 1601, which has recently been found in the Bibliothèque Royale of Belgium.

**SOCIÉTÉ DE L'HISTOIRE DE FRANCE.**—At a recent meeting of this society, the Council had under consideration what should be the works issued during this and the following year, when it was decided to publish, in 1872, *Chronique d'Ernoul et de Bernard le Trésorier*, *Annales de St. Bertin et de St. Waast*, which are ready for delivery; the fifth and last volume of the *Mémoires de Montuc*, and the third volume of *Froissart*. The works to be issued for 1873 will be the fourth volume of *Froissart*, *Œuvres de Brantôme* (vol vi.), volume the second of the *Mémoires de Bassompierre*, and *Les Chroniques de St. Martial de Limoges*.

**MR. HALLIWELL'S DONATIONS.**—According to *The Athenæum*, Mr. Halliwell is distributing his literary rarities with a most liberal hand. The presentation of his choice and valuable Shakespeare Library, including, it is said, no less than thirty-eight of the early quarto editions of the plays to the University of Edinburgh, has been followed by a gift to the Shakespeare Museum at Stratford-on-Avon of the more modern books in his library, including numerous volumes of unpublished notes on the text of Shakespeare.

**A GOOD EXAMPLE.**—In spite of the dictum of Lord Thurlow, that corporations have no souls, the Haber-

dashers' Company has shown that it not only has a soul, but that it has "a soul above buttons." In addition to many liberal contributions in furtherance of education, and more particularly of scientific education, the Haberdashers' Company has resolved to grant four exhibitions of 50*l.* each, tenable for three years, to children and grandchildren (male or female), or apprentices of liverymen of the company, and another of 50*l.* to a scholar of any school of which they are governors; also, 150*l.* per annum towards the education of children and grandchildren of their liverymen (not being members of the court), and the yearly sum of 100*l.* for prizes to the actual inventors of new patterns, designs, or specimens of articles of haberdashery proper, such inventors not being manufacturers or dealers.

THE Queen has directed that a selection of articles from her Majesty's collections shall be lent to the Irish Exhibition of Arts, Industries, and Manufactures, which is about to be opened in Dublin.

**ST. PAUL'S CATHEDRAL.**—As will be seen in another page, a meeting is to be held at the Mansion House on Monday next, at 2 o'clock, under the presidency of the Lord Mayor, for the purpose of promoting the Thanksgiving Fund now being raised for the completion of the Cathedral. We hope that a scheme, in detail, of intended works will be presented, and to hear that a meeting at the west end is in contemplation.

## BOOKS AND ODD VOLUMES

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ASTRONOMICAL REGISTER. Vol. III.

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Wanted by Rev. J. C. Jackson, 13, Manor Terrace, Amburst Road, Hackney, E.

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Wanted by Rev. John Pickford, M.A., Hungate Street, Pickering, Yorkshire.

### Notices to Correspondents.

The number of Queries which has reached us lately is so great that we have this week given up to them more than their ordinary share of our space, and have consequently been compelled to postpone until next "N. & Q." Mr. Hoshins's paper on "Rede me and be not Wrothe," Mr. J. G. Nichols's on "The Ostrich Feathers of the Prince of Wales," and several other articles of great interest.

J. C. J.—There must be some mistake in the date of the miniature, 1790. John Sobieski, King of Poland, died in 1696; Stanislaus II. (Augustus Poniatowski), became ruler in 1764, and in 1795 the kingdom became extinct.

FREDERICK GEORGE LEE, D.C.L.—Nine articles on the Tower Ghost story appeared in "N. & Q." 2nd S. vols. x. and xi.

S. H. A. H.—The Manuscript transmitted from St. Helena by an Unknown Channel (*Lond. Murray*, 1817)



purporting to be an autobiography of Napoleon I., was written by J. F. Lullin de Chateaufvieux. See Michaud, *Biographie Universelle*, xxv. 469; and Didot, *Nouvelle Biographie Générale*, ed. 1860, xxii. 245.

D. J. DRAKEFORD (Now Beckenham.)—*The inscription on the print of a woman preaching in a tub, "Coacres et Coacresse dans leurs Assemblées," is in allusion to the Quakers, being the phonetic spelling of kouäkre, kouäk-kræ.*

BRACTON.—*The epitaph of Sir Christopher Wren, "Si monumentum requiris, circumspice," was written by the architect's son, Christopher.*

W. M. T.—*Your query, and replies to it, will be found respectively on pp. 138, 187 of the present volume.*

W. SNEYD.—*Heraldic (R. M. D.) answered in our last number.*

IGNORAMUS.—*Back-scratchers, such as that mentioned in Nollekens and his Times, may be purchased at many shops where brushes and combs are sold. The instrument consists of a piece of whale-bone about twelve inches long, to which is attached a small ivory outstretched hand, and is well adapted for the purpose its name implies.*

N.—*The degrees of Bachelor and Doctor of Medicine are conferred by the Universities of Oxford, Cambridge, Dublin, Durham, and London; whilst, we believe, only that of Doctor is conferred by the Scotch Universities, and, with the addition of "Master in Surgery," by the Queen's University in Ireland. The Royal Colleges of Physicians in the three kingdoms have no power of conferring degrees, but they grant membership under the title of "Fellow," "Member," "Licentiate." A foot-note in the Calendar of the University of London states, "that Bachelors of Medicine of the University of London have no right, as such, to assume the title of Doctor of Medicine." We conclude that this rule obtains elsewhere.*

CADOC.—*Some particulars of the Nuremberg Tokens will be found in Snelling's View of the Origin, Nature, and Use of Jettons or Counters. Lond. 1763, 4to.*

WILLIAM WILLIAMS.—*Do Fransche Tyrannie, Amsterdam, 1674, is scarce. Its probable value is about 15s.*

W. A. S. R.—*We cannot find the name of Abraham Washington in any pedigree of the American president.*

#### NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

All communications should be addressed to the Editor at the Office, 43, Wellington Street, W.C.

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LONDON, SATURDAY, MARCH 16, 1872.

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## Notes.

"REDE ME AND BE NOT WROTHe," 1528.

I have had the satisfaction of showing briefly in "N. & Q.," and at large in the *Intermédiaire des Chercheurs et Curieux*, that the celebrated work, the *Songe du Vergier* (the authorship of which has been attributed in turn to a dozen French writers), is only an expansion of the *Dialogus inter Clericum et Militem of Occam*; and I now propose to prove that the "Lamentacion of the Masse," in the equally celebrated tract *Rede me and be not Wrothe*, written by Roy and Barlowe, and printed by John Schott at Strasburg in 1528, is, in like manner, the expansion of an anonymous Latin treatise written probably about the year 1527. The treatise referred to exists, as far as I am aware, only in a MS. in my possession, apparently of German origin, and which formerly belonged to Dr. Kloss.

Subjoined are some parallel passages which will, I think, establish the accuracy of my assertion. There are fifty-seven stanzas of three lines each in the MS., and thirty-four stanzas of six lines each in the "Lamentacion." The burden following each verse in the MS. is "Oue, oue" ("O vœ! O vœ!"); and in the "Lamentacion," "Now deceased, alas! alas!"

Lamentacion, v. 4.

"Draw neere ye prestis in your longe gowns,  
With all the fryres of the beggerly ordres;  
Com hither monkis, with brode shaven crouns,

And all soche as are shaven above the ears,  
Helpe me to lament with dolorous teares,  
Seyinge that gone is the masse,  
Nowe deceased, alas! alas!"

MS.

"Hic adeste, gemebundî,  
Hic adeste, plorabundi,  
Omnes uncti rasiq[ue].  
Oue, oue."

Lamentacion, v. 6.

"Departid is nowe the masse and clean gone,  
The chief upholder of our liberte,  
Wherby our whores and harlotis, every drone,  
Were maynteyned in ryche felicity," &c. &c.

MS., v. 22.

"O misse, quot aluistis  
Meretrices, et fouistis  
Sacerdotum spurios.

Oue, oue."

Lamentacion, v. 18.

"By the masse we were exalted so hye,  
That scantly men we wolde once knowe,  
We thought for to ascend unto the skye,  
Havyng our seate above the rayne bowe;  
But we are come downe agayne full lowe,  
Seynge that gone is the masse,  
Now deceased, alas! alas!"

MS., v. 9.

"Nam fuistis olim primi,  
Et nunc inter omnes imi,  
Missa vestra mortua est.  
Oue, oue."

Lamentacion, v. 19.

"The masse made us lordis and kyngis over all,  
Farre and near every wheare havynge power,  
Wyth honorable tytles they dyd us call," &c. &c.

MS., v. 12.

"Esse mundi vos potentes,  
Longe lateque potentes (sic)  
Missa fecit dominos.  
Oue, oue."

Lamentacion, v. 21.

"The masse was only our singular suffrage  
To deliver the people from their synne," &c. &c.

MS., v. 15.

"Rem nullam non expiavit,  
Quisquis rarus celebravit  
Missam pro pecunia.  
Oue, oue."

Lamentacion, v. 23.

"Kynges and prynces, for all their dignitie  
To displease us, feared out of measure."

MS., v. 18.

"Misere res huc redierunt,  
Et nos summi timuerunt  
Reges atque principes.  
Oue, oue."

*Lamentacion, v. 25.*

"From sycknes and pestilent mortalitie,  
The socoure of the masse dyd us defende."

*MS., v. 24.*

"Missa profligavit pestes,  
Missa conservavit vestes,  
Missa tulit pluvias.  
Oue, oue."

*Lamentacion, v. 25.*

"To soudears and men goynge a warre fare,  
The masse is ever a sure proteccion;  
It preserveth people from wofull care,  
Dryvyng away all affliction.  
Alas! who can share by descripcion  
All the profitis of the masse,  
Nowe deceased, alas! alas!"

*MS., v. 25, 27, 29.*

"Missa fruges est juvata,  
Missa pugnas auspicata,  
Missa juvit viatores,  
Missa levavit dolores,  
Missa fecit omnia.  
Et quis possit numerare,  
Et exacte memorare  
Dotes missae singulas."

*Lamentacion, v. 29.*

"Never sence the worlde was fyrste create,  
Was there a thyng of soche reputacion."

*MS., v. 31.*

"Ex quo tellus est creata,  
Nulla talis fuit nata  
Rerum commutatio."

*Lamentacion, v. 31.*

"The goodes of the church are taken awaye,  
Geuen to poore folkes soffrynge indigence."

*MS., v. 36.*

"Bona templi rapiuntur,  
Ut in stipem dividuntur,  
Indigis pauperibus."

The above passages are selected from a number evidently parallel. I believe the Latin version to have preceded the English, principally on internal evidence. The date 1527, however, immediately follows in my MS. the conclusion of this little treatise. Confirmation of this view may be found in the undoubted fact that Roy translated "out of Laten" the dialogue *Inter patrem Christianum et filium contumacem*.

It cannot but be an interesting study to trace the origin of a work so full of vigour and enlightened forecast as the *Rede me and be not Wrothe*.

J. ELIOT HODGKIN.

West Derby, Liverpool.

## BARONY OF BRIDDEBURG.

The charter of Robert Bruce, of which I spoke (4th S. v. 562), May 24, 1320, in the fourteenth year of his reign, to Thomas de Kyrkepatric, is dated at Lochmaben Castle. I have obtained a fac-simile of the old charter, which was lithographed by the late Mr. C. Kirkpatrick-Sharpe of Hoddam; but the copy by Rae is substantially correct, with a slight omission of the last part of the charter. I have added within brackets as much of the omitted part as I have been able to decipher. It is as follows:—

"Robertus dei gratia rex Scotorum, omnibus probis hominibus tocius terre sue salutem. Sciatis nos dedisse, concessisse et hac presenti carta nostra confirmasse Thome de Kyrkepatric, militi dilecto et fideli nostro pro homagio et servicio suo duas denariatas terre cum pertinenciis in villa de Briddeburg intra vicecomitatem de Drumfries. Tenend. et Habend. eidem Thome et heredibus suis de nobis et heredibus nostris in feodo et hereditate et in liberam baroniam per omnes rectas metas et divisas suas libere, quiete, plenarie et honorifice cum omnibus libertatibus, commoditatibus, assiamendis et justis pertinenciis suis. Faciendo inde nobis et Heredibus nostris dictus Thomas et Heredes sui [servicium duorum . . . in . . . nostro et tres . . . ad curiam vicecomitatus nostre de Drumfries . . . singulis annis ibidem tenendam. In cujus rei testimoniam presenti carte nostre sigillum nostrum precepius apponi]. Testibus Bernardo Abbate de Aberbrothie, cancellario nostro, Waltero senescallo Scocie, Jacobo domino de Duglass, Joanne de Meneteth, Roberto de Keith, Marescallo nostro Scocie et Alexandro de Seton militibus. [Apud Lochmaben vicesimo quarto die Maij. Anno regni nostro quarto decimo]."

This charter of May 24 is granted some six weeks after the Parliament assembled in the abbey of Arbroath, in which the spirited address to the pope was adopted on April 6, 1320, remonstrating against the grievous wrongs that had been accumulated on the nation, and asserting the independence of the kingdom. The names of the witnesses to the charter are all of them found attached to the remonstrance, except the Abbot Bernard. Walter, high steward of Scotland, is the husband of Marjory, daughter of Bruce, and whose son succeeded as Robert II. James de Duglass is the "Good Sir James," the attached friend of Bruce, who fell in Spain on his way to the Holy Land with Bruce's heart; while the next witness, John de Meneteth, is the friend of Edward I., who is accused of betraying Wallace to the English. He was brother to the sixth Earl of Menteth. Robert de Keith commanded the horse at the battle of Bannockburn, 1314, contributing not a little to the success of the Scots. Alexander de Seton was governor of Berwick when it was besieged by the English, 1333. We thus find the witnesses to be all of them men of mark.

It was a graceful acknowledgment of King Robert's gratitude to the Kirkpatrick family to erect this southern part of Closeburn parish into



a distinct barony, as its wilds often gave refuge to him during his struggle for the independence of his country. His name still continues floating down the stream of time. Rob's Corse (Cross), King's Well, King's Stand-burn, are as well known at the present moment to the inhabitants of Closeburn, as if he had lived yesterday instead of nearly six hundred years ago. The name of Bridgeburg, however, has now nearly disappeared: there is only a woollen mill called Burbrugh that fixes its position, though I see by old documents to which I have had access that there used to be an upper, middle, and nether Burbrugh. The vicissitudes of families, the removal of old inhabitants, and the union of farms, have obliterated all recollection of this barony; which in the tax-roll of 1554 is valued, under the name of Brogburgh, at 10*l*. Scots money, while "Kylosbern" is 48*l*.

ESPEDARE inquires (4<sup>th</sup> S. vi. 11) whether this barony of Briddeburg was within the barony of Kylosbern? It was not so. The original parish was Dalgarnock, extending at least ten miles in length. It contained two distinct baronies, and parts of a third. I asked (4<sup>th</sup> S. vi. 91) whether the lands composing Tybaris barony could be enumerated? I have since obtained extracts and copies of original charters, which show that the following lands in Dalgarnock parish formed parts of that barony, namely, Auchinlech (Townhead and Townfoot), Newtown, Locherben, Garrock, Gubhill, Knockinshang, Birkhill, with Dalgarnock town—no longer in existence, but which was situated near the old church on the banks of the Nith. The charter in which Dalgarno town is mentioned as belonging to Tybaris barony is the one referred to by *Anglo-Scotus* (4<sup>th</sup> S. v. 256) as being in the Drumlanrig charter chest (Oct. 10, 1423): a resignation of Edward, son of John of Crawford, to his superior George de Dunbar, Earl of March, in favour of George de Kyrkepatric, son of Thomas de Kyrkepatric, Lord of Kylosbern. Kylosbern barony occupied a very large portion of Dalgarnock parish, though its precise boundaries on all sides are not given. By what king the barony was granted, I have seen no document to show; but in a charter of confirmation granted by Alexander II. in 1232 to Ivan de Kyrkepatric, it is stated that the barony was in the possession of King David I., who reigned from 1124 to 1153.

There are some other questions of *ESPEDARE* which I ought to have answered long ago, and to whom I must apologise for this seeming discourtesy. In a future paper I shall give the information which he requires. C. T. RAMAGE.

## THE TRIAL ALPHABETS.

TICHBORNE v. *Ditchborn*.

No. I.

- A—Is fat Arthur, his real name dropping.
- B—The same man, Butcher Orton of Wapping.
- C—Sir John Coleridge, the Queen's own attorney.
- D—Dowager, eager to pay her son's journey.
- E—Edward Stillworthy, stout in denial.
- F—The wise Foreman, so shrewd at the trial.
- G—Mr. Gosford, long practised and clear.
- H—Young Sir Henry, the Baronet dear.
- I—Itchen Abbots, which Orton hired clever.
- J—The poor Jury, so patient for ever.
- K—Is Knoyle House, where Arthur ne'er went.
- L—Lawyer Hopkins, on mischief intent.
- M—Is Jack Moore, who made such a mess of it.
- N—Mrs. Nangle, who had to say less of it.
- O—Fabulous Osprey, with Tom on board mellow.
- P—Paris, so well known, unknown to the fellow.
- Q—The great Question involved in the case.
- R—Mrs. Radcliffe, proved free from disgrace.
- S—Stonyhurst, which the man never knew.
- T—Tichborne, he knew not, though full in his view.
- U—Upton House, where Sir Edward had dwelt.
- V—Valparaiso, where Castro had dealt.
- W—Wagga-Wagga, where Tom took a wife.
- X—Trial Expenses involving for life.
- Y—Stands for the Year when the great cause was tried,
- Z—For the Zest with which Orton has lied.

No. II.

*For the more advanced.*

- A—'s Andrew Bogle, black every way found.
- B—Is Frank Baigent, a mummy unwound.
- C—Cater the baker, at famed Wagga-Wagga.
- D—Dobinson got the cat out of the bag-ah!
- E—Essex Lodge, where "Mama" was to come.
- F—Rue de Ferme, which Tom called Rue de *Fum*.
- G—Giffard, who proved too uncourteous by half.
- H—Hawkins, who kept all the Court in a laugh.
- I—Is the Issue, which true Roger had.
- J—Jonival, claimant said was a lad.
- K—Cousin Kate, Roger hoped he should wed.
- L—Letts, who to Holmes nothing straightforward said.
- M—Melipilla, to Orton we leave.
- N—Whom the claimant knew not, Lady Neave.
- O—Orton's self, the big butcher of Wapping.
- P—Purcell, each day for the Doughty side stopping.
- Q—Serjeant Quin, of the old rusty sword.
- R—Rouse of the Swan, where Tom had bed and board.
- S—Stephens, whom Orton pretended to be.
- T—The Tattoo marks, which never had he.

- U—Those Undone by the long Trial's cost.  
 V—Vinings deposed that the Bella was lost.  
 W—Wapping, the butcher's birth-star.  
 X—For Exhausted, as all the Court are.  
 Y—Is New York, where last Orton sailed from.  
 Z—All the Zanies who welcomed him home.

F. C. H.

#### MARY WRAGG'S CHARITY.

I have enclosed a cutting from the *West Kent News* of Feb. 3, respecting a charity in the parish of Beckenham, which may interest some of your readers, called "Mary Wragg's Charity":—

"On Monday last the seventy-seventh annual distribution of this bequest was made in the vestry of the Old Church, Beckenham, Kent, by the rector and his wardens, to twenty poor persons, who each received five shillings' worth of coal, eighteen-pennyworth of bread, and the same amount of meat, besides 4s. 6d. in money. But the donor added a singular condition to her gift—that on the 28th of January in every year her vault shall be swept, the coffin dusted, and her last resting-place put in order; and in the event of this condition being neglected, the whole of the sum is to pass to the adjoining parish of Bromley. We need scarcely add that our Bromley friends entertain no sanguine expectations of such a transfer. After the rector and wardens had visited the vault, any persons who desired were admitted to this singular reception, where Mr. Dennis, the sexton, very civilly officiated as Miss Wragg's chamberlain, and patiently afforded the information sought by the most inquisitive of her guests, until the hour of twelve, when her quiet habitation was locked up in deathly silence till the world is a year older.

"In passing, we may observe that there is a very pretty little romance told of Mary Wragg, of which we have heard more than one version. The purport of the legend is, that once upon a time Mary—not then Wragg at all—was passing through the village in sore distress, and that some of the kindly-disposed inhabitants administered very liberally to her necessities, and she went on her way rejoicing. Some time afterwards she got into better circumstances, and married a person named Wragg, who was in easy circumstances, by which she was enabled to manifest her gratitude to the people of Beckenham for their former kindness, and to reward them by this pious bequest. We are quite unacquainted with the origin of this story, but the vault and memorial stone above alone contain sufficient evidence to show that, so far as she was concerned, there is no truth in it. The vault was evidently the family vault of her parents, Samuel and Mary Wragg, the former a London merchant, and used by them during the greater part of the last century. The breastplate of a coffin, long since fallen to pieces, contains an account of the death of Mary Wragg, the merchant's wife, in 1737, as set forth on the stone above. The cedar coffin of our benefactress—which rather resembles a chest than anything we are accustomed to associate with our ideas of a coffin—seems as fresh as if it had been placed there but a year ago, instead of having enclosed the maiden form of Mary Wragg for seventy-eight years. We will close this part of our notice by the expression of a doubt that the journalist who shall record her liberality one hundred years hence will find any imitator of her charity in this iron-headed, iron-hearted, money-accumulating age. Then charity was esteemed a religious duty, now it is a wornout notion—a thing to be talked about, but not practised."

D. J. DRAKEFORD.

#### STORKS: CERVANTES.—

"Men have received divers wholesome instructions and many lessons of importance from beasts: such as the *clyster* from storks, the vomit and gratitude from dogs, *vigilance* from cranes, industry from ants, *modesty* from elephants, and fidelity from horses."—*Don Quixote*, ii. p. 68. Edit. London: Tonson and Draper, 1749.

The following extracts will illustrate the first of these alleged lessons, which I have italicised. Plutarch, *De Iside et Osiride*, cap. 75, writes:—

Ἡ δὲ Ἴβις, ἀποκτείνουσα μὲν τὰ θανατηφόρα τῶν ἐρπετῶν, ἐδίδασκε πρώτη κενώματος ἱατρικοῦ χρεῖαν κατεδόντας οὕτω κλυζομένην καὶ καθαιρομένην ὑφ' ἐαυτῆς.

Pliny, *Nat. Hist.* viii. 27, says:—

"Simile quicquam monstravit in Ægypto Ibis, quæ rostri aduncitate per eam partem se perluit, qua reddi ciborum onera maximè salubre est."

Herodotus does not refer to this curious habit of the bird, but a French commentator, in a note on his account of the ibis, writes:—

"Eliau (*Nat. Hist. Animal.* ii, xxxv) et Plin (loc. cit.) nous disent que l'Ibis se donne un lavement avec le bec. Cela se trouve confirmé par le mécanisme de son bec, qui, lorsqu'il est fermé paraît parfaitement rond en dehors, et forme un canal en dedans de la même figure. Les deux parties ainsi jointes laissent une petite ouverture par le bout pour en faire sortir l'eau de mer, dont on dit qu'il se nettoie le corps."

I have not Elian by me. There are other allusions to the habit in Cicero, Ovid, &c.

The wonderful communities of cranes, with their posts and sentinels, may well teach the lesson of *vigilance*, and the habits of the elephant are spoken of by several writers.

HERBERT RANDOLPH.

Ringmore.

THE OLDEST DATED BELLS.—The REV. H. T. ELLACOMBE in his exhaustive paper on the church bells of Devon, printed in the *Transactions of the Exeter Diocesan Architectural Society* (2nd Series, vol. i.), observes that "the earliest known dated bell is at Friburgh in the Black Forest, dated 1258." MR. ELLACOMBE, in making this statement, seems to have overlooked the existence of the old bell formerly at Fontenailles, near Bayeux, bearing the date 1202, which appears on the bell thus—MCCII. Since the year 1858, when it was cracked by a fall, it has been preserved as a curiosity in the museum at Bayeux. Compared with a large number of English tenor bells, it cannot boast of large dimensions, being only 25½ inches in diameter at the mouth, and 23½ inches in height. At the sound-bow the metal is two inches thick, and at the shoulders about one inch. It possesses a greater length in proportion to its width than bells cast in more modern times, while the waist is straighter and less curved, and the sound-bow not so prominent. Those who may wish to learn more about this campanological treasure may consult with advantage the *Bulletin*

monumental, tom. xxxvi., and M. de Caumont's *Abécédaire, ou Rudiments d'Archéologie, Architecture religieuse*, p. 513. E. H. W. DUNKIN.

Kidbrooke Park Road, S.E.

SHIL'LY-SHAL'LY.—The derivation of this noun given in the *Imperial Dictionary* is very questionable:—

[“Russ. *shalyu*, to be foolish, to play the fool, to play wanton tricks.] Foolish trifling; irresolution. [*Vulgar.*] To stand shilly-shallying, is to stand hesitating. [This word has probably been written *Shill-I-shall-I*, from an ignorance of its origin.]”

It appears to be nothing more than a corruption of the English words “shall I, shall I” as in the following lines from Cotton's *Scaronides, or Virgil Travestie*, 15th edition, Dublin, 1770, p. 36, book i.:—

“Chear up your hearts, your spirits rally,  
And ne'er stand fooling shall I, shall I,  
But budge, jog on, bestir your toes,  
There lies your way, follow your nose.”

S.

“NOTHING CAN COME FROM NOTHING.”—Passerat's poem reminded me of Shakspeare's “Nothing can come of nothing,” the paranomastic epitaph on some unlucky deceased whose name was *Nullus*:—

“Hic situs est *Nullus*; nunc *Nullus* *Nullior* iste;  
Et quia *Nullus* erat, de *Nullis* nil sibi Christo”;

and of my own translation of Passerat's *Epistle to Memmius* in 1801, when I was keeping my terms in the Middle Temple. I sent it to the *Gentleman's Magazine*, whose editor honoured me with its insertion. EDMUND LENTHALL SWIFT.

A NEW CREED.—It may enliven the pages of “N. & Q.” to relate a small adventure of mine some years ago. One very rainy day, I was on the road on foot, with the prospect of a walk of some miles in the rain. A gentleman in a gig, however, overtook me, and politely offered me a seat beside him, which I thankfully accepted. He was quite unknown to me, and, as far as I know, I was equally so to him. After some pleasant talk on common topics, we stopped at the turnpike gate, and I could see that my new friend was very intimate with the gatekeeper, to whom he handed down a bundle of what I suppose were tracts. Certainly a man at a turnpike would have the best of opportunities of distributing such things.

When I arrived at my journey's end, I got down, and warmly thanked my unknown benefactor for his kindness, and so we parted. In the afternoon the weather cleared up, and I walked back to my residence. When I came to the turnpike gate again, I naturally inquired of the gatekeeper who the gentleman was in whose company I had rode through the gate that morning. The man said at once that it was Mr. S — of M —. I observed that the gentleman ap-

peared to be a clergyman of some sort; and I begged to know if he was a dissenter or a minister of the Church of England. My informant was a man of rather singular appearance. He squinted with one eye, which qualified him well for his position, as it enabled him to watch both ends of the road at the same time, and rendered the two posts, marking 300 yards on each side, perfectly useless. So, as he proceeded to answer my question, he placed himself in the centre, put his hands in his pockets, looked up and down the road simultaneously, and then favoured me with the following synopsis of his friend's religious creed: “Why sir, I believe, he believe in all that allude to a supernatural effect, sir.” I turned away quickly, not to laugh in the man's face; but a creed so profound lasted me all the way home to fathom and laugh at. F. O. H.

BONSPEIL: BONAILLA.—Much valuable information, and that probably now sufficient, has been afforded to readers of “N. & Q.” upon the origin of the word *speel* = a spale = spail; i. e. a chip or splinter of wood. There is also the verb to *speel*, which, as explained, is to climb or ascend; and the proverbial expression, too, yet in daily use in Scotland, “He'll mak' a spoon or *spill* a horn.” But we would much wish to find *speel* or *speil* having a meaning quite different from any of these, etymologised. It is in use uncompounded, but often found having *bon* prefixed, as in *bon-speil*, which is in common use among the curlers of Scotland, and is a game at curling—a general gathering in order to a match, or one in which several clubs, parishes, or districts come forward by invitation to contend for honour or prizes. We would, therefore, invite the views of your philological contributors upon this word, because, although having an opinion of our own, that is not very fixed. The other Scotch word *bonailay*, applied to a meeting by friends or wellwishers to entertain one, as at dinner or supper, from respect, who is about to leave his place of abode for some distant part, might also at the same time receive attention. ESPEDARE.

LONGEVITY.—I send you an extract just as I have taken it from the earliest register book, belonging to Sneaton, near Whitby. It may be of interest to you, and to your readers, as an entry worthy of entire confidence (!):—

“*Burialls, Anno 1651*:—W<sup>m</sup> Woodhouse & Elizabeth his wife, aged 180 yeeres & above, nigh two hundred yeeres, both of Uggie Barneby, were buried together, both in one grave, at Sneaton, Apr. 17<sup>m</sup>.”

J. C. ATKINSON.

FELTHAM FAMILY.—I send a note on this family. It is a small addition to the account given in the second edition of the *Resolves*, &c. by Owen Feltham, as revised by James Cumming, F.S.A. London, 1820:—



"Will of Thomas Feltham, late of Mutford, co. Suffolk, now of Babram, co. Cambridge, dated last day of November, 1681. Proved by his son Robert June 1632 in P.C.C. Registered *Audley* 64. Only Robert his son mentioned.

"The Will of Owen Feltham, of Great Billing, co. of Northampton, dated May 4, 1667, proved by Owen Feltham his nephew and sole executor, April 23, 1668.

"A Bond of his brother Robert and Owen his son for 100*l.*, 'which I have paid,' the bond to be given to his brother Robert with his love. His brother Thomas Feltham 20*l.* per annum out of the lease of [named] in Ireland, and to his brother Robert's daughters Elizabeth and Frances 200*l.* each on marriage out of the same lease. To his nephew *Ducas* the lease of [named] in co. Clare, Ireland. To his nephew Thomas Feltham, minister, some books, named. To his nephew Nathaniel Feltham, 'whom I have never seen,' 5*l.* To his 'sister Feltham, my brother Robert's wife, my silver tankard, with my love and ladie Peterboro's arms graved on.' 12*l.* for his nephew Owen, to buy a token for the noble ladie the Dowager Countess of Thomond, silver tumblers, and silver spoons to Mary Marshall, &c. &c. his nephew Owen Feltham of Graies Inn: in P. C. C. Registered 46 *Hene*."

The preamble to the will is in very beautiful language. No wife or child is mentioned. No doubt the *Lucas* named is the nephew of his brother Robert's wife. G. J. H.

A MISPRINTED TRADITION OF THOMSON'S "SEASONS."—In Faulkner's valuable *History and Antiquities of Hammersmith* (London, 1839), a claim is made for that ancient suburb as the locality in which a part of *The Seasons* was written. There still exists, as is well known, a tavern called "The Dove," from a window of which some lines descriptive of a freezing river are said to have been written. Faulkner quotes the lines from "Winter" (verses 725-31, Pickering edition of Thomson's *Works*, 1830):—

"The loosened ice  
Let down the flood, and half dissolved by day  
Rustles no more; but to the sedgy bank  
Fast grows, or gathers round the pointed stone  
A crystal pavement by the breath of Heaven  
Cemented firm; till seized from shore to shore  
The whole imprisoned river grows below."

Faulkner's *Hammersmith*, p. 321.

Such is the quotation in the excellent work of the local historian; but the last line has been misprinted by one of those curious crosses in which the compositor gives a kind of meaning to his mistake which deceives the press reader. Bell, Pickering, and all the standard editions of Thomson's *Works*, print the line—

"The whole imprisoned river *grows* below."

Of course the italics are mine.

The Faulkner version has a very questionable meaning, especially if applied to a great river. In a shallow stream the water might accumulate, and "grow" below the ice; but hardly so in the Thames at Hammersmith. At any rate the poet's meaning, which is quite evident and quite characteristic of a freezing river, is lost in the extract.

E. CUNINGHAME.

### Queries.

REV. GEORGE ALSOP.—In "N. & Q." 1<sup>st</sup> S. viii. 585, a query was sent by the late Dr. Philip Bliss, and up to the present time has not been answered. George Alsop was ordained deacon 1686-7, priest 1689. He printed in 1689 *An Orthodox Plea for the Sanctuary of God*. I have come into the possession of the late Dr. Bliss's copy of this book, and am wishful to repeat his query, viz., can any of your readers give me any account of this George Alsop? It is clear that he is a different person from the George Alsop the author of *A Character of Maryland*, 1686. Not only are the portraits altogether dissimilar, but the style of writing entirely differs; add to which Alsop the traveller shows no disposition to any but a life of activity and excitement, much less to one of clerical duties and retirement. G. W. N. Alderley Edge.

WM. BARDOLF: HEPHALL.—In an old document quoted by Dugdale relating to St. Mary's Abbey at York, mention is made of a William Bardolf, who was Thane of Hephall at the time of the Norman Conquest. I should be obliged by information as to the locality of Hephall, and by any particulars relative to this William Bardolf or his immediate descendants. W. T. L.

BIBLE OF 1590.—Can any one tell me what value, if any, attaches to a Bible printed in 1590 by the deputies of Christopher Barker, in London. It has affixed to it the Psalms by Sternhold and Hopkins, with music bearing date 1587. It seems to have been the family Bible of some Oakley family, and contains more than four pages of entries of births, deaths, and marriages, from 1621 to 1650. I should be glad to show it to any one interested who can decipher them better than I can. H. SAVILE CLARKE.

Arts Club, Hanover Square, W.

[At Bindley's sale this edition of the Bible, on yellow paper, fetched 15*s.* 6*d.*]

BLUE BLOOD.—What is the origin of this strange but common expression as a synonym for good birth? Whence did the Spaniards (from whom we borrow it) derive the idea, or did they invent it, and why? T. E. S.

BURIAL IN WOOLLEN.—This has been discussed in former volumes of "N. & Q." (1<sup>st</sup> S. v., vi., x.), but I do not find that the exact date has yet been given when the Act ceased to be in force. I have lately seen a register kept expressly for the entry of burials in woollen. It commences January 11, 1678, and the last burial was on August 16, 1773. The book was exhibited on

[\* There is a curious note on blue blood in "N. & Q." 2<sup>nd</sup> S. viii. 440.—Ed.]

April 7, 1777, before J. Honywood and G. Lynch.  
On the next page is an entry—

"All certificates have been regularly produced as y<sup>e</sup> law directs.

"GEO. LYNCH, Rector.

"Exhibited this 4th day of May, 1778, before us,

"WM. DEEDS.

J. BRIDGES."

What was the object of the law?

HARDRIC MORPHYN.

THE COINS OF THE LATIN PRINCES OF ANTIOCH. Is there any monograph upon the coinage of the Latin princes of Antioch, and where is to be found the best, or indeed any, account of the coins struck by them? The Latin sovereignty or principality of Antioch was established by Bohemond, the eldest son of Robert Guiscard, during the first crusade; and all his successors, until the destruction of the Christian dynasty by Mahomedan conquest, were also named Bohemond, the last being Bohemond VII. I have in my possession eighty-four coins struck by one or more of these princes. On the obverse is "Boamundus" with a rude figure of a man's bust, the neck and shoulders covered with mail; and on the reverse is "Antiochia" with a cross. These coins, which much resemble in appearance the "short cross" English pennies ascribed to Henry II. or Henry III., are all alike in general character, but there are differences enough to show that they have not been all coined with the same dies, and that the coinage of more than one Bohemond may perhaps be represented among them. Is there any known method whereby I may discover which of the many Bohemonds struck the coins that I have?

R. D.

DE BURGH AND BOURKE QUERIES.—It is requested that authorities may be referred to.

1. Who were the father and mother of Hubert De Burgh, Chief Justiciary of England *temp.* King John and Henry III., and what brothers (if any) had Hubert?

2. How was said Hubert related to William Fitz-Adelm De Burgho, who succeeded Strongbow as chief governor of Ireland in 1177? Who were said William Fitz-Adelm's immediate ancestors?

3. Who were the wives of said William Fitz-Adelm, and what children had he by each wife?

4. Who were the paternal grand-parents and great-grandfather of the great Edmund Burke? Did any of his family spell their name "Bourke?"

5. Who were the lineal male ancestors of the Mr. Bourke who, in 1718, was settled in the county of Kildare, where he married and had three (four?) sons, Theobald, Richard, and Walter, and one daughter, Joane, married to William Fitzgerald, Esq.? Are any particulars known regarding Mr. Bourke and his family?

W. M. BOURKE.

Curraghleaigh, Claremorris, Ireland.

ELSE.—Can any of your readers explain the meaning of the name Else? A person called John Else or Elsee was living at Woodhall, near Horn-castle, in 1552.

A. O. V. P.

ETHERINGTON FAMILY.—Wanted the baptismal certificates of William Etherington born, in 1719, and Richard Etherington, born 1721, who lived for many years in Yorkshire, and are supposed to have been baptised in that or one of the adjoining counties. Also, the baptismal certificate of Ralph Etherington, supposed to be the brother of the above Richard and William Etherington. The above are wanted for a genealogical private purpose, and therefore all information must be sent to me,

RICHARD ETHERINGTON.

36, Prince Street, New Wortley,

Leeds, Yorkshire.

EYANS OF EAYNSTONE, OXFORDSHIRE: BOSVEN-NON OF SANCREED, CORNWALL.—I should be glad with any particulars and references to either or both of these families.

S. V. T.

FINAL *e* IN EARLY ENGLISH AND IN PATOIS.—In the preface to Urry's edition of Chaucer the writer (Lintot?) says—

"I have seen a note of Mr. Urry's wherein he affirms that in some parts of England it [the final *e*] is still used, and instances in the words *pipe*, *batton*, *fin*, &c. wherein the final *e* is pronounced in Dorsetshire at this day."

Can any reader of "N. & Q." give me information on this point? I see nothing in Barnes's *Glossary of the Dorset Dialect* to confirm it.

J. PAYNE.

Kildare Gardens, W.

FREEMASONS.—Wanted information on the following points:—1. Whether the order of Noachite Freemasons still exists, so interestingly mentioned by Dr. Dixon in the little paper on "I. H. S." printed in a late *Unitarian Herald*.

2. Particulars concerning the order or society of "Freemasons of the Church."

CYMRO.

LADY KITTY HYDE.—On looking over some ancestral papers, written about 150 years ago, I found a copy of verses "On Lady Kitty Hyde's Picture painted by Sir G. Kneller," in which a ludicrous comparison is made between Apelles' picture of Venus and the above. Do any of your readers happen to know in whose possession is this picture of Sir Godfrey Kneller? I shall be happy to send a copy of the verses on hearing from the possessor's address.

E. A. O.

Chew Magna Vicarage, Bristol.

LORD CHANCELLOR'S STATE COACH.—Lord Chancellors formerly rode on state occasions in a coach similar to that in which the Speaker of the House of Commons went to St. Paul's on Feb. 27. I believe Lord Chancellor Cottenham (who ceased to hold the Great Seal on June 19, 1850) was the last Lord Chancellor who used that coach; and

I have ascertained that it has not been used by any of the eight Lord Chancellors who have since held the Great Seal.

Can any of your readers give any information respecting this coach, and say what has become of it?  
P. W. ROGERS.

[We have understood that the last time the Chancellor's state coach was used was by Lord Cottenham on the House of Lords going to Buckingham Palace with an address to the Queen, and that it was then not discovered without some difficulty. Its disuse was occasioned by its being so much out of repair as not to justify the expense of restoration.]

**LORD-LIEUTENANT.**—What is the correct plural of this title? The office, I apprehend, is not that of a lord who is made a lieutenant of a county, but that of the lieutenancy of a county which is usually conferred upon a lord. In the absence of a nobleman, such an office might well and would be conferred upon a commoner. In acts of parliament and official circulars these functionaries are frequently styled lieutenants of counties, without the lordly prefix. See, for instance, 34 and 35 Vict. cap. 86, 1871; there the Viceroy of Ireland is styled Lord-Lieutenant, whilst the ordinary country officials are called "Lieutenants of counties" only. In speaking of the chief magistrates of London, York, and Dublin singly, we say the Lord Mayor of each place; but collectively, we allude to them as the lord mayors, not the lords mayor. Here the office is that of mayor, augmented by the prefix of lord. On the other hand, we doubly pluralise the Lords Justices in our mention of them.  
C. J.

[We believe "Lords Lieutenants" to be the correct plural. Bacon speaks of "Lords Lieutenants and Deputy Lieutenants of Counties"; and Tomline, in his *Law Dictionary*, has a heading "Lords Lieutenants."]

"**MARY IS SONNE.**"—Lysons states that a brass plate on the floor of the south aisle of Hornsey church has the following distich:—

"Jesu Criste Mary is son  
Have merci on the soule of Jno Skevington."

Is anything known of this brass or its date? I inquire with special reference to the date of the earliest occurrence of the possessive pronoun *his*, and of the genitive case formed of it, as above.  
W. B.

**MONASTIC LIBRARIES.**—Can any one inform me of a work which contains a complete list of MSS. belonging to early monastic libraries? I have consulted Dugdale, Botfield, and Edwards; the former mentions a few, but the latter refers more to printed works than to MSS.  
W. W.

[In addition to the works already consulted much information respecting monastic libraries may be found in Joseph Hunter's *English Monastic Libraries*, Lond. 1831, 4to; also a paper by Mr. Halliwell in the *Archæologia*, xxvii. 465; and Sir Francis Palgrave's Introduction to *Documents and Records illustrating the History of Scot-*

*land*, pp. xcvi.-cxvi., for extracts from the historical chronicles preserved in the monasteries, &c. See also "N. & Q." 1<sup>st</sup> S. i. 21, 83; 2<sup>nd</sup> S. i. 485; ii. 258, 297.]

**GEORGE MORLAND.**—Does any one know who copied the Morland pictures recently saved from the walls of the late Whitecross Street prison? Also, where was Morland buried, and is there a tombstone on his grave?  
QUERIST.

[We are not aware that the Morland pictures found in Whitecross Street prison had been recently copied. We have seen it stated that Mr. G. Ellis had met with a pair of prints, engraved by E. Scott, and published by Brown of Crown Street, Soho, in 1802, which are in every respect identical with the originals on the walls.

Poor Morland died in a spunging-house in Eyre Street Hill, Cold Bath Fields, and his body was removed to the house of his brother-in-law, Mr. W. Ward, Buckingham Place, Fitzroy Square, and thence conveyed in a hearse to the burial-ground of St. James's chapel, Hampstead Road, in the middle of the small square plot as you enter the gates on the left hand. A proposed epitaph on him may be found in William Collins's *Memoirs of a Picture*, 1805, ii. 159.]

**WILLIAM PARKER.**—I possess a copy of the 1657 edition of Sanderson's *Sermons* containing the following inscription:—

"Sum ex libris Will. Parker, ex dono nobilissimæ Dominae, Dominae Elizabethæ Carve filia: prenobili et illustrissimo Comiti Henr'o Comiti Momoniensi."

Is anything known of the William Parker to whom the volume once belonged?

EDWARD PEACOCK.

Bottesford Manor, Brigg.

**PIGHTLE.**—In Bedfordshire this word means a small enclosure near a house. Has it any other meaning?  
ROBERT HOLLAND.

#### QUOTATIONS WANTED.—

"An English man, in native freedom born,  
Should spurn the slavish merchandise,  
Should scorn to take from others for base sordid views  
What he himself would rather die than lose."  
P.

"In the lexicon of youth, which Fate reserves for a bright manhood, there is no such word as—*fail*!"

TH. K. TULLY.

Broughton, Manchester.

[See Lord Lytton's play, *Richelieu; or, the Conspiracy*, Act II. Sc. 2.]

"Yestrene the mountain's rugged brow  
Was mantled o'er with dreary snow;  
The sun set red behind the hill,  
And every breath of wind was still," &c.

RESUPINUS.

"With caution judge of possibility.  
Things thought unlikely, e'en impossible,  
Experience often shows us to be true."

W. M..

**RANZ-DES-VACHES.**—There is an interesting note on "Ranz-des-Vaches" in general, in Dr. Buchheim's valuable edition of *William Tell*. The learned professor suggests that the expression, being equivalent in meaning to the German *Kuh-*



*reihen*, is probably also etymologically equivalent, taking *ranz* as a patois corruption of the French *rang*. At the same time he refers to a proposed derivation of *ranz* from the Rhaeto-Romance or Roumansch *rauder*, "to fasten a cow by a chain." The two notions are evidently different; the one implying "the going in line of the cows," the other the "tying up of the cows." Can any student of Roumansch (in which patois the true meaning seems to me likely to be found) throw further light on the point? Is there in Roumansch such a separate noun as *ranz* at all, and if so, what is its origin? J. PAYNE.

Kildare Gardens, W.

EARL OF SANDWICH: "THE SQUIRE'S PEW."—About twenty-four years ago I read in one of the periodicals a correspondence between one of the Earls of Sandwich and a person who had assassinated the earl's mistress. The composition of the letters was very fine, and I am desirous of reading it again, but have tried in vain to find it. Can any one assist me? I am also desirous of finding a short poem called "The Squire's Pew."

M. SPOFFORTH.

J. SCOTT OF SPANISH TOWN.—SP. would confer a great favour if he would inform me whether, during his researches among the tombs in Jamaica, he discovered any memorial of J. Scott, at one time organist of Spanish Town, as I have hitherto failed to obtain any biographical particulars respecting this composer. B. ST. J. B. JOULE.

SEAL OF THE KINGS OF CONNAUGHT.—Can any one inform me whether there is in any museum or private collection the seal of the ancient Irish kings of Connaught, and if so in which? It was certainly in England and in good preservation at the beginning of the present century. T. E. S.

SERGIVS.—Sergius,\* or Boheira of Bosra, in Syria Damascena, died A.D. 639, and was anathematized as an apostate heretic forty-two years afterwards, at the sixth general council of Rome, in 681. What accounts were then given regarding the manner of his death; and can he be identified or not as being the founder of the Bohira mercantile tribes of Surát and other places in western India? R. R. W. E.

Starcross, near Exeter.

J. SOBIESKI.—Who was J. Sobieski, King of Poland, about the end of last century. A fairly executed miniature, in gold frame, of about the date 1790, with the inscription at the back,—*"Portrait and hair of John Sobieski, King of Poland,"* has come into my possession. I should be much obliged if any one could tell me who is represented. J. C. J.

THE SPEAKER'S COACH.—What is the date of the Speaker's state coach, and for whom was it

originally built? I remember many years ago having been told it had been built for Richard Cromwell. Is there any foundation for this?

O. C.

[In *The Diary and Correspondence of Lord Calchester*—a book as rich in curious details as in political information—we find (vol. i. p. 285) the following memorandum, under the date of 1801, when the writer became Speaker: "To Lord Redesdale I paid about 1060*l.* for the state coach, built in 1701, and repaired in 1801."]

THE SULTAN.—What is the proper form of words in which to address the Sultan of Turkey, and what the proper recognised form by which to conclude a letter to him? IGNORANS.

ST. WINELL.—The first part of the old adage respecting the month of March has proved true, "that it has come in like a lamb." It remains to be seen whether "it will go out like a lion." There is a still older adage, well known in the county of Suffolk, applying to the coming in and going out of the same month:—

"First comes David,  
Then comes Chad,  
Then comes Winell as if he was mad."

A reference to the calendar will show that the days there noted for the first two of these were on the first and second days of the month. Can any of your readers inform me who "Winell" was, and if there is any day in any calendar, Romish or otherwise, in which his name appears?

H. J. H.

[Winell we take to be St. Winwaloc, a famous British saint, who settled in Armorica. His death, A.D. 432, is commemorated March 3, following those of SS. David and Chad.]

### Replied.

#### THE OSTRICH FEATHERS OF THE PRINCE OF WALES.

(4<sup>th</sup> S. ix. 138.)

It is greatly to be regretted when any correspondent of "N. & Q.," asking for minute information, not only expresses himself inaccurately, but makes a false quotation. T. E. S. affirms that—

"It is stated by Planché, in his *British Costume*, that Thomas Mowbray, Duke of Norfolk, wore—by right of his descent from Edward I. or by favour of Richard II.—the three plumes known now as Prince of Wales's plumes."

He "wore them," did he? as a lady wears plumes at the opera? or a horse drawing a mourning coach? If by so many "plumes" T. E. S. means so many feathers, he uses the term in reference to the Prince of Wales differently to the general acceptation; for in all my experience it is the group of three feathers that has been usually termed the Prince of Wales's plume; and though the original sense of the Latin

\* Sale's *Koran* and *Dictionnaire historique*.

*pluma* is a single feather, yet I believe any undertaker will tell T. E. S. that he understands by a plume what Richardson in his *Dictionary* defines as "a collection of feathers."

Though it was obvious at once that T. E. S. must have misinterpreted the statement of Planché, I could scarcely have believed that he had so directly misrepresented it until I found the passage. Instead of saying that the Duke of Norfolk "wore the three plumes now known as the Prince of Wales's plumes," what Planché states is that "the feathers are borne *singly*,"—he might have expressed himself better by writing—

"The ostrich feather is borne *singly*" [but he prints the word *singly* in italics] "by not only all the brothers and descendants of Edward [III.], but by Thomas de Mowbray, Duke of Norfolk, who must either have borne them by grant from Richard II., or, in consequence of his descent by the female side, from Thomas de Brotherton, fifth son of Edward I.; and how is this to be reconciled with the tradition of Cressy?" (*British Costume*, 1846, p. 142.)

Without entering into the question whether the Duke of Norfolk assumed the badge by any right of inheritance or no, there is no doubt that Planché is quite right that the story of the ostrich feather having been derived from the crest of John, king of Bohemia, slain at Cressy, is perfectly idle. The crest of that monarch is copied from his seal in a woodcut, and described by Planché (p. 50) as an entire wing or pinion of an eagle; and I myself, in a paper in the *Archæologia*, xxix. 50, had previously, in 1840, more exactly described it as "two wings of a vulture besprinkled with linden leaves of gold," on the authority of Barante's *History of the Dukes of Burgundy*; but in the same paper I showed that Anne of Bohemia, the Queen of Richard II. and granddaughter of the same king of Bohemia, used an entire ostrich for her badge, and that therefore there might still be some truth that the ostrich feather referred to Bohemia. However, in the form which is now popularly called a plume, or a group of three feathers, the present badge of the Prince of Wales, it does not occur earlier than the monument of Prince Arthur in Worcester Cathedral in the reign of Henry VII.

For a long period the ostrich feather was borne *single*, generally with its quill inserted into a scroll. The Black Prince indeed has three ostrich feathers on his "coat of peace," placed on his tomb at Canterbury, but they are not grouped as a "plume." They are arranged "two and one," as customary with the charges of an armorial shield.

JOHN GOUGH NICHOLS.

#### MILTON'S USE OF THE SUPERLATIVE.

(4th S. ix. 90, 143.)

As both LORD LYTTELTON and C. A. W. have misapprehended my meaning, it is evident that I have not expressed myself clearly. When I

said it seemed that Milton had "unconsciously adopted the simple speech of childhood," I meant no more than that Milton, without knowing it, had made use of a construction which it seemed to me might well have originally been borrowed from the speech of childhood. I had heard one child, who knew nothing but English and had never read Milton, use this construction, and I inferred, naturally enough, that it was a construction which had probably already found favour with a good many other children, and was likely to find favour with a good many more: in fact, that so far from being a strained and artificial construction, as many might be disposed to regard it, it was really simple and childlike. I was perfectly well aware that the construction was to be found in Greek, but I did not say so, because my object was not so much to point out how Milton came to use it, as to suggest how it first came into use. It is no *explanation* of the construction to say Milton borrowed it from the Greeks,\* because something must in the first instance have led the Greeks themselves to adopt it; and it was the ultimate origin of the idiom which I particularly wished to investigate.

The construction has its origin in a confusion of thought, or, as Mr. Abbott puts it, in a confusion of two constructions.† Why did the girl of thirteen say "You're the youngest of your sisters-in-law, mamma!"? Simply, no doubt, because she knew that her mamma was the youngest of the *three* ladies whose ages she was comparing, and did not see how she was to convey her meaning excepting by the use of a *superlative*. She did not realize that a comparative may under certain circumstances be equivalent to a superlative, and she had no doubt been taught, or had learned by observation, that a comparative is used when two things are compared together, and a superlative when more than two. It ought to have occurred to her that her mamma

\* It is very doubtful, moreover, whether Milton *did* borrow it from the Greeks. The construction was probably more or less current in the *English* of his time, for Mr. Abbott in his *Shakespearian Grammar* (1869, p. 95) quotes two examples from Shakespeare, who was not a classical scholar, and one from Bacon. The examples from Shakespeare are—

"This is the greatest error of all the rest"

(*M. N. D.* v. 1),

and—

"I do not like the tower of any place"

(*Rich. III.* iii. 1. 68);

and the example from Bacon is—

"Of all other affections it is the most importune."

*Essays*, "Envy."

Mr. Abbott is of opinion that the idiom was probably not borrowed from the Greek.

† Mr. Abbott (*loc. cit.*) remarks on "the fairest of her daughters, Eve": "The line is a confusion of two constructions." Eve fairer *than* all her daughters, and "Eve fairest of all women."

could not possibly be one of her own sisters-in-law; but she did not see this, and could not see it, although I at once explained it to her.† Some months have elapsed, and she is now *beginning* to see her mistake, but she is not yet quite clear about it.

A similar confusion of thought no doubt led to the introduction of the idiom among the Greeks, and the only question is—was it borrowed from their children, or did it originate unconsciously or knowingly among the adult Greeks?§ It may certainly have originated knowingly, for the comparative may well have been *felt* to express too little. “Fairer than her daughters, Eve,” would really have the same meaning as “fairest of her daughters, Eve”; but this would, I think, become apparent only on reflection, and the first impression|| would be that the superlative expressed far more. The Greeks *may*, therefore, knowingly have rejected grammar for the sake of getting the superlative; but I expect the idiom was with them also, in the first instance, due to much the same unconscious train of thought which I have represented as occurring in the child of thirteen. Some no doubt were conscious of, nay, vividly felt the irregularity, but they admired it, as I do, and willingly conformed.

As for Shakespeare’s “most unmeet of any man,” I must still maintain that the use of the superlative is irregular.” The reason why it does not *strike* one as so is merely that *most of any* is still in use (see §). But *more than any* is the strictly grammatical form. They cannot both be regular.

If the young lady did not err against grammar, then neither did the Greeks; yet C. A. W. himself speaks of the “ungrammatical Greek use of the superlative.” C. A. W.’s notion of grammar does not agree with mine. F. CHANCE.

Sydenham Hill.

† C. A. W.’s remarks upon this point are, therefore, beside the mark. I did not think it necessary to mention all that I said to the girl, because when I write to “N. & Q.” I endeavour to write upon the principle of *verbum sat sapienti*. One word is, however, evidently very far from enough for C. A. W.

§ However introduced, it would, when once introduced, no doubt soon cease to strike people in general as ungrammatical.

|| And the great majority of people confine themselves to first impressions, at any rate, in respect to points of grammar. And this was probably still more the case with the Greeks, with whom grammar was not the science it has since become, than with us. They did not think so much of grammatical rules as we now do, and a violation of them was consequently less felt by them than by us. Our forefathers of the time of Shakespeare and Milton resembled the Greeks in this respect, and hence probably the not infrequent coincidence of idiom in Greek and Elizabethan English. — See Abbott (*op. cit.*), pp. 5, 94, 95, 96, 97.

# AMERICAN CENTENARIANS.

(4th S. ix. 40.)

The third instance of centenarianism among the graduates of Harvard College is that of Sampson Salter Blowers. Here again we have to deal with the case of a man placed prominently before the community, and whose personal character and intelligence must be considered as negating any attempt at fraud or mistake.

The claim is, that Sampson Salter Blowers was born at Boston, N.E., March 22, 1742, and died at Halifax, N.S., Oct. 25, 1842, aged one hundred years, seven months, and three days.

I find in the Boston town records of marriages and births, which I have carefully examined, that John Blowers married Sarah Salter, Nov. 27, 1735. Their children are recorded as follows: Sarah, born September 3, 1736; Martha, born December 19, 1738; Emma, born March 12, 1740; Sampson Salter, born March 10, 1741; Martha, born April 8, 1744.

The date of Sampson Salter is the old style, 1741-2, and I presume that of Emma should also be 1740-1. This, however, is not an invariable rule; for though the legal year began on March 25, great irregularity was shown in giving the year date to days in March. In this case it is conceded that March 1741-2 is meant as the date of Mr. Blowers’ birth; and the later year of course lessens the extent of his life. He was a centenarian, however, counting the year as 1742.

I have already cited the next proof of his age—the record made when he entered college. From that date he becomes a recognised member of the community, and the records of his class identify him throughout his life.

In March, 1842, while Mr. Blowers was alive, an article was published in the *Boston Daily Advertiser* commencing thus: “The Hon. Sampson Salter Blowers of Halifax (Harv. Un. 1763) this day completes his century of years; the elder patriarch of Harvard’s living alumni.” This article is copied in George A. Ward’s edition of the *Journal and Letters of Samuel Curwen* (Boston, 1864), and the following facts are mentioned:—Mr. Blowers studied law with Gov. Hutchinson, married a daughter of Benj. Kent; was junior counsel in behalf of the eight British soldiers tried in November 1770 for their share in the so-styled Boston Massacre; went to England in 1774, returned in 1778 only to find himself proscribed as a refugee. He was imprisoned for a short time, and then sent in a cartel to Halifax; there he pursued his profession, was raised to the Supreme Bench of the province of Nova Scotia in 1795, became Chief Justice in 1801, and resigned in 1833.

Some things must be taken on credit, and I presume that the authority of the newspapers will



be sufficient to fix the date of the death of so well known a gentleman as one who had been Chief Justice for over thirty years. I have therefore not thought it necessary to send to Halifax for a formal certificate of the fact.

As a piece of corroborative testimony, showing that others have approximated the age of one hundred years, I quote from Mr. Ward's book, p. 503, the following list of aged graduates of Harvard:—

Class of 1712. John Nutting, died May 20, 1790, aged 96 years 4 months.

Class of 1728. Thaddeus Mason, died May 1, 1802, aged 95 years 4 months.

Class 1710. Joseph Adams, died May 26, 1783, aged 94 years.

Class 1741. Joseph Waldo, died April 1816, aged 94 years.

Class 1744. Peter Frye, died February 1, 1820, aged 97 years.

Class 1745. N. Porter, died February 29, 1820, aged 99 years 11 months.

Class 1753. Peter T. Smith, died October 1826, aged 95 years 3 months.

Class 1759. Paine Wingate, died March 7, 1838, aged 98 years 10 months.

I select this list because the persons named were educated men well known and easily traced. I suppose, however, it will be conceded that numerous cases are on record and well substantiated of persons reaching the age of ninety years and upwards. Such facts seem to have a direct bearing on the question of centenarianism, since if we prove that there is no limit between infancy and ninety-nine years, what reason can be urged to preclude one hundred years as a possible age? We are confessedly watching the expiring pulsations of the wave, but why fix in advance the limit at an arbitrary line? W. H. WHITMORE.

Boston, U.S.A.

#### BIRTHPLACE OF PLAUTUS AND TEMPLE OF JUPITER APENNINUS.

(4<sup>th</sup> S. ix. 153.)

Residing at Florence in the autumn of 1837, I had the good fortune to become acquainted with three very amiable Tuscans, who, wishing I should carry away with me the most favourable impression of their beautiful country, kindly asked me to form a *partie carrée* with them to visit I Scali and the celebrated Camaldoli, sung by Ariosto and MR. CRAFTURD TAIT RAMAGE. They promised me as stupendous a landscape as ever I could behold—and they spoke truly. I thought at the time that, when the Evil One took our Saviour up into the mountain and offered him all the goods of the earth if he would fall down and worship him, the view could not have been more tempting. Our arrival at the Camaldoli had been announced a few days beforehand. Mules had been ordered for us halfway. The sky was sufficiently clouded

to produce the ever-changing effects of "flying shadows," so dear to artists. My companions, a Buonarroti, a Mattucci—full of mirth and humour. The cordial reception we met with from the worthy fathers, who pressed us to stay a few days with them, was, if not "*ricca e bella*," as in Ariosto's time, at least —

"ne men religiosa  
E cortese a chiunque vi viera."

I recollect the excellent Queen Julie (Countess de Surveilliers), to whom, on my return to Florence, I imparted my pleasing sensations when among these good fathers, as Rogers says —

"From their retreats, calmly contemplating  
The changes of the earth, themselves unchanged,"

saying to me she, too, never had felt happier in her life than during the short stay she made in one of the outhouses of the Hospice (women not being admitted inside) with her daughter, the very amiable Princess Charlotte,\* and her no less amiable husband [they had just been married] Prince Napoleon, eldest son of Queen Hortense.

My friend Paul De la Roche had also spent some time there, and spoke to me in most rapturous terms of the grand and picturesque scenery of the Apennines: so that I was happy to improve the opportunity of visiting them, and I brought back, amongst other souvenirs of this very pleasant excursion, the *pourtraicture* of six of the monks—the venerable superior of whom, with his snow-white beard, I recognised as the one in Robert Fleury's well-known picture, "Camaldoli attacked and ransomed by brigands."

P. A. L.

#### THREE LEAVES EATEN FOR THE HOLY SACRAMENT.

(4<sup>th</sup> S. ix. 39.)

"Many a gentle knight takes the Sacrament with three bits of grass, for other priest is none."

I have waited in hopes that some one would answer MR. FISHWICK's inquiry concerning this interesting mediæval belief (not superstition), as I venture to call it. I was so ignorant of such a custom that the following passage always puzzled me, and I only now revive the subject because no one more competent has taken it up.

When Benvenuto Cellini was directing the fire of the artillery from the Castle of St. Angelo during the siege of Rome by the army of the Constable de Bourbon, he was struck down by the fall of some masonry, and was thought to be killed. He was, however, revived by Greek wine and wormwood; and he goes on to say—

"I made an attempt to speak, but found myself unable to articulate, because some foolish soldiers had filled my

\* Lately mentioned in the *Journal des Débats* in connection with Léopold Robert and his *Pêcheurs de l'Adriatique*.

mouth with earth, *thinking that they had thereby given me the sacrament*, though it had nearly proved an excommunication to me."—*Memoirs of Benvenuto Cellini*, by Roscoe, ed. Bohn, p. 80.

It is not wonderful that a man of Cellini's character should speak of this "superstition" in the way he did; but I would rather connect with this touching custom—bringing before our minds, as it does, solitary deaths upon the blood-stained turf, deaths amid the wild agony of the stricken field, untended and unblessed by wife or friend—some beautiful words from the Prayer-book, which have always struck me as breathing at the same time the most exalted sacramentalism and the most catholic pity and tolerance:—

"But if a man either by extremity of sickness . . . or for lack of company . . . do not receive the Sacrament, if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the Cross for him, . . . giving him hearty thanks therefore, . . . he doth eat and drink the Body and Blood of Christ, profitably to his soul's health, though he do not receive the Sacrament with his mouth."—*Rubric to the Order for the Communion of the Sick*.

I should like to suggest this "superstition" as the subject of a poem to the Vicar of Morwenstow.

There is something very striking in the expression of the old romance, "*for other priest is none*," as though every creature, even a blade of grass, might become a sacrament and a priest to the people of God.

J. HENRY SHORTHOUSE.

Edgbaston.

MYFANWY (4th S. ix. 138, 188.)—Miss Yonge, in her excellent *History of Christian Names*, says, "Myvanfy is one of the unaccountable feminine Welsh names." (See vol. ii. p. 152.)

THE AUTHOR OF "ON THE EDGE  
OF THE STORM."

Will CYMRO kindly supplement his information by giving me some knowledge of "the famous ancient Welsh beauty"? MAKROCHEIR.

SIR ROBERT PEAT (4th S. ix. 79.)—The Rev. Sir Robert Peat was a member of the Order of St. John of Jerusalem in England. By the present statutes of the English branch of the order a person in holy orders can only belong to the class of chaplains. The present prior or master is a layman, the Duke of Manchester. O. S. J. J.

[The correction from Teat to Peat was noted on Feb. 3.]

SENLAC (4th S. ix. 161.)—The explanations offered in reply to my query as to the meaning of "Senlac" really explain nothing. The word cannot surely be "a corruption of *Sanguelac*, the Lake of Blood," for this is not the way in which words are compounded in French. *Lac de Sang* or *Lac sanguine* might do, but not *Sang-lac*. In Teutonic languages we might say "Blood-lake," "Blut-see," "Blut-meer," but this is not the

French form; and then there is not, and, I presume, never was any lake near Hastings. "Mr. Lower," it seems, "spells the word *Santlache*, from the redness of the water here, as caused by the oxidation of the iron," &c. What can *Santlache*, if there be such a word, have to do with "redness." Mr. Freeman says Senlac was the name of "the hill on which Harold encamped." If so, that altogether disposes of the lake. I have not access to Ordericus Vitalis, and should be thankful for quotations from his original, showing the way in which he uses the word *Senlac*. "Is it," I asked, "a corruption of any genuine Saxon word?" Surely it is in that language one would look for the name of a locality in Sussex. J.

I have ventured to think that possibly this name designated a holy well which is mentioned as being in Battle Park in the sixteenth century. It appears also as Sandlake, Seynlak, Seynlac, and Sanglake, Santlache—all corruptions of *Saintlac* or Holywell. (See my *Battle Abbey*, p. 67.) It was near the monk's infirmary (p. 69).

MACKENZIE WALCOTT, B.D., F.S.A.

SCORES (4th S. ix. 161.)—The lanes or alleys referred to by your correspondent are, I presume, similar to those which at regular intervals intersect the masses of building occupying the space between one of the principal streets of Great Yarmouth and the thoroughfare bounded on one side by the river. The Yarmouth lanes, which are very narrow and apparently of one uniform breadth, are, I believe, also called "scores." The term "score" or "scor" is the Old Norse *skór*, a cleft, an opening, a small chasm. Norfolk is one of the counties specially mentioned by Mr. Worsaae as peopled by the Northmen. I do not think those openings can have anything to do with "clefts or fissures in the cliff," &c. The word, as I believe, applies equally to artificial as to natural fissures.

BILBO.

THE DEVIL'S NUTTING DAY (4th S. ix. 57, 166.) William Bowskin, an old man resident at Owmbly, near Spital, Lincolnshire, about half a century ago, used to say that nutters on "Hally Loo Day" (Sep. 14) were certain to come to grief of some kind, but I cannot ascertain that he expected the particular interview referred to by your correspondents. J. T. F.

Hatfield Hall, Durham.

DR. R. H. BLACK AND JAMES BLACK (4th S. viii. *passim*; ix. 58, 116.)—I and the few remaining of my friends who knew the above-named gentlemen have never doubted that they were Scotchmen, as were many other officers of the London Mechanic's Institute in the early years of its existence. Dr. Birkbeck, its founder and president, was of a Yorkshire family; but in 1823 he had recently come to London from Glasgow, where, while a professor at its university, he had

also just established a Mechanic's Institute—the first in the United Kingdom and the world. Then Henry Brougham was a trustee of the London Mechanic's Institute, and a Scotchman; Dr. Gilchrist and Mr. McWilliam, two of its vice-presidents, were Scotchmen; so also were Messrs. Flather, Christie, and Macfarlane, its first secretaries, successively; and so, as I state my belief, were its first teachers of its first classes, the Messrs. Black. James had, some time previously, been an officer in the army, and so probably the family could be traced.

JOSEPH THOMAS.

The Green, Stratford, E.

NOVELISTS' FLOWERS (4<sup>th</sup> S. viii. 549; ix. 85, 148.)—The following, from pp. 238, 239 of *A Volume of Letters from Dr. Berkenhout to his Son at the University, Cambridge, MDCCXC.*, may also be acceptable to MR. BRITTEN:—

"On the opposite side of that ditch, you see a yellow flower . . . It is the *Caltha palustris*, the only species of that genus hitherto found in any part of the world. You will find them in almost every swamp, and particularly in very great abundance on the morass at the back of Peter House. I suppose Thomson meant this water-lily in these lines:—

\* See how the lily drinks  
The latent rill, scarce oozing thro' the grass;  
Of growth luxuriant, or the humid bank  
In fair proportion decks."

J. BEALE.

May I very briefly state my objections to MR. STEPHEN JACKSON's solution of my difficulties?

1. No *Lilium* is found in England in "marshy or ill-drained meadows," neither is the wild tulip; nor do daffodils usually affect such habitats.

2. "The cuckoo flower [*par excellence*]" of our children and our peasants," is *Cardamine pratensis*. *Lychnis flos-cuculi* is usually pink, and rarely found in gardens. Shakspeare's "cuckoo-buds of yellow hue" are probably some *Ranunculus*. None of these throw any light upon my query as to the "tall white *lychnideas*."

3. No *juncus* is called "bulrush"; and neither of the plants bearing that name would grow "in a field."

I make these remarks having beside me in MS. probably the largest collection of English plant-names ever brought together, which I wish to make yet more complete before publication, and to which contributions\* are invited.

JAMES BRITTEN.

British Museum.

"MANURE" (4<sup>th</sup> S. viii. *passim*; ix. 25.)—The discussion on this word shows the importance of studying our patois as aids in the determination of philological problems. In the northern districts of England the word is invariably pronounced *manner*, and there is little doubt that this is the true original pronunciation. In the

conversion of Norman words into English certain processes were gone through, one of which is well exemplified in the history of *manure*. The old French *manœuvre* (pronounced *mānoôor*) was first changed to *manûre* (pronounced *mānoôr*), but in order to make its conversion complete it was necessary to give it the English accent. The effect of the new accentuation was to take the stress entirely off the last syllable, the vowel sound of which thereupon became at once obscure, just as Fr. *honôur* has become Eng. *hōnour* = *owner*. *Manûre* = *manôor* thus became *manner*. The analogy insisted on is confirmed by numerous other instances. Thus we find in Northern patois *libber*, *fûvver*, *sûvver*, representing, as I believe, the ancient English pronunciation of the naturalised French words *labour*, *savour*, *savôur*, just as *matère*, *manère*, *ricère*, *banère*, *bataîle*, *baraine*, are represented by the English *mâtter*, *manner*, *river*, or *river*, *banner*, *bâtlet* or *battle*, *bârren*. In the same way *aventûre* (pronounced *aventôor*) became English *avénter* (cf. Shakspeare's *venter* for *venture*), or *aunter*, which is still heard in Yorkshire. The modern pronunciation of the *-ure* in *adventure* (a word never found with *d* in old French) is an independent development of the sound of *ure*, dating from the seventeenth century, and, therefore, throwing no light upon the point, which, however, may be proved not only by the patois, as above, but by quotations from our early English writers, as e.g. from Wiclif, who writes *figger*, *nater*, &c., as well as from Shakspeare, whose *nurter*, *futer*, *vulter*, *joynter*, &c., are well known; but space forbids. I may add that MR. EARLE's distinction between the noun and the verb is unknown in patois.

J. PAYNE.

Kildare Gardens.

ARCHBISHOP BLACKBURNE (4<sup>th</sup> S. ix. 180.)—In answer to B. W., I send the names of all persons mentioned in the will of Archbishop Blackburne. Will signed August 26, 1737; first codicil November 21, 1741; second codicil August 23, 1742. Proved at London (with two codicils) in 1743, by Rev. Thomas Hayter, Archdeacon of York (executor named in will), and Rev. Joseph Atwell, D.D., executor named in second codicil.

"Imprimis, it is my desire that my body may be buried in the parish church of Saint Margaret, Westminster, so near as may be to the remains of my late dear wife Catherine, the eldest sister to my late dear brother-in-law, doctor William Talbot, late bishop of Durham."

Persons mentioned in the will:—Mrs. Dorothy Cruwys, spinster; Rev. Thomas Hayter; Hon. Sir Charles Wager; Henry Cruwys, Esq.; Dr. Richard Osbaldiston, Dean of York; Dr. Gilbert, Dean of Exeter; Rev. Mr. Furrman; Dr. Jaques Sterne, Archdeacon of N. R., co. York, his chaplain; Edward Hulse, M.D.; William Lord Talbot, Baron of Hensel; Hon. John Talbot; Hon. George

[\* To be sent direct to MR. BRITTEN.]



Talbot; Mrs. Catherine Talbot; his godson Lancelot Billington; his godson Mr. Robert Gibson, son of the Bishop of London; his godson Mr. John Bulteel, and his elder brother Mr. James Bulteel; Hon. Edward Trelawny, son of the late Bishop of Winchester; John Turner, son of John Turner of London, physician; Hon. Mr. Baron Fortescue; Dr. Bettesworth, Dean of the Arches; Hon. Charles Stanhope; James Bulteel, the elder; Arthur Stert, Esq.; Martin, Bishop of Gloucester; Dr. Andrew, chancellor of the diocese of London; wife of Rev. George Arnet, vicar of Wakefield, co. York; wife of Rev. Thomas Billington of Exeter—"both the said wives being descendants of the Rev. Mr. Whyche, sometime rector of Sutton, co. Surrey."

"And all my letters of private correspondence, whether of my own handwriting or of any other persons, which bear no relation to my estate, and all my own compositions, very imperfect as they are in my esteem, he [Rev. Thomas Hayter] shall take care to see them burnt."

His servants by name; and his residuary legatees, John Talbot, George Talbot, and Rev. Thomas Hayter.

His wife, if I mistake not, was first married to a Littelton. G. J. H.

"LIKE THE SUNNY SIDE," ETC. (4<sup>th</sup> S. ix. 181.) Perhaps G. K. is thinking of the lines in Sir John Suckling's ballad upon a wedding:—

"For streaks of red were mingled there,  
Such as are on a Catherine pear,  
The side that's next the sun."

E. YARDLEY.

The Reform Club.

GEORGE WATSON-TAYLOR, M.P. (4<sup>th</sup> S. ix. 161.) I observe a request from a correspondent for information as to my late father, Mr. Watson-Taylor. I beg in reply to say, that one of the dramas therein alluded to (*The Profligate*) was printed at the Shakespeare Press by W. Bulmer and W. Nicol, 1820, and that *Equanimity in Death* is included in the edition of my father's poems privately printed at Chiswick, 1830. The statement in the *Biographia Dramatica* is incorrect: my father never held any appointment whatever either in the East or West Indies. I am not aware of any biographic notice of him. My father died on June 6, 1841, at No. 10, Carlton Place, now Carlton Terrace, Edinburgh; and in conclusion I may state, any information desired by your correspondent R. INGLIS will be gladly given by me. EMILIUS WATSON-TAYLOR.

The Manor House, Headington, Oxford.

ASHEN FAGGOT (4<sup>th</sup> S. viii. 547; xi. 87, 166.) It is quite true that the ash and the laurel will burn equally well when green, but it is no less true that apple-tree wood will burn as well as either in the same state. Not to be mistaken, or to mislead the readers of "N. & Q." I have tested all three kinds this day, and find from the experi-

ment that my opinion is correct. If there be any difference, perhaps, of the three, ash-wood ignites the readiest. EDMUND TEW, M.A.

THOMAS BATEMAN, M.D. (4<sup>th</sup> S. ix. 159.)—The author of the *Life of Dr. Bateman* was his brother-in-law, Dr. James Rumsey, who practised for many years at Amersham, but spent the last years of his life at Clifton, Bristol. He received his M.D. degree from the Archbishop of Canterbury, and he well deserved it, for he was a skilful practitioner and a truly good man. J. D.

HERON OR HERNE (4<sup>th</sup> S. viii. 517; ix. 45, 129, 189.)—In the *Manipulus Vocabulorum*, by Peter Levins (1570) published by the E. E. T. S., this word is given as *Herne*. In the Midland Counties it is always so pronounced.

EDMUND TEW, M.A.

SCALES AND WEIGHTS (4<sup>th</sup> S. viii. 372, 462; ix. 83, 166.)—Your correspondents appear to have overlooked the fact that foreign and especially Portuguese gold coins were commonly current both in England and Ireland during a great part of the last century. Ruding, in his *Annals of the Coinage* (vol. i. p. 96), observes—

"For a long time the balance of trade with Portugal was so much in favour of this country that immense quantities of the coins of that country were annually brought over. These were permitted to be current, and were circulated all over England, but more especially in the western counties, where, about the beginning of the eighteenth century, very little of any other gold money was to be found. Since these were withdrawn, which happened shortly after the middle of the same century, no foreign money has been current, except small quantities of French silver, which were surreptitiously brought in at the latter end of that century on account of the deficiency of legal coins."

Although payments were often made in England in Portuguese "moidores," as the commonest size of the gold coins of Portugal was called by a corruption of the Portuguese words *moeda de ouro*, I am not aware that any foreign gold coins had a value legally fixed upon them. But in Ireland there were royal proclamations fixing the rates at which certain foreign coins of gold or silver were to pass current. A proclamation issued at Dublin on September 10, 1737, fixes the current value in Irish money of the guinea and half-guinea, the moidore and its parts, Spanish and French pistoles and their multiples and parts, the French *louis d'or* and its parts, and "the piece of new gold coin of Portugal," with "its half, quarter, half-quarter, and sixteenth in proportion." Your correspondent F. C. H.'s weight of 3*l.* 12*s.* is, I believe, the weight of the Portuguese *dobrão*, "the piece of new gold coin of Portugal." That coin was to weigh 18 dwt. 10½ gr., and was to pass for 3*l.* 17*s.* 8*d.* Irish currency, according to the proclamation of 1737. F. C. H.'s weights stamped 30*s.*, 18*s.*, 9*s.*, and 4*s.* 6*d.* are those of its "half,

quarter, half-quarter, and sixteenth." As foreign gold coins were so commonly tendered in payment, traders kept weights and scales for weighing the ordinary kinds in the same way that they sometimes now keep sovereign weights. F. C. H.'s box contains guinea weights marked respectively 5 dwt. 8 gr. and 5 dwt. 6 gr., because in pursuance of a statute passed in 1773 for the purpose of "better preventing the counterfeiting, clipping, and other diminishing the coin of this kingdom," the Commissioners of the Treasury ordered in that year that the revenue officers should break and deface all gold coins tendered to them if the guineas coined before the accession of George III. did not weigh at least 5 dwt. 3 gr., those coined by George III. before 1772 at least 5 dwt. 6 gr., and those coined after that date at least 5 dwt. 8 gr., with the half-guineas in proportion. This explanation will perhaps show more fully to F. C. H. the purpose for which the weights in his possession were intended.

R. D.

Manchester.

"AIRED" (4th S. ix. 172.)—An editorial remark in your "Notices to Correspondents" seems to call for some kind of emendation; and this, if you will allow me, I desire to place upon record.

The term *aired*, though not limited to the Caledonian side of the Border, is, or certainly was, not unknown in the vernacular of the Scottish Lowlands. *Eared*, *ared* (I am not perfectly certain as to the orthography), means exhausted or emptied of moisture. Newly washed clothes subjected to the smoothing-iron, or which have been passed through a mangle, are placed before a strong fire to permit the escape of damp, which is drawn out in the form of vapour. The word, as I believe, is identical with the Icelandic *öreydd* (*öreyddr*), empty, exhausted. *Aird*, in the sense here given, and also in the form of *ard*, obtains in Cumberland and in other parts of the north of England, and is evidently one and the same with the ordinary English word *arid*, dry, parched, applied to the quality of a soil. Neither *eared* nor *ard*, nor any other form of this word is given by Jamieson: at least I do not find it in Johnston's *Abridgment*. Bailey and Johnson have the verb "to *air*." The latter derives this from the noun *air*, the atmosphere; perhaps originating in some misconception as to its actual significance. *Eared*, or *ared*, seems probably related to the obsolete English word *ear*, *are* (Gothic *aria*, Icel. *aera*), to plough or fallow the ground; and to another English word, *arefy*, to exhale moisture. The term *arid* is usually derived from French *aride*, Italian and Spanish *arido*. What, however, Mr. PICTON remarks in regard to Italian is equally true of the others, namely, that in all these dialects is contained "a larger infusion of Teutonic influence than is generally supposed."

J. CK. R.

COL. ARCHIBALD STRACHAN (4th S. ix. 178.)—The *Journals of the House of Commons* (iv. 156) contain the following memorandum, which, I think, relates to this person:—

"May 29, 1645. . . . Ordered, that Major Archibald Straughan be forthwith sent for in safe custody."

There is no other entry in the index relating to Archibald Straughan, but there are several concerning Captain John Strachan. The index to the *Journals* is, however, very imperfect, though accurate as far as it goes. EDWARD PEACOCK.

"ARE YOU THERE WITH YOUR BEARS?" (4th S. ix. 137.)—The bear proves a tough customer, and is always showing fight. There was early in "N. & Q." a discussion about the origin of the animal on the Stock Exchange, and it was shown to have more to do with South Sea affairs than with the wild hyperborean regions from which the real creature generally comes to us. But that the active fancy of the Stock Exchange at that period had every chance to form such a simile, and to couple bear and bull in their exclusive slang, may be supposed, as the following record in one of the papers of 1721 evinces:—

"The same day the men who usually lead a bull and a bear thro' the City every Monday to the Bear Garden in Heckley in the Hole for the diversion of idle mechanicks were apprehended and carried before the right honourable the Lord Mayor, who committed them to Bridewell as vagrants, and sent the bull and the bear to the Green Yard."

Now if this spectacle was exhibited every Monday at the very time when the South Sea mania existed, is it at all wonderful that the words came to be used as they were? E. C.

PLAY THE BEAR (4th S. ix. 178.)—In *Political, Religious, and Love Poems*, p. 236 (E. E. T. S.), is the couplet:—

"war be from be here plei auantir | last he bite.  
for sellis he stintit of his pley bot yif he bite or smite."

John Heywood, in his *Dialogue*, &c. (part ii. chap. vii.), has—

"Nay farewell sow (quoth he) our lord blys me  
From bassyng of beastes of Beare binder lane,"—

which seems to bear on the subject.

I once heard the phrase, "to play the *hew* (?) bear," but could get no explanation of the prefix. Does anybody know this form of the expression?

JOHN ADDIS.

STAMP USED INSTEAD OF THE SIGN MANUAL OF HENRY VIII. (4th S. ix. 179.)—A stamp, similar to that described by your correspondent, is affixed to a summons apparently from the Court of Exchequer, which is in my possession. The document ends with the words, "given under our Signet at our Manour of Grenwyche"; and it is counter-signed by three officials, including Sir Thomas More, who was appointed Treasurer of the Exchequer in 1521. See Campbell's *Chancellors*, i. 527. C. G.

## HERALDIC HEDGEHOG (4th S. ix. 38.)—

"He beareth azure three hedgehogs or, by the name of *Abrahall*. The hedgehog signifieth a man expert in gathering of substance, and one that providently layeth hold upon proffered opportunity, and so maketh hay (as we say proverbially) whilst the sunne doth shine, presenteth future want." (Extract from Gwillim's *Heraldry*, A.D. 1638, p. 211.)

In the *Hereford Visitation*, 1586, under the "Arms of the Gentry of Hereford in Blazon," these arms are borne by Abrahall de Abrahall, who was high sheriff 1571.

His ancestor Johannes Abrahall was M.P. for the county, and died at Eaton Tregoz in the parish of Foy, in which parish, though on the opposite side of the Wye, John Abrahall in 1618 built Ingatestone, and bought the advowson of Foy. His nephew, the Rev. George Abrahall, became vicar and patron of Foy, and on his decease in 1673 one of his co-heiresses brought the living to her husband, the Rev. William Jones, M.A., incumbent of How Caple, in whose family the living of Foy remains to this day, and the arms of Abrahall are quartered with those of Jones, the crest being the hedgehog, and the motto, "J'ai garde la Foy."

The Abrahall family intermarried with those of Rudhall, Hoskyns, Mackey, Walwyn, Gwillim, and Kyrle, and the arms of Abrahall are carved on a shield outside the church as well as represented in the east window of Foy church.

J. J. M.

LUCIFER MATCHES (4th S. ix. 53.)—As a rider to the cutting published by R. W. H. N., this note may be of sufficient interest to warrant its insertion in "N. & Q." Prior to the year 1832, the matches used in the United States were imported from England, and the price was almost one cent each. In 1832 a Yankee started the manufacture of matches in New York, giving them the name of "locofocos." To matches bearing this name there is a history attached. During a rather stormy political meeting in the old Tammany Hall the opponents of the meeting contrived to turn out the gas, thus putting the meeting in darkness. A gentleman present having in his pocket a box of "locofocos," the gas was relighted amidst tremendous cheering. This incidental by-play received considerable attention, and a "jubilating" song was composed in honour of "locofoco" matches. The particular political party were dubbed with the nickname of "Locofocos," and the famous matches gained a large sale.

THOS. RATCLIFFE.

"AIRY SHELL": "COMUS," LINE 231 (4th S. ix. 178.)—

"Aery shell" = "the horizon."—*Warburton*.

"The edition of this mask, with alterations for the stage, hath *cell* instead of *shell*; but the common reading is much the best. The nymph is seated in a convex

vehicle of air, which, on account of its form, is called a *testudo* or *shell*. And as all sound is communicated by the air, the poet hath very naturally assigned her this aery vehicle, whereby to receive and return its various impulses. *Testudo*, or *shell*, being a name also for a musical instrument (a lyre) which could give no sound but when it was struck upon, the word beautifully alludes to the nature of this vocal nymph."—*Galton*.

"I cannot but think," remarks Bishop Newton (Milton's *Works*, 1749, iii. 414), "*shell* the better word, for the reasons assigned; but yet it may be said to justify Dr. Dalton's alteration, that Milton hath also written *cell* in the margin of his manuscript."

G. M. T.

TORNISTER (4th S. ix. 96.)—Qu. from the old German word *tornen*, to tug, to pull; perhaps also, to drag? *Campe* says of this word:—

"*Der Tornister*, ein Reisesack von ungegerbten Fellen, besonders der Soldaten. Ein alter Tornister, im R. D. ein Schimpfwort . . . vorzüglich von Frauensleuten gebraucht."

R. S. CHARNOCK.

Gray's Inn.

BURNS'S "'PRENTICE HAN'" (4th S. ix. 91, 170.)—The same idea is found in a poem by Maister Alexander Arbuthnot (sixteenth century), entitled "The Praises of Wemen," printed in Pinkerton's *Ancient Scottish Poems*, i. 141:—

"The properteis perpend  
Of everie warldlie wicht;  
Sa comlie nane ar kend,  
As is a ladye brycht.  
Plesand in bed, bowsom and red;  
Ane daintie day and nycht,  
Ane halesum thing, ane hairtes lyking,  
Gif men wald rewl thame richt.

"Quhen God maid all of nocht,  
He did this weill declare,  
The last thing that he wrocht  
It was ane woman fair.  
In workes we see the last to be  
Maist plesand and preclair,  
Ane help to man God maid hir than:  
Quhat will ye I say mair?"

The idea does not seem to me of such a character as to necessitate the supposition of its proverbial occurrence, or that Burns saw either the *Whirligig* or the *Decameron*.

W. F. (2).

"HEAR! HEAR!" (4th S. ix. 200.)—I have somewhere read, but I cannot remember where, that in the Middle Ages it was a practice with the preachers in our cathedrals to pause from time to time in their discourse, and cry in a loud voice to the people in distant parts of the building, "Do you hear me?" To which the far-off auditors (if their ears had been sentient) would set up a loud shout of "We hear! we hear!" This grew in time to be a conventional affirmation at every pause; but I am afraid the "Hear, hears" bestowed on modern sermons would be but scanty, to say nothing of modern church-etiquette, which forbids any articulate criticism on a sermon



at all. Everybody knows the story of the verbose barrister who objected to stop for the sermon after Morning Prayer, on the ground that "there was no right of reply."

Or "Hear! hear!" may be, with "O yes, O yes," a corruption of "Oyez! oyez!"

GEORGE A. SALA.

The Reform Club.

I apprehend that not long ago, say about the end of the last century, this expression will be found written "Hear him"! which would be conclusive as to the sense.

"Hear, hear" is a Scriptural phrase. Query, how many of your readers can tell the place without the aid of a Concordance? LYTTELTON.

PROVINCIALISMS (4th S. ix. 119, 189.)—The common Scots words *skelp* and *byre* are explained in Jamieson's *Dictionary*, the former (both noun and verb) as from Isl. *skelfa*, and the latter as perhaps allied to Franc. *buer* = a cottage, or as a derivative from Isl. *bu* = a cow. There is evidently no such word as "common" = shinty, hockey; and Jamieson seems not to have been aware of the existence of "cammon," though he mentions the Gael. *caman* = a hurling club. (See s. v. "Cammock.") W. F. (2).

May I suggest as to the derivation of *cammon* and *skelp*, that the first is derived from the O. N. *gaman* = a game, and the latter from the Danish *skulpe* = a shake. It is probable that the Old Norsk would show a more ancient derivation.

J. HENRY BROWN.

Sherwood Rise, near Nottingham.

OVID, "METAM." XIII. 254, 5 (4th S. vii. viii. *passim*; ix. 189.)—

"Cujus equos pretium pro nocte poposcerat hostis  
Arma negate mihi, fueritque benignior Ajax."

I am much obliged to MR. TEW for his confirmation of my rendering of "benignior." I intended by my query only to elicit opinion, and not to provoke, or take part in, controversy; but I cannot help a brief comment upon the rest of MR. TEW's note. MR. TEW says: "'Let Ajax have them' can hardly, I think, be accepted as a legitimate rendering of 'Arma negate mihi.'" Of course it cannot. It was never intended to be a rendering of those words at all. My version runs—

"Deny me now the arms  
Of him whose steeds that Dolon, but for me,  
Had won in guerdon of his midnight feat:—  
Let Ajax have them:—ye may make at least  
His temper something sweeter with the gift!"

The translation of "Arma negate mihi" is in the first five words. The last two lines describe, in my view, the consequence of the negation. I may admit at once that there are no actual words

in the text for "Let Ajax have them." But I hold that Ajax's having them is a necessary consequence of Ulysses' *not* having them; and I cannot but think that MR. TEW's notion that the judges might refuse them to Ulysses, and yet not give them to Ajax, is a super-subtlety of interpretation. (I hope the phrase is not, as assuredly it is not meant to be, offensive to MR. TEW.) The matter, in my view, was very simple. The candidates were "whittled down" to two, Ajax and Ulysses; and one of these two was to have the prize. I cannot discover the slightest ground for the notion that both might be set aside, and the arms left over as a subject for future and other disputation. HENRY KING.

5, Paper Buildings, Temple.

P.S. Perhaps "claimed" (in my third line) would have been a better word than "won" for "poposcerat."

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*Notitia Eucharistica: a Commentary, Explanatory, Doctrinal, and Historical, on the Order of the Administration of the Lord's Supper, or Holy Communion, according to the Use of the Church of England. With an Appendix on the Office for the Communion of the Sick.* By W. E. Scudamore, M.A., Rector of Ditchingham, and formerly Fellow of St. John's College, Cambridge. (Rivingtons.)

This ample title-page so fairly points out the special character of the work before us that we may, for obvious reasons, content ourselves with stating the object which induced its learned author to undertake it. This was the hope of allaying some of the painful differences which exist among the members of our Church; and that, as the importance of some things that are in a theological sense indifferent are greatly exaggerated on both sides, a better knowledge of their origin and history might lead to a right understanding of their true character and value.

*Historical Essays in connexion with the Land, Church, &c.* By William Robertson, Author of "Scotland under her Early Kings." (Edmondson & Douglas.)

Few would be led by the title of this book to anticipate how much the information contained in it, though relating to remote times, and in some cases to distant lands, bears upon some of the social questions of the present day; and the advocates of the theory that every man is born into the world with equal rights, and those who contend for an equal division of a landed inheritance among the heirs, would do well to see what Mr. Robertson has to say as to these theories, and the light thrown upon them in the course of his investigations into such apparently irrelevant subjects as "Standards of the Past in Weight and Currency"; "The Year and its Indiction"; "The Land and its Division"; and "Chapters of English History before the Conquest."

BOOKS RECEIVED.—*Cumberland Talk: being Short Tales and Rhymes in the Dialect of that County; together with a few Miscellaneous Pieces in Verse.* By John Richardson of St. John's. (Russell Smith.) An unpre-

tending little volume with other interests than that arising from its being "Cummerland Talk," for some of the rhymes are admirable. "It's nobbut me!" is an admirable specimen of a popular lyric poem.—*The Story of Old Mortality, for Children*. By S. O. C. (A. & C. Black.) We have been much gratified by finding that our commendation of these "Stories from Waverley" has been justified by the delight with which they have been received by youthful readers; who, we are quite sure, will welcome this addition to the series.

**THE MILMAN MEMORIAL.**—A meeting of the friends and admirers of the late Dean Milman was recently held at Mr. Murray's in Albemarle Street, under the Presidentship of Earl Stanhope, when it was unanimously resolved "that, considering the high position held by Dean Milman, not in one only but in several branches of literature—his varied scholarship, his many excellent published works, which the world will not willingly let die, the independence and uprightness of his character, the sweetness of his temper, and the cordial warmth of his friendships—it is most desirable that a Memorial should be raised, without further delay, in that Cathedral Church over which he so worthily presided as Dean." A very influential Committee was formed to give effect to this resolution; and subscriptions in furtherance of it will be received by Messrs. Drummonds, Messrs. Coutts & Co., and Messrs. Praeds', as well as by Mr. Murray, 50, Albemarle Street, who has kindly consented to act as Honorary Treasurer.

**THE SHRINE OF ST. ALBAN.**—Other readers than mere archaeologists will be interested in the following account of the discovery of the Shrine of the Proto-martyr, communicated to *The Times* of Wednesday last:—

"Few archaeological discoveries of late years have equalled in interest that of the Shrine of St. Alban, now being made in the grand Abbey Church of that name. I say 'being made' advisedly, for the fragments into which the shrine of the protomartyr of Britain was shivered at the Reformation were built up in the walls then erected to cut off the Lady Chapel from the Church, when the former, one of the most beautiful and elaborately enriched examples of the decorative style, was degraded to the purposes of a grammar school, and are gradually brought to light as these walls are demolished. The first portions were discovered about three weeks ago. Since then scarcely a day has passed without large additions being made to the fragments thus unexpectedly rescued after three centuries' concealment, and reasonable hopes are entertained of the recovery of the whole, and the restoration of the shrine in its integrity. When I was there last Wednesday, the workmen were continually bringing in 'fresh pieces of carved work, which Mr. Chapple, the clerk of the works, under Mr. Gilbert Scott, was fitting together with consummate skill, and a Cuvier-like discernment of the precise place in the complete design each was to occupy. Some fragments fitted together during my short visit formed a bas relief of the martyrdom of St. Alban, representing the executioner with his drawn sword, with which he had just cut off the falling head of the kneeling saint. Another relief, which escaped me, depicts, I am told, the scourging of St. Amphibalus, the apocryphal saint, manufactured by mediæval martyrologists out of the cloak, *amphibalus*, of St. Alban. Another represents Offa holding his church.

"By Mr. Chapple's directions a core of brickwork has been temporarily erected, round which the recovered fragments are being built up. The shrine appears to have been 9 ft. long by 4 ft. broad. Each of the longer sides was pierced with four niches, the shorter with two. These niches seem not to have come down to the ground to form kneeling recesses, as was usual with the shrines

of saints, to enable the votaries to place themselves, as it were, immediately under the healing virtues of the relics encased in the feretrum above, but to have been closed by panels of elaborate tracery to the height of 2½ ft. from the ground. The upper story of the shrine was formed of richly-grained canopied niches, under delicately-carved pediments, the whole finished with a highly wrought cornice. The whole height, excluding the feretrum or shrine proper, containing the saint's relics, which being of precious metals is hopelessly lost, was about 8 ft. Some twisted pillars have been found, reminding one of those at Edward the Confessor's shrine at Westminster, but without mosaics. These seem to have stood detached, and may have borne tapers. The material of the monument is Purbeck shell marble, with the exception of the groining of the niches, which is of clunch, richly painted and gilt.

"The whole shrine was elevated on low marble steps, much worn with the knees of the votaries.

"The archaeological world is watching with the deepest interest the completion of this novel work of restoration, of which every day sees a fresh feature, and which, when finished, will be unrivalled in England.

"I am yours, &c.,

"EDMUND VENABLES.

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REPLY TO ASPERSIONS contained in the Article in the *Quarterly Review* (vol. LXXXI.), entitled "The Heirs of the Stewarts," by J. Sobieski Stewart. Published by Blackwoods, Edinburgh.

Wanted by Robert Given, Esq., J. P., Coleraine, co. Londonderry.

### Notices to Correspondents.

J. D.—The Invalid's Hymn-Book, *Twelfth Thousand*, Dublin, 1854, was edited by Miss H. Kierman. She is noticed in the Rev. H. Woodward's Sermons and Lectures on Ruth. The 127th Hymn, entitled "Thy will be done," is by the late Charlotte Elliott of Brighton.

A. O. V. P.—Cross-cloth. "*Plagula. Velamen capitis lineum minus, quo nostrates femina fere capita integunt. A crosse-clothe, or knit kercher.*"—Nomenclator.

T. FELTON FALKNER.—Thirteen articles on burials on the north sides of churchyards appeared in the First Series of "N. & Q."

**JOHN CLEMENT.**—*The public-house sign of "The Three Johns" at Westminster, represents, sitting at an oblong table, John Wilkes, Sir John Glynn, Sergeant-at-Law, and John Horne Tooke.*

**THOMAS EYRE** (Stockport).—*Lord Lytton's article on "The Reign of Terror: its Causes and Results," appeared in The Foreign Quarterly Review of July, 1842, and was reprinted in his Lordship's Miscellaneous Prose Works, ed. 1868, i. 1-47.—A letter addressed to the Secretary of the Camden Society, should be forwarded to 25, Parliament Street, Westminster.—We doubt whether the name of the novelist, Lee Gibbons, is a pseudonym.*

**TRIMMER.**—*Seven articles on whipping females will be found in "N. & Q." 3rd S. ii. 452, 517; x. 72, 155, 195; xii. 193, 422.*

#### NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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LONDON, SATURDAY, MARCH 23, 1872.

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## Notes.

## M. LÉON GAUTIER'S "CHANSON DE ROLAND."

M. Léon Gautier, whose name is so well known on the other side of the Channel in connection with mediæval literature, and whose splendid history of *Les Épopées françaises* has made the study of old metrical romances so peculiarly attractive, has just published a book which, even from the point of view of English lore, deserves to be brought under the notice of our readers. Before enumerating, however, the various illustrations of this kind which a careful perusal of the work has enabled us to gather, we must say a few words of the publication itself.

The *Chanson de Roland*, or *de Roncevaux*, is acknowledged to be the centre around which are clustered together all the *gestes* referring to what may be called the Carlovingian cycle of epics. Chronologically, it belongs indeed to a much earlier date than the other poems of the same group, but in point both of historical interest and of literary merit it surpasses them all, and stands alone as the gem of the whole collection. It was natural, therefore, that *savants* whose attention was directed to the study of mediæval romances should be particularly attracted by the *Chanson de Roland*, and several editions of the poem had already been published before M. Léon Gautier ap-

plied himself to the same task. The labours of M. Francisque Michel,\* of M. Génin,† and of M. Th. Muller,‡ however, highly meritorious as they are in many respects, were far from exhausting the subject, and they cannot for a moment be compared in point of completeness with the volumes I am now describing.

M. Léon Gautier's first tome § gives us, besides the text of the poem accompanied by a rendering in modern French, a copious introduction which discusses all the problems of archæological, historical, and literary importance suggested by the *Chanson de Roland*. Thirteen spirited etchings and a fac-simile of a MS. to which I shall presently advert give to this volume the character of what we should call a Christmas-book, whilst it is on the other hand essentially addressed to scholars familiar with the French literature of the middle ages.

The second volume || comprises, 1st, a formidable apparatus of notes and various readings; 2nd, a glossary; 3rd, a very full alphabetical index. The notes are often real disquisitions on several points of biography or antiquity connected with the *Chanson de Roland*. Thus we have, 1st (pp. 58-66) a summary of the *légende de Roland*, illustrated by a page of woodcuts; 2nd (pp. 25-51) a *résumé* of the same kind on the *légende de Charlemagne*; 3rd (pp. 116-127) an essay on the offensive and defensive armours mentioned in the poem, &c. &c. At the beginning of the volume is a map, where M. Gautier has endeavoured to identify the localities described, and more particularly certain places respecting which antiquaries have not yet come to an agreement. Finally, a quarto brochure, published as a supplement, ¶ gives the revised edition of the text with all the corrections which M. Gautier has been able to gather from an attentive study of the various MSS.

It is rather curious that the oldest and best MS. of the *Chanson de Roland* should belong to an English library; it is preserved in the Bodleian (Digby MSS. No. 26), and was probably written during the second half of the twelfth century. M. Léon Gautier has taken it as the groundwork of his edition, completing and correcting it wherever any hiatus occurs, with the help of another coder

\* *La Chanson de Roland, ou de Roncevaux, du xi<sup>e</sup> siècle*, publiée pour la première fois d'après le manuscrit de la Bibliothèque Bodléienne d'Oxford, par Fr. Michel. Paris, 1837, 8°. A second edition was published in 1869.

† *La Chanson de Roland, poème de Théroutde; texte critique accompagné d'une traduction et de notes*, par F. Génin. Paris, 1850. 8°.

‡ *La Chanson de Roland berichtet und mit einem Glossar versehen nebst Beiträgen zur Geschichte der französischen Sprache*, von Dr. M. Müller. Göttingen, 1851. 8°.

§ Large 8°, pp. cci-327.

|| Pp. vii-507.

¶ Pp. 47. The work has been printed and brought out at Tours by M. Mame.

belonging to the library of St. Mark at Venice, and which cannot be ascribed to a higher date than the fourteenth century. A third MS., on paper written two hundred years later, forms part of the Trinity College library at Cambridge; and finally, we learn from Gunton's *History of the Church of Peterborough*, that in the year 1086 the cathedral library of that city possessed 'also a MS. entered on the catalogue with the following indication: K. xiv. *De bello valle-Roncic, gallicè.*

We shall now borrow from the excellent notes of M. Léon Gautier a few quotations which illustrate details of English history, archæology, or literature.

Lines 372, 3—

"Vers Engleterre passat il la mer salse,  
Ad ocs Seint Pere en conquist le chevale."

*Transl.* "He (Charlemagne) crossed over the briny sea into England, and conquered the tribute of that country for Saint Peter."

This passage, our author remarks, is an allusion to the Peter's pence. The *Chanson de Roland* ascribes its institution erroneously to Charlemagne, but is right as to the date; for Offa, king of Mercia, who died in 796, and who is generally supposed to have promised, both for himself and his successors, the annual payment of 800 merks to the Holy See, was a contemporary of the French emperor. (See Schrödl, in *Welte and Wetzzer's Diction.*)

Line 926—

"A Durendal jo la metrai encuntre."

*Transl.* "I shall place it opposite to Durendal."

M. Gautier, *à propos* of this line, gives us the history of Roland's famous sword, and shows that although the metrical romance *Fierabras* names *Munificans* as the smith who made it, yet by far the greater number of writers ascribe it to the celebrated Weyland, so well known to scholars familiar with the old Icelandic sagas and with the monuments of early English literature. (See, *inter alia*, Huon de Bordeaux, and the *Karlsmagnus Saga*.)

Line 1522—

"Ni ad eschipse ki s'cleimt se par lui nun."

*Transl.* "There is no sailor that does not claim him as his lord."

In the modern French version we find: "Pas de navire, pas de barque qui ne se réclame de lui;" but in the notes M. Gautier substitutes with much reason the word *marinier*. "*Eschipse*" is evidently the same as the English substantive *skipper*. An old translation of the first book of Kings (chap. ix. 27) renders the passage, *servos suos, nautas*, thus: *ses humes ki eschipse furent bon*. M. Chevallet (*Origine et Formation de la Langue française*, vol. i. p. 340) had also given the same equivalent.

GUSTAVE MASSON.

Harrow-on-the Hill.

(To be continued.)

ROBERT FORBES.

In the first volume of the *Scottish Ballads and Songs, Historical and Traditionary* (Edinburgh, 1868, 8vo, p. 215), will be found a spirited but rude set of verses, called the "Battle of Corichie," prefaced by some remarks which show it to have been the composition of Robert Forbes, a schoolmaster somewhere on the banks of the Dee, and known as the author of a facetious poem in the broad Buchan dialect, called "Ajax's Speech to the Grecian Knabs," which has considerable merit and is replete with coarse humour.

Forbes had, it seems, been so unfortunate as to incur the enmity of the kirk session of the parish in which he lived, in consequence of some scandal which had come to the ears of the members of that prying ecclesiastical inquisition, by which the "Dominie," as he calls himself, was deposed. This Forbes records in a poem he printed, which was so popular that it rapidly circulated throughout the North in the shape of a penny chap-book with the title of *The Dominie Deposed*. It occupied a prominent place in the popular literature of the lower classes in Scotland, and even found its way into England, until these amusing little penny productions were, by the rapid strides of the march of intellect in its progress out of the kingdom, swept from the cottages of the peasantry and left nothing better in their place.

The date of the deposition has not been ascertained, but it was probably between 1750 and 1760. The address of "Ajax to the Grecian Knabs" was printed between 1740 and 1750, if not at an earlier date. That Forbes was well acquainted both with Latin and possibly Greek is evident; but until accident threw the following very uncommon tract in the way of the writer, he had no idea that the "deposed Dominie" had a tolerable knowledge of French, and could compose very fair poetry in that language.

The production referred to has this title:—

"Suite de la Satyre de Boileau sur la Ville de Paris. Par FORBES. . . A Edimbourg: De l'imprimerie de R. Fleming. MDCCCL." 8vo, p. 10.

The writer in a brief address, "an lecteur," mentions that he cannot pretend to rival Boileau, and has only attempted to copy him. He continues thus:—

"D'ailleurs, comme j'ai vu Paris, mais avec d'autres yeux que n'a fait cet auteur, et que ne fait tout Papiste, j'ai cru que cette ébauche pouvoit entrer à la suite de sa Satyre."

Accordingly, Forbes gives an amusing account of the ecclesiastical state of the French capital in 1750, and concludes with informing his readers that the liberty unknown in France dwells—

"l'on dit dans la Grande-Bretagne, où règne ce bon Roi qu'on nomme George Magne. Nous avons à Paris la Vierge et tous les saints, mais c'est Londres qui donne les véritables biens!"

In a note Forbes observes that, however much the French may esteem Charlemagne, he thinks King George infinitely greater than King Charles.

There certainly is no direct evidence that the author of the address of Ajax was also the writer of the supplement to Boileau; but there are several concurring circumstances that induce a presumption that he was. The author's name was Forbes. His ascertained productions are almost all of the same period; and there is no other person of that period to whom the supplement to Boileau's *Satyre* can be ascribed. Both writers delight in satire and are fond of humour, and neither of them have much respect for ecclesiastical domination. Of course the supposition may be erroneous, and some obliging literary antiquary of the North may be able to settle the question; or, without being able to do so, may throw considerable light upon the closing career of a Scotsman whose talents at a later date, and in a different locality, might have raised him in the world. As to the scandal for which he suffered, it is not uncharitable to conjecture that the members of the kirk session—as many members of such arbitrary courts too frequently were at the time—would not be indisposed to deal sharply with one whose humorous productions they could not appreciate, which they might consider as highly unbecoming in a teacher of youth; and, therefore, would be happy to take the first opportunity that occurred for dismissing him from his office as a teacher.

J. M.

#### ON THE SEPARATION AND TRANSMUTATION OF LIQUIDS.

Liquid consonants—which in the English alphabet are *l*, *m*, *n*, *r*—may be described as “fluent sounds, produced by an imperfect stopping of the voice-organ.” It will be found upon trial that whereas some of the consonants are enunciated by means of a definite *stopping* of the air-pipe—for instance, *k*, *t*, *p*—and are not fluent, the definition above given will apply to the aspirates and the sibilants, as well as to *l*, *m*, *n*, and *r*. But the last four only are called liquids, because they combine more fluently with other consonants; and the aspirates and sibilants are referable on other grounds to distinct consonantal classes. Another peculiarity of the four pure liquids is, that they combine less easily with each other than with the remaining consonants. They are very rarely found in conjunction in original roots of the European forms of the Indo-Teutonic family. In Sanskrit such combinations were not rare, the commonest being those in which *r* followed one of the other three. In Greek *mn* occurs in three roots: *mna*, *mna-omai*, and *mnion*. Of these the first two, if not the third, admitted a vowel between the liquids on their appearance in

the Latin tongue: *mina*, *mens*, *minium*? But in compound roots, derivatives, and the accidental forms of words, the conjunction of liquids is common enough: e. g., *calmness*, *Henry*, *amnesty*. (It may be observed that in the numerous cases in which *r* occurs before one of the other three liquids, not only in the modern tongues but in Greek and Latin, the two may nearly always be considered as belonging to separate syllables—at least as far as their pronunciation is concerned. Thus, in the Greek *porn-eia*, the *n* is very probably external to the original root, which may have been *por* = “take” or “convey”; just as *portheo*, which approaches to the meaning of *porneuo*, is *por* + *th*. But this is simply conjectural.)

It is in the composite and accidental conjunction of liquids that the tendency to separation is most clearly seen. I shall give a few examples. The root of the Greek word *anēr*, a man, is *anr*. The accidental forms separate the *n* and the *r*: the older Epic by a vowel, the Attic by a dental; thus, genitive, *aneros* or *andros*. In some Greek verbs again, the separation of *m* and *l* by the same two devices is familiar to the student. Thus, *melo*, “I am a care”; perfect, *memletai*, for *memletai* (*memeletai*). But more modern instances are quite as numerous, interesting, and important. The composite race to whose language the name of French now applies, borrowed from the classical tongues many words in which two liquids were separated by a vowel; and whilst adopting, they abbreviated them. Thus *ciner*, *cenre*; *numer*, *nomre*; *gener*, *genre*. The liquid conjunction being found difficult, a dental or labial was introduced—a dental after the dental-liquid *n*, a labial after the labial-liquid *m*—in the first two, generally; in the last occasionally. Hence the English forms *cinder*, *number*, *gender*. Compare *Andrew*. The difficulty of this particular conjunction is often illustrated by children and ignorant persons, in their pronunciation of *Henry*, which in their mouths becomes *Hendry* or *Henery*. And so it is generally with all liquid conjunctions; e. g., *hel-m*, *wor-lt*, often pronounced in two syllables. In this way the German town *Koeln* became the French *Cologne*.\* For the same reason the sound of one out of two liquids is often lost, as in *calm*, *word*, *damn*, *column*, and frequently in *kiln*, *iron*, and the like. The whole question belongs of course to the A B C of philology; but it is interesting, inasmuch as it constitutes one of the fundamental laws of etymological modifications. I should like to give some illustrations of the *transmutation* of liquids on a future occasion.

LEWIS SERGEANT.

\* L. Colonia: but *Koeln* is older than *Cologne*.



### BURNS'S COPY OF "SHAKESPEARE," AND BLIND HARRY'S "WALLACE."

The following curious and amusing article is copied from

"J. Sabin & Sons' American Biblioplist. A Literary Register and Monthly Catalogue of Old and New Books, and Repository of Notes and Queries. New York, October, 1871."

It is worthy of preservation, not only as a record of the poet, and the dispersion of his small but cherished collection of books, but also as a racy sample of the free and independent amenity which distinguishes our American booksellers. Perhaps some of your New York readers will be kind enough to inform us of the destination of these volumes, and the value at which the "literary treasures" were estimated.

#### "LITERARY TREASURES."

"Unlearned men of books assume the care.

As eunuchs are the guardians of the fair.—*Young.*

"With a great flourish of trumpets one of our New York booksellers calls the attention of the American public to a couple of books which he has for sale, and which, with singular modesty, he considers 'the greatest literary treasure in America.' Our readers will be surprised to know that they have been all along groping in the dark. They have yet to learn what real literary treasures are. It is a matter of congratulation, however, that at least one bibliopole is in their midst, whose guidance they may accept without hesitation in their future explorations after 'literary treasures.' The two rarities to which attention is invited are Hugh Blair's edition of Shakespeare, 8 vols. 12mo, 1771, and 'The Wallace' by Henry the Minstrel or Blind Harry, 3 vols. (in one), 16mo, 1790; both bearing the 'manly (*sic*) autograph' of Robert Burns. The former, we are told, was presented to the poet by the editor; the latter we presume he bought, as the advertisement says his name appears among the list of subscribers. For the sale of these the owner 'is prepared,' so he says, 'to treat with public libraries or gentlemen of taste.' And he continues, 'It is confidently asserted that no literary treasure of equal importance has heretofore been offered for sale on this continent.' And such a book as Blair's *Shakespeare* (even with Burns's autograph in it), this American Lilly tells us is 'the greatest literary treasure in America.' All of which speaks well for his bibliographical knowledge.

"When will our booksellers learn that American collectors are neither fools nor ignoramuses; that they are tolerably well versed in bibliography, and that they cannot be cajoled by a pompous advertisement, even though it appears in the first literary journal in the country? When such tricks are resorted to, it is no wonder that the noble profession has deteriorated, and that bookselling, which once ranked almost with the learned professions, is now regarded as not much more elevated than the vending of patent medicines."

JAMES GIBSON.

32, Wavertree Road, Liverpool.

#### INVENTORY OF GOODS OF JOHN SCOTT.

The document of which the following is a literal copy, except that I have expanded the contractions, owes its preservation to the fact that it has been put away among certain official papers belonging to the diocese of Lincoln, and has thus

been handed down in the custody of successive bishops of that see.

Of John Scott I know nothing except what his inventory discloses; namely, that he was servant to Sir Henry Cromwell—servant, I apprehend, in no menial sense, but rather something approaching to the feudal retainer of earlier days. It will be observed that the persons who valued his goods are described as gentlemen. There is reason to believe that the valuers—"prayers" as they were termed—were commonly personal friends or relatives of the deceased.

John Scott's master, Sir Henry Cromwell, is the Knight of Hinchinbroke, who, according to Noble, died in 1604. He was the father of Sir Oliver Cromwell, Knt., and of Robert Cromwell, father of Oliver the Lord Protector.

My thanks are due to the Right Reverend the Lord Bishop of Lincoln for granting me permission to transcribe the original document.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"An Inventorye of all ye goodes and Cattles of John Scott, late Servant to ye right worshipfull Sir Henry Cromwell, diseased, made and prayd by Willm. Chenye, John Turpyn, and Cuthbard Pecocke, gentlemen, the xv<sup>th</sup> daie of Auguste, 1587.

"Imprimis, in ye Hall one framed table, two formes, 3 buffett stolles, two tornd chaires, a cubbard, and two othere stolles . . . xxxij<sup>s</sup> iiij<sup>d</sup>

"Item, 20 peces of pewter, two saltes, 5 candlestickes, one mortar, a dosen of tynne sponnes, and a chamber pote . . . xij<sup>s</sup>

"Item, 5 quysshins,\* painted clothes, & a shelf . . . ij<sup>s</sup>

"Item, a pote hangeinge, a paire of tonges, 2 pote hokes, a paire of bellows, 2 spytes, a paire of cobeyrons,† a trevyt, a fyer shovell, a fryeinge panne, a grydyron, two batchettes, 2 wimbles, & othere trashe . . . v<sup>s</sup>

"Item, a rapier, a dager, and his apperrell . . . xx<sup>s</sup>

"Item, two small tubbes and 3 pales . . . xx<sup>s</sup>

"Item, in ye Parlor one trussed bed, one borden bedsted, 4 chestes, and two litle formes . . . xij<sup>s</sup> iiij<sup>d</sup>

"Item, a fetherbed, 3 mattresses, 3 coverlettes, 2 bouldsters, fower pillowes, and 4 blankettes . . . xxx<sup>s</sup>

"Item, 5 paire of flaxen shettes, 3 paire and a half of barden shettes, and a linnen tester for a bed . . . xxx<sup>s</sup>

"Item, 3 table clothes, a dosen & seaven table napkyns, 4 towells, and nyne pillowberest . . . x<sup>s</sup>

"Item, ye painted clothes there . . . xvj<sup>s</sup>

"Item, in ye chamber above, one trundle bed and othere trashe . . . ij<sup>s</sup> iiij<sup>d</sup>

"Item, in ye buttrey one brasse pote, 3 kettles and a chafein dishe, with othere trashe . . . vj<sup>s</sup> viij<sup>d</sup>

"Item, a load of hey . . . x<sup>s</sup>

"Item, woode in ye yarde and two ladders . . . xij<sup>s</sup> iiij<sup>d</sup>

"Item, a Cowe, a Pyge, and two Lambes . . . xxxij<sup>s</sup> iiij<sup>d</sup>

"Summa . . . xj<sup>s</sup> v<sup>s</sup> iiij<sup>d</sup>

"JOHN TURPYN,

WYLLIAM CHEYNE,

CUBARD PACOK."

\* Cushions.

† The irons from which vessels were slung over the fire: "ij payre of cobyrans" are mentioned in the inventory of John Nevell of Faldingworth in my possession.

‡ Pillowcases: "xiiij pillowbeares, 12<sup>s</sup>" occurs in the inventory of John Thompsons, of Newton Bewley, husbandman, 1583. *Durham Wills* (Surtees Soc.), ii. 76.

**UTILITY OF ENCYCLOPÆDIAS.**—So far as I am aware, the striking coincidence in the following passages from fact and fiction, bearing testimony to the value of encyclopædias, has not been noticed, or, more interesting still, accounted for:—

"My father took the book (the *Encyclopædia Britannica*) off Sandy's hands. . . . I lighted upon the stored book, and from that time for weeks all my spare time was spent beside the chest [containing the book]. It was a *new world to me*."—*Memoir of Robt. Chambers*, 1872, p. 62.

" . . . he took down a dusty row of volumes with grey paper backs and dingy labels—the volumes of an old cyclopædia which he had never disturbed. . . . the moment of vocation had come, and, before he got down from his chair, the *world was made new* to him by a presentiment of endless processæ filling the vast spaces planked out of his sight by that wordy ignorance, which he had supposed to be knowledge. . . . From that hour Lydgate felt the growth of an intellectual passion."—*Middlemarch*, book ii. March, 1872, pp. 255, 256.

M. H. M.

**SHAKESPEARE: CONTEMPORARY CRITICISM.**—A notice of the writings of Charles Reade in *Once a Week* of January 20 last contains this observation:—"With regard to Shakspeare, contemporary criticism has left but two remarks in print, both of them unfavourable." I was not aware of the existence of more than a single contemporary reference to our great bard, and should be glad to be informed where the other is to be found. The one I allude to is of course the well-known disparaging criticism by Robert Greene, the Elizabethan dramatist, poet, and novelist:—

"There is an upstart crow beautified with our feathers, that with his *tiger's heart*, *crapt in a player's hide*, supposes he is as well able to bombast out a blank verse as the best of you, and being an absolute Johannes factotum, is in his own conceit the only Shake-scene in a country."

The line in italics is a parody of one in 3 *Henry VI.* I. 4:—

"O! tiger's heart wrapped in a woman's hide,"

which was taken from an old play called *The First Part of the Contention of the two famous Houses of York and Lancaster*. Shakspeare is known to have founded his *Henry VI.* upon this piece and another, which are supposed to have been written by Greene or his friends, and hence, no doubt, Greene's acrimonious remark.

By the way, has the strange similarity between the life and character of Robert Greene, and that of another unhappy son of genius, Edgar Allan Poe, ever been noticed? These remarkable men were both endowed with talents of a very high order, which they lamentably wasted and misused. They both led lives of profligate indulgence, were the slaves of brutish intemperance, and addicted to gambling and other vices. They both died under the age of forty, steeped to the lips in poverty and degradation. Greene was rescued from a death of starvation in the streets

by the charity of a stranger, who took him to his house and tended him till he died; while Poe, being picked up insensibly drunk in a street in Baltimore, was carried to a public hospital, where he ended his life two days afterwards.

H. A. KENNEDY.

Waterloo Lodge, Reading.

**MOORE AND BULWER-LYTTON.**—In *The Last Days of Pompeii* (chap. v.), Glaucus, the Athenian, is made to say:—

"I am as one who is left alone at a banquet, the lights dead, and the flowers faded."

Was this borrowed by the author in compliment to Moore, whose song "Oft in the stilly night" contains the lines:—

"I feel like one who treads alone  
Some banquet hall deserted,  
Whose lights are fled, whose garlands dead,  
And all but he departed."

The novel was published in 1834, nearly twenty years, I think, after the song; or is the simile older than either?

NORVAL CLYNE.

Aberdeen.

**WITHER AND KEBLE.**—NORVAL CLYNE has noticed (p. 158) a parallelism between two lines in a song of Burns' and two in a poem of Mr. Keble's. Let me point out another parallelism in the same verse of that poem to a stanza in one of the Roundhead poets. Wither wrote (*circa* 1632):—

"Whether thrall'd or exiled,  
Whether poor or rich thou be,  
Whether praised or reviled,  
Not a rush it is to thee:  
This nor that thy rest doth win thee,  
But the mind that is within thee."

Mr. Keble's verse is—

"Sick or healthful, slave or free,  
Wealthy or despised and poor,  
What is that to him or thee;  
So his love to CHRIST endure?  
When the shore is won at last,  
Who will count the billows past?"

W. M. D.

**SERGEANT.**—"A servant—man-at-arms—griffin." Such are three of the definitions of this word, which I lately observed, in a generally very good and accurate dictionary; but as the last is new to me, am I wrong in suggesting that *segreant*, an heraldic term applied to a *griffin*, has been mistaken for *sergeant*, by the compiler, and then transferred to "serjeant." This seems the more likely, as the heraldic term *sejeant* is elsewhere given, whereas *segreant* is not. This then would be a mistake analogous with that of saying that Shakspeare was written by Finis. S.

**THE GUILLOTINE IN 1872.**—In *The Times* of March 6, 1872, in an account of the recent execution of Joseph Lemette, the Audresselles murderer on the Place de Marquise, a small town

situated half-way between Boulogne and Calais, the following occurs, which may, perhaps, be worthy of a corner in "N. & Q." :—

"Formerly there was an *exécuteur des hautes œuvres*, with a salary of 1,200*fr.* a year, attached to each Cour d'Appel in France, which were 26 in number, but as many of the men of September 4, 1870, were advocates for the abolition of capital punishment, they availed themselves of their being in power to get rid of the guillotines either by destroying the iron work and selling the timber for firewood, or by burning them, as was the case in Paris. The various executioners having been dismissed, only one, M. Heinderech, sometimes called by the old name Monsieur de Paris, has been re-appointed with a salary of 600 francs (240*l.*), and he will in future have to execute all sentences of death throughout France. A new guillotine has been made under his personal directions. The old style of guillotine was a very cumbersome affair, mounted on a scaffold to which thirteen steps, a fatal number, gave access. The new one stands on the ground, and is much smaller than the old; when taken to pieces it packs in the van already referred to, together with the baskets and other apparatus; there is a seat in front for three persons, and with two horses the executioner can go to any part of the country; though when the railway is available the van travels on a truck, &c. . . . Lemette turned to deliver himself to the executioner, when an old priest came forward to whom Lemette again expressed his repentance, and begged of him to obtain his father's forgiveness for all the grief he had caused him; the old priest bade him farewell, two of the assistants fastened him to the table, another adjusted his head, and like a flash of lightning the knife fell, and with a dull thud the criminal's head fell into a basket, the time from his parting with the old priest to the falling of the head being hardly three seconds, to such perfection has the guillotine been brought."

CHARLES MASON.

3, Gloucester Crescent, Hyde Park.

SKINNER'S AND JACOB'S HORSE.—In a leader in one of the daily papers \* lately appeared the following :—

"Skinner ('s) and Jacob's Horse . . . wore the *loosest* of galligaskins and the highest of boots. Californian . . . gold was discovered by diggers in knickerbockers and high boots."

As a matter of fact, the Irregular Suwars of India have always worn breeches fitting *extremely tightly to the leg*—just the *reverse of knickerbockers*. Both Jacob's and Skinner's horse wore *tights*. S.

AMERICAN EAGLE.—Yesterday I heard an odd bit of American folk lore concerning the heraldry of Russia and America. As we were rowing down the harbour from hence to Lyttelton, on passing an old American vessel, I pointed to a Yankee the emblem of his country painted on the stern of the ship. "Yes, sir," said he, "at home folks say the Russians gave us that. Russia formerly carried two eagles on her flag; when we gained independence she gave one of them to us, and put two heads on the one she had left."

THOMAS H. POTTS.

Ohinitahi, New Zealand, Dec. 2, 1871.

\* *Daily Telegraph*, Feb. 22, 1872.

### Queries.

REV. WM. BADDELEY.—Wanted, information concerning the Rev. William Baddeley, rector of Hayfield, Derbyshire. He lived about 1755. He took the Rev. John Wesley's side in the religious movement of the eighteenth century. T. E.

"BARLAY."—Am I right in surmising that the word "Barlay," used by children in play ("Barlay this," &c.) is the same that was used by the author of *Sir Gawayne and the Green Knight*, \* and given by Mr. R. Morris† as a corruption of the affirmation "by our Lady" used in the West-Midland dialect, *circa* 1360? † See also the Glossary to Mr. Dyce's *Shakespeare*.§

Broughton, Manchester.

TH. K. TULLY.

SIR RANDOLPH EDWIN.—I should be glad to ascertain the parentages, issue, and situation of the estate of the worthy couple thus referred to in *The London Magazine and Monthly Chronologer* for 1748 (vol. xvii. 189), under the marriages in April, 1748: "Sir Randolph Edwin, possessed of a large estate in Hampshire, to Miss Maria Churchill of Bond Street."

J. E. COLE.

1, Whitehall Gardens, S.W.

FIESCHI FAMILY.—Where can a pedigree of the Italian (Genoa) family of Fieschi be seen showing those members who flourished in the seventeenth and eighteenth centuries?

A. O. V. P.

FOURMONT: IBRANICOTTI.—Can any of your readers give me some information as to the literary forgeries of Fourmont and Ibranicotti?

H. A. POWYS.

St. John's College, Oxon.

THE FRENCH SHIP L'ORIENT.—Southey, in his *Life of Nelson*, says that when the French admiral's flag-ship l'Orient blew up at Aboukir she had money on board to the amount of 600,000*fr.* Was ever any attempt made to fish it up, as they are now, I believe, trying to with the treasures of the sunken Spanish galleons in Vigo Roads? It is well known that during Queen Anne's reign coins were struck, bearing the word "Vigo," with part of the bullion which was captured there.

P. A. L.

"HAND OF GLORY."—In Grose's account of the "Hand of Glory" (*Prov. Glossary*, 2nd ed. 1790), I find these words—

"I have thrice assisted at the definitive judgment of certain criminals, who under torture confessed having used it."

\* *Specimens of Early English*. Morris, 1867, p. 229, bottom line.

† *Ibid.* pp. 436 and 442.

‡ *Ibid.* pp. 220 and 207.

§ *The Works of William Shakespeare*. The text revised by the Rev. Alexander Dyce, 1866. Vol. ix. p. 26, s. v. "Barley-break."



What does "the definitive judgment of criminals" mean? Was not torture in England done away with long before Grose's time? Had the "Hand of Glory" any real power of fascination, and did it ever have the effect mentioned by Grose—viz. that of rendering people powerless to move?

H. S. SKIPTON.

Tivoli Cottage, Cheltenham.

**CAPT. HENRY HERON.**—In Schiller's *Life and Works*, by Emil Pallaske, translated by Lady Wallace, we are told with regard to Lotte von Leagenfeld that her "heart was a second time affected by the devotion of a very agreeable Englishman, Captain Henry Heron; but the duties of his profession compelled Heron to go to India" (ii. 99). Who was this gentleman? He must have been a member of one of the branches of the north-country family of that name. CORNUB.

**JOHN KNOX'S PSALTER.**—Bibliographic information regarding this psalm book would be thankfully received by the subscriber.

JAMES MILLER.

Free Library, Paisley.

**LEGAL INTERPRETATION.**—

"These few words comprehend the whole theory of legal interpretation—an art which has never flourished so vigorously as in England. In some countries a law, of which the Courts disapprove, is still executed until public opinion demands its repeal: in others, advantage is taken of an interval in which it has not been called into force, and it is considered to have ceased by desuetude. *Our Judges acknowledge its validity, but blandly evade it by an interpretation.* Peter, Jack, and Martin, sitting in conclave to expound their father's will, were timidly scrupulous when compared with an English Bench."—*Biographical Sketches*, by Nassau Senior, p. 186.

There is a similar passage to this in one of the volumes of Lord Campbell's *Lives of the Chancellors*, or of the *Lord Chief Justices*. Can anyone point out where it occurs?

J. R. B.

**CAPT. SAMUEL KING'S NARRATIVE.**—Oldys, in his *Life of Sir Walter Raleigh*, quotes a manuscript, then in his own possession, with the following title:—

"Captain Samuel King's Narrative of Sir W. Raleigh's Motives and Opportunities for conveying himself out of the Kingdom, with the Manner in which he was betrayed." MS. 2 sheets, fol. 1618.

He gives a few passages within inverted commas, and these I presume are the words of the original; but so much of it is given only in substance, that it is impossible to guess what the manuscript really contained. Can any of your readers inform me whether the original or any copy of it is extant? Mr. Edwards refers to it in the margin of his *Life of Raleigh* as if it were in the British Museum. But he does not say where; and as I find on inquiry that the authorities of the Museum know nothing of it, I

conclude that the reference is due either to an error of the press or to an imperfect recollection.

The authority of Captain King is relied upon for facts of some importance with relation to Raleigh's proceedings on his return from his last voyage—facts which rest on his authority alone, and it would be desirable to have his own words.

JAMES SPEDDING.

**DR. JOHN OWEN'S PEDIGREE.**—In Orme's *Life of Dr. John Owen*, the theologian, in the short sketch of his pedigree there given, reference is made for confirmation of a genealogical point to a "tree in possession of the family." Can any of your readers tell me whether this tree is still in existence? and if it, or any copy of it, may be seen?

CYMRO.

**PARLIAMENTARY COMPANIONS.**—What works of a similar character preceded that most useful book Dod's *Parliamentary Companion*, the issue of which for the present session bears on its title-page the words "fortieth year," showing that its first volume appeared in 1833?

The dates and titles of any works of similar character might well be recorded in "N. & Q." for the benefit of those who may have from time to time occasion to trace the lives or histories of any members of either House of Parliament. I transcribe the title of one such, which is now before me:—

"Memoirs of Eminent English Statesmen: being a complete Biographical Sketch of all the Public Characters of the present Day. London: Published by Thomas Tegg, No. 111, Cheapside. Price 9s. 6d. boards."

It is a closely but clearly printed 12mo, of upwards of 600 pages, and is, I suspect, one of the many compilations superintended, if not made, by Sir Richard Phillips. It bears no date, but was issued after the death of Pitt, and before that of his great rival—Fox; the last division recorded in it is that on Mr. Stanhope's motion relative to Lord Ellenborough's seat in the cabinet on March 3, 1806.

P. C. W.

**PROVERB.**—What source is the proverb, "The cloud with the silver lining" derived from? Milton would seem to be alluding to it in the following passage in the *Masque of Comus*:—

"Was I deceived, or did a sable cloud  
Turn forth her silver lining on the night?  
I did not err; there does a sable cloud  
Turn forth her silver lining on the night,  
And casts a gleam over this tufted grove."

Verse 221 et seq.

JOHN PICKFORD, M.A.

Hungate Street, Pickering.

**THE PUNJAB.**—Have any lithographs ever been published of the theatre of war in 1848-9, including views of Hylah, Ramnuggur, Guzranwalla, Guzerat, &c.?

PATHAN.

**THE QUEEN AT TEMPLE BAR.**—On the late Thanksgiving Day, did the Lord Mayor at Temple Bar present the Queen with the *key* of the gate, as some newspapers stated, or with the *civic sword*, as the pictorial papers represented? J. R. B.

**REPECK.**—What is the derivation of "repeck," the name on the Thames for the doubled-spiked pole by which a barge or punt is moored? I follow the spelling of the Thames Conservators, but have also seen the word spelled "ripeck" and "rypeck." Can it be *wry-peck*? W. F. R.

Windsor.

**ROMAN TESSERA.**—I have just acquired an eighteen-sided dice, apparently of Roman manufacture, of black marble, with the dots in white. On twelve sides are spots from 1 to 12; between each are two letters—N G between 1 and 2; S Z between 3 and 4; N D between 5 and 6; N H between 7 and 8; T H between 6 and 7; L S between 8 and 5. 1. Is it known how such a dice would be used? 2. Can the letters be explained? J. C. J.

[The eighteen-sided tessera referred to is of German manufacture, eighteenth century, and can be acquired at any toy-shop throughout Germany, and used as a game of chance, each player contributing to pool, and drawing from same, according to throw:—

N G = *Nimm Ganzes* = Take whole pool.  
N D = *Nimm Deines* = Take your stake.  
N H = *Nimm Hälfte* = Take half pool.  
S Z = *Setze Zu* = Stake to be resubscribed.  
L S = *Lass Sein* = Let alone = a blank throw.  
T H = *Trete Her* } = Thrower retires from game.  
T A = *Trete Ab* }

**EQUIVOCAL RELATIONSHIP.**—A man is looking at a portrait, and pointing to it, exclaims—

"Brothers and sisters have I none;  
But that man's father is my father's son."

Query: Whose portrait is he pointing at?

G. H. KNIGHT.

[As already remarked, there is more than meets the eye in this equivocal relationship. See "N. & Q." 4<sup>th</sup> S. vi. 232, 288, 488.]

**ROYALIST TOKENS.**—We have one of these which has been kept as a kind of heirloom in our family since the time of the first Charles, and I should like to know something further respecting them.

In the *Reliquary*, i. 190, it is stated that—

"They were 'used by the adherents of the Stuarts during the time of the Great Rebellion, as an indication of their attachment to the Royal cause.' Watson, in his *History of Wisbeach* (p. 485), says: 'It was the custom in those divided times, for the partisans of King Charles to carry certain tokens about with them, and if all the company produced one the conversation became free. These tokens consisted in the profile of Charles, engraved in the manner of a seal, fixed upon a handle, to be worn in the pocket; the seal bearing the impression of two angels uniting the hearts of Charles and his subjects.'"

It will be observed that it does not here state as to how they were used or produced in company. Ours came to my brother, Mr. Thomas Chattock, from an uncle born nearly a century ago, who alleged that they were used as tobacco-stoppers. Hawkins Browne about that timesang—

"And thy pretty swelling crest,  
With my little stopper prest."

And this token appears to confirm the statement, for the angels and hearts are nearly obliterated or "ended in smoke." But how if any of the "company," though good royalists, should have been unable to smoke? Can your knowing readers add anything further upon the subject of these interesting relics? C. CHATTOCK.

**THE SEAL OF PILTON PRIORY** (formerly attributed to Milton Abbey).—I am desirous to ascertain in whose possession the matrices now remain of the very beautiful seal of Pilton Priory, co. Devon. They were found during the last century, it is said, in Dorsetshire; and were for some time in the possession of the Rev. John Bowle, M.A., F.S.A., of Idmeston, Wilts. An engraving from their impressions was made by C. Hall at the expense of the Earl of Warwick, bearing this inscription, *A Curious Ancient Seal of some Religious Foundation of King Athelstan*. The seal being attributed, by the Rev. Dr. Pegge, to Milton Abbey, co. Dorset, the engraving was inserted in Hutchins's history of that county (3rd edition, 1815, iv. 231). From the great beauty of the workmanship of this monument of ancient art, it would be a subject of much regret that it should be lost sight of.

JOHN GOUGH NICHOLS.

**SONG: "FYE, GAE RUB HER."**—With reference to this song, Burns writes (I quote from *Whitelaw's Book of Scottish Song*, 1843, p. 389):

"To this day among people who know nothing of Ramsay's verses, the following is the song, and all the song that ever I heard:—

'Gin ye meet a bonny lassie,  
Gie her a kiss and let her gae;  
But gin ye meet a dirty hizzie,  
Fye, gae rub her ower wi' strae.  
Fye, gae rub her, rub her, rub her,  
Fye, gae rub her ower wi' strae;  
And gin ye meet a dirty hizzie,  
Fye, gae rub her ower wi' strae.'"

On this Whitelaw remarks:—

"The tune of 'Fye, gae rub her ower wi' strae' is very old. We see it attached to one or two *English* songs as far back as the beginning of the last century."

Now it occurs to me that the old custom of *sweeping the girls*, noted by MR. RATCLIFFE (p. 135, *antè*), may possibly elucidate the meaning of this song, which seems otherwise unintelligible, and may perhaps furnish a local habitation to its

\* Burns here writes, "are always less or more localized (if I may be allowed the verb)." Was he the first to use this now common word?

origin. Would MR. CHAPPEL kindly inform me of the earliest appearance of the tune? I should be glad to learn also whether the custom is known in Scotland, and if the language of the song is in the Derbyshire dialect. W. F. (2.)

**STONE TOBACCO-PIPES.**—Among other stone relics of the aborigines of North America, I have a tobacco (?) pipe, found by a relative of mine whilst digging a trench in a "clearing" in one of the primeval forests situate a few miles from London, Canada West. The bowl of the pipe, which is about one-and-a-half inch deep, is ornamented round the margin of the mouth with seven parallel rings. The stem is about two inches long, but which does not appear to have been its original length.

I should be glad to be informed through "N. & Q." by what method it is supposed the stems of these pipes were pierced, as I presume they were made at a period anterior to that of the Indian's knowledge of the use of iron. Also, whether the red races who inhabited so northern a region as Canada were acquainted with the use of tobacco (*Nicotiana*) at the time that country was discovered by Europeans? or the name of any work that treats on the subject.

JAMES PEARSON.

**SUNDRY QUERIES.**—Information is requested on the following subjects:—

1. The family of Bishop Horne of Norwich. His father was the Rev. Samuel Horne, rector of Otham, Kent. Where did this Samuel come from? There were Hornes of Wakefield and Idle, near Calverley, but I cannot find that he was of either of those branches. There must have been a family settled somewhere else from which came Samuel the bishop. If so, where?

2. Where can I see a full account of the ancient abbey of Ramsey, flourishing *temp.* Ed. I., and of the lands, &c. thereto belonging?

3. Where is there a list of the military tenants of Ed. I. during his Welsh wars, those in the counties bordering on Wales?

4. What is the best history of co. Huntingdon, and where to be seen? JAMES HIGGIN.  
Sunny Hill, Cheetham Hill, Manchester.

**ETYMOLOGY OF SURNAMES.**—Will any of your correspondents oblige by giving the etymology of the surnames of Raines (Lower Craven), Haigh (Huddersfield), Wigglesworth (the Humbrin basin); of the prefix *At* in Atkinson; and of the suffix *All* in Burnsall, Heptonstall, Birstall, &c.?

C. A. FEDERER.

Bradford.

**WAT TYLER.**—In Black's *Guide to Kent*, and under the heading of "Dartford," Wat Tyler, or "Wat the Tyler," is said to have been an inhabitant of that place.

"And it was here that his daughter received the insult which fanned into a flame the smouldering embers of discontent."

In the *Essex Annual* for the present year 1872, article on "Brentwood," page 139, occurs the following:—

"It was at Brentwood where the Poll-Tax insurrection was set in flame by the death of the collector at the hands of a blacksmith, who was enraged at the insults offered to his daughter by that officer."

I know a formidable movement began at Fobbing near Brentwood, when the people rose against Thomas de Bampton, one of the commissioners who had been appointed to superintend the collection of the famous capitation tax; but I cannot see how both places can claim the honour of Wat Tyler's first blow. Can any of your readers inform me on the subject? R. E. WAY.

111, Union Road, S.E.

[The real facts of this revolt are as follows: The insurrection first broke out in Kent and Essex, on which the government sent certain commissioners into the disturbed districts. One of them, Thomas de Bampton, sat at Brentwood in Essex: the people of Fobbing, on being summoned before him, said that they would not pay one penny more than they had done. The threats of Bampton made matters worse, and when he ordered the sergeants to arrest them, the peasants drove him and his men-at-arms away to London. In Kent one of the collectors of the poll-money went to the house of Walter, or Wat the Tyler, in the town of Dartford, and demanded the tax for a young maiden, the daughter of Wat. The mother maintained that she was but a child, and not of the womanly age set down by the act of parliament: the collector said he would ascertain this fact, and he offered an intolerable insult to the girl. The maiden and her mother cried out, and the father, who was tiling a house in the town, ran to the spot and knocked out the tax-gatherer's brains. The smouldering discontent of the rural population at once burst into a flame, and Wat, as if by mere accident, found himself captain of the host, June, 1381.]

**WETHERBY, DEAN OF CASHEL.**—I am anxious to know where Dean Wetherby was buried, also date of his will, and whether any of his descendants are still living. He is stated to have been of Yorkshire descent. A WETHERBY.

**WORDSWORTH'S "ODE ON THE INTIMATIONS OF IMMORTALITY."**—What exact meaning is to be attached to the line in this—

"The winds came to me from the fields of sleep"?

The whole of the third strophe of the Ode is devoted to the outward aspects of spring. The previous line—

"I hear the echoes through the mountains throng," suggests that the calm table-lands just below the summit of the Lake mountains may be viewed by the poet as the cradle or sleeping-place of the winds; but this meaning is harsh. Again, the lines speedily follow—

"And all the earth is gay;

Land and sea

Give themselves up to jollity."



Can the "fields of sleep" mean the calm spring-like tracts of ocean glimmering away into the west, which thus becomes the home of sleep, whence the evening breezes blow? Perhaps, too, Wordsworth remembered Homer's expression, "the barren fields of ocean." This explanation would suit the context "land and sea," but I am doubtful if it be correct. Will some Wordsworthian kindly explain the allusion?

PELAGIUS.

### Replies.

ERLKÖNIG.

(4<sup>th</sup> S. ix. 138, 187.)

The wrong etymology usually applied to the word *Erlekönig* offers a striking example of the misleading conclusions to which a wrong translation so frequently gives rise. Herder seems to have been the first offender by rendering in his *Erlekönig's Tochter*,\* which is a rather free translation of a popular Danish ballad, the word *Ellekonge*—i. e. "king of the elfs"—by the coined word *Erlekönig*. The word *Elle* signifies in Danish both alder, alder-tree (*Erle*), and elf (*Elf*, *Elfe*, or rather *Elb*); and Herder was probably misled by the former signification, else he would have rendered *Ellekonge* by *Elfenkönig*—i. e. "king of the elfs." The existence of an *Erlekönig* is quite unknown in the realms of "spiritual" legend or fable, and Goethe has in his celebrated ballad merely adopted the name coined by Herder, and arranged the myth in his own original manner. The word *Erlekönig* has also been adopted by Heine in his literal translation of the above-mentioned Danish ballad.† From the context of Heine's observations on the subject of "Elfs," it can, however, be clearly seen that he knew very well that *Erlekönig's Tochter* means the "elf-king's daughter"; and it certainly speaks highly in favour of the late Rev. F. W. Robertson's scholarship that he so accurately translated the German *Erlekönig* by "elfin king." He evidently knew what he was about.

Finally, I beg to add that people would do well to consult Grimm's *Wörterbuch* (as far as it has been published), or the *Wörterbuch* by Sanders, before they address to you any queries about the etymology and signification of German words; and that I allowed some weeks to pass before sending you the present hurried reply to the query in question, because I hoped that some other correspondent would send you the right information who has more leisure for similar communications than I.

C. A. BUCHHEIM, PH.D.

King's College, London.

\* See Herder's *Stimmen der Völker*.

† Heine's *Sämmtl. Werke*, vii. 33, &c.

### GOURMAND: GOURMET.

(4<sup>th</sup> S. ix. 89, 162.)

C. A. W. appears to have misunderstood the object of my article on these words, which was simply to exhibit the curious phenomenon of two words in the same language of parallel, though not identical meaning, almost similar in sound and orthography, yet widely different in their origin and original associations. I traced up *gourmand* to a Breton or Celtic root *gorm*, stuffing, repletion. *Gourmet* I led back step by step to the English *groom*, A.-S. *guma*. If *gourmet* has in modern times drifted into the signification of a connoisseur in meat as well as drink, it so much the more strengthens my case; but I cannot find that it is so, and C. A. W. has given no references to authors by whom it is so employed. If it be so, it is of very recent date. *Ménage* (1650) explains *gourmet* "un homme qui se connoit en vin; et ensuite, un marchand de vin; les marchands de vin se connoissant aussi en vin."

Cotgrave (1590-1650) translates it "A wine cunner; a wine merchant's broker; one whom he employs in the venting, and trusts with the watching of his new-come commodities. In Carpentier's *Sequel to Ducange* (edit. 1766) it is interpreted "Commissionnaire, voiturier, ou garde des vins et marchandises pendant qu'ils sont en route."

It is thus clear that down to the middle of the eighteenth century *gourmet* was simply a mercantile term. Since then it has acquired the sense of a connoisseur in wine, and, if C. A. W. be correct, the further meaning of a general critic in good cheer, though this sense must be of very recent and popular application. In this explanation I am at a loss to see the "confusion" to which your correspondent refers.

I am not quite clear whether to understand C. A. W. as deriving *gourmand* and *gourmet* from the same root. None of the references he quotes have the least tendency in this direction. He says, "*Gourmer* is found in Ronchi 'to taste wine,' and Wedgwood says it must have meant 'to eat greedily'—and I think so too." Although guesses of this kind prove nothing, yet it is always desirable in quoting an author to give his exact words. Mr. Wedgwood does not say what is here attributed to him. Under the head "*Gormandize*, Fr. *Gourmand*," he says "the verb must have signified to eat greedily, though only preserved in Ronchi, *gourmer*, to taste wine." I have shown in my previous paper that *gourmer* and *gourmet* have nothing to do with *gormandize*; the derivation and history of each word being distinct and clear.

All the illustrations quoted by C. A. W. are applicable to *gourmand* alone. Some of them are not a little bizarre. The connexion of *chaw* with *gourmand* reminds one of the derivation of *cucumber*

from Jeremiah King. *Cucumber=gherkin=jerry-king=Jeremiah King*. In all etymological inquiries the main point to determine is, what are the essential elements of the root, and how these are affected by the phonetic changes called Grimm's law. In the word *gourm-and*, Breton *gorm*, the essentials are G—r—m, and these are not affected by any phonetic change between Celtic, Sanskrit, Greek, and Latin. Looking then for the equivalents in these languages, we find in Sanskrit *grasāmi*, to devour, to swallow up; in Latin *gramen*, originally "pabulum," connected by Bopp and Pott with the Sanskrit. In Greek we have *γρᾶνω*, to gnaw, referred also by Pott to the same root. In all these we have the same elements, the initial guttural, the middle semi-vowel, and final nasal sounds. We have then, in the Bas-Breton and Cymric *gorm*, the elementary radical of *gormandize*. Why need we go further and call up an imaginary connexion with *gullet*, *gorge*, *clot*, *gourd*, &c., the origin of which can be satisfactorily traced to other sources?

J. A. PICTON.

Sandyknowe, Wavertree, Liverpool.

I have nothing to say on the etymology of these words, which has already been ably investigated, but desire to cite one or two passages which occur to me, by way of illustration.

I was aware of the old and more classical distinction between the terms—*gourmand* indicating an epicure in *eating*; *gourmet*, so to speak, an epicure in *drinking*—and had noticed the modern tendency to apply the former to the man who went in for *quantity*, and the latter to him who more regarded *quality*, whether it were question of solids or liquids. It is difficult to say when the change came about. You would hardly find so elegant a writer as Brillat-Savarin forgetful of the original and proper signification:—

"... les *gourmands* de Rome distinguaient, au goût, le poisson pris entre les ponts de celui qui avait été pêché plus bas. N'en voyons-nous pas de nos jours qui ont découvert la saveur supérieure de la cuisse sur laquelle la perdrix s'appuie en dormant? Et ne sommes-nous pas environnés de *gourmets* qui peuvent indiquer la latitude sous laquelle un vin a mûri, tout aussi sûrement qu'un élève de Biot ou d'Arago sait prédire une éclipse?"  
—*Physiologie du Goût*, Méd. ii.

So also Berchoux calls Lucullus—

"L'illustre *gourmand* du salon de Diane."

*La Gastronomie*, Chant I.

and says—

"... les *gourmands* attentifs,  
Avec l'œil de l'envie ont dévoré d'avance  
La caille, l'ortolan, la carpe, la laitance."

*Ib.* Chant III.

Still, a hundred years ago, Frederick the Great—not a Frenchman born, it is true, but one who has sat at the feet of Voltaire—in a witty poetical

epistle to the Sieur Noël, his *maître d'hôtel*, thus speaks of the same Roman epicure:—

"Ce Lucullus, fameux *gourmet* de Rome,  
Dans ses banquets, au salon d'Apollon, &c."

and says, a few lines further on—

"Les fins *gourmets*, à table délicate  
Ne souffrent point qu'un chétif gargotier  
Grossièrement travaille à la Surnate."

Coming down to recent days, we could not desire a better authority than the late Alexis Soyer, himself a Frenchman, a scholar, and a cook. In a learned, curious, and most interesting work, this amiable man, speaking of beans, says:—

"Two kinds especially attracted the attention of true connoisseurs of that class of *gourmets* elect, whose palate is ever testing, and whose sure taste detects and appreciates shades of almost imperceptible tenuity."—*The Pantropheon, or History of Food, and its Preparation from the earliest Ages of the World*. London, 1853." 8vo, page 54.

While, in another work, the two words are admirably differentiated, according to their more modern and general acceptance:—

"S. You are perfectly right, my lord; the title of 'Gourmet' belongs only to him who eats with art, science and care, and even with great care.

"LORD M. The 'Gourmand' is never entitled to the name of 'Gourmet'; the one eats without tasting, whilst the other tastes in eating."—*The Gastronomic Regenerator*, p. 611.

This is exactly the definition given to me by a French friend, a professor of his language; and such assuredly, whatever it may have been, the tyrant, use, now wills it to be.

WILLIAM BATES, B.A.

Birmingham.

WILLY.

(4<sup>th</sup> S. ix. 162.)

I will attempt an explanation of the name of this river. Your correspondent W. R. M. may perhaps be shocked when I venture to claim this name as a plain English word—*Wily*. I see in Speed's *Theatre of Great Britain* that in the description of Wilts the river is so spelt, whilst in the accompanying map it is called *Willy*, an error of spelling probably made by the foreigner Honduis, who engraved the maps in 1610. I feel rather nervous in not departing from mere English for the origin of this name, fearing that some enthusiastic scholar may be down upon me for spoiling some fanciful far-fetched derivation from the Celtic or Keltic, whichever this lately much-abused word really is.

The river Wily rises near Stourton, and runs a course of about thirty miles to join with the Nadder and Avon rivers near Salisbury. It gives the name of Wilton to the town, which is situated not far from its termination, and evidently by means of that town also gives name to the county

of Wilts—thus Wilyton, Wilton, Wiltonshire, Wiltshire.

The Stour river rises very near to the Wily at Stourton, and passes through Dorsetshire. Both of these rivers are alluded to by Spenser in the *Faerie Queene* (canto xi. p. 240, ed. 1617), where is described the procession of rivers to "that great banquet of the watry gods" in "Proteus hall," "Where Thames does the Medway wed":—

"And there came Stoure with terrible aspect,  
Bearing his sixe deformed heads on hie,  
That does his course through Blandford plains direct,  
And washeth Winbourne meads in seasons drie.  
Next him, went Wylibourne with passage slye,  
That of his wylinesse his name doth take,  
And of himselfe doth name the shire thereby:  
And Mole that like a nousling mole doth make  
His way still underground, till Thamis he overtake."

The "wylinesse" of this river, which, according to Spenser, gave rise to its name, may mean either or both of two facts—1. For several miles in the upper part of its course any river is in vain looked for during several months of the year; for, in common with the Bourne and other Wiltshire streams, the channel is then quite dry. 2. The "wylinesse" may consist in the fact of the stream disappearing (like the Mole) underground for some distance, and then appearing at Deverill villages.

Sir Richard Colt Hoare, describing this river in the *History of Ancient Wiltshire* (p. 96), writes:

"The true and original source of this stream is but little known, and has not been duly noticed in our large map of the county, for it is here marked as rising in the parish of Kingston-Deverill, whereas its real source lies much farther to the westward, and in the adjoining county of Somerset. This circumstance would have escaped the observation of the most accurate geographer if he had made his survey of this district in the summer months, for during that season there is no appearance of a river till you come to the villages of the Deverills. The Wily rises from a perennial spring called Bratchwell, in the parish of Kilminster, adjoining to that of Stourton. . . . We now come to the first village bearing the name of Deverill—a corruption from *Dicerill*, and acquired by the eccentric character of this spring, which during the summer months takes a subterraneous course, and appears as a permanent stream only at Kingston-Deverill. In the very dry autumn of 1787 it ceased to flow in this and the adjoining parish of Monkton-Deverill, and burst forth in that of Brixton-Deverill."

The river Mole, which is associated in Spenser's verse with the Wily, is in Surrey, as is doubtless well known to most readers of "N. & Q.," for it has obtained the notice of several poets besides Spenser, and foremost of all that of Milton, who, in one of his occasional poems, writes—

"The sullen Mole that runneth underneath,"

a line altered by Pope in his "Windsor Forest" into—

"And sullen Mole that hides his diving flood."

Marvellous accounts of the Mole's peculiar vagaries may be found in Camden's *Britannia*, also in Aubrey's *Surrey* (iv. 172). Aubrey describes

it as the river "Swallow," and gives some interesting particulars of a great sinking of the earth for a considerable distance near one of the "swallows" or holes in the ground wherein the water sinks. In dry summers, Aubrey writes, "one may ride in the channel as in a lane." In Salmon's *Antiquities of Surrey* (p. 97) are some interesting anecdotes about these "swallows." In Manning's *History of Surrey*, vol. i. (Introduction, p. iii.) an explanation of these river phenomena is offered, and in the article on "Surrey" of the *Penny Cyclopædia* a similar one is given. The likeness of the cases of the Wily and Mole will be apparent, and I think the origin of the name of each river may be seen without looking beyond plain English language.

A. B. MIDDLETON.

The Close, Salisbury.

Permit me to anticipate the second edition (now in the press) of my book, *Traces of History in the Names of Places*, in which W. R. M. will find the *Wil* class of names treated at some length. Briefly, I take Wil-*ea* and Wil-*tun* (now corruptly written Willy and Wilton) to be the water and the town of the Wil, Wyl, or Wilt tribe, whose *setu* or tribe station gave name to Wilsetu-*scyre*, now Wiltshire. Parallel cases are found in Dor-*setu* and Sumor-*setu*, now Dorset and Somerset shires. Sir Thomas More gives the name as Wylshire, and Ethelward (*Chronicle*, cap. ii.) calls the district "the province of Wilsetum," and the people "Wilsetæ." Bede mentions the Wiltes as settled on the Lower Rhine. *Wil* seems to be Saxon, not Celtic.

FLAVELL EDMUNDS.

Hereford.

#### "OUR KING HE WENT TO DOVER."

(4<sup>th</sup> S. ix. 179.)

I send a transcript of this old ballad from "John Gamble's Musick Book," a curious MS. of the middle of the seventeenth century, in my possession. It is found in several old poetical collections, the earliest being (as far as I know)—

"Le Prince d'Amour, or the Prince of Love: with a Collection of Songs by the Wits of the Age, 1660." 8vo. :—

"Our king he went to Dover,  
And so he left the land,  
And so his grace went over  
And so to Callice sand;  
And so he went to Bullin  
With soldiers strong enough,  
Like the valliant King of Cullin,  
O Anthony, now, now, now!

"When he came to the city gate  
Like a royal noble man,  
He could not abide their prate,  
But he call'd for the Lady Nan!  
He swore that he would have her  
In all her maiden pride, he did vow  
Their strong walls should not save her,  
O Anthony, now, now, now.



"Tantarra went the trumpe,  
And dub-adub went the guns,  
The Spaniards felt their thumps,  
And cry'd 'King Harry comes!'  
He batter'd their percullia,  
And made their bolts to bow,  
He beat their men to *Acculus*,  
O Anthony, now, now, now!

"King Harry laid about him  
With spear, and eke with sword,  
He car'd no more for a French man  
Than I do now for a lord!  
He burst their pallasadoes,  
And bang'd them you know how;  
He strapt their canvassadoes,  
O Anthony, now, now, now!

"Up went the English colours,  
And all the bells did ring;  
We had both crowns and dollars,  
And drank healths to our king  
And to the Lady Nan of Bullin,  
And her heavenly angel's brow;  
The bonfires were seen to Flushin,  
O Anthony, now, now, now!

"And then he brought her over,  
And here the queen was crown'd,  
And brought with joy to Dover,  
And all the trumps did sound;  
And so he came to London.  
Whereas his grace lives now:  
'Good morrow to our noble king,' quoth I,  
'Good morrow,' quoth he, 'to thou';  
And then he said to Anthony,  
'O Anthony, now, now, now!'"

EDWARD F. RIMBAULT.

MONASTIC LIBRARIES (4th S. ix. 290.)—W. W. will, I think, find some information on the subject of his inquiry in Bernard's *Librorum Manuscriptorum Academicarum Oxoniensis et Cantabrigiensis, et Celebrium per Angliam Hiberniamque Bibliothecarum Catalogus*, Oxon, 1690-7; two parts in one volume, containing upwards of one thousand pages.

E. C. HARINGTON.

The Close, Exeter.

"MY THOUGHTS ARE RACKED" (4th S. ix. 57, 167.)—The verses—extending to twenty-four lines, and headed "Verses for my Tombstone, if ever I should have one"—in which the line quoted occurs, appeared on p. 7 of a pamphlet, *The Great Sin of Great Cities*, published in London by "John Chapman, 142, Strand, 1853," being the reprint of an article from the *Westminster Review* for July, 1850.

DR. WM. STRODE (4th S. ix. 77, 146.)—The additional stanzas to Dr. Strode's beautiful epigram are well known. I can give an earlier authority for them than Dryden's *Miscellany Poems*. They are found in a rare little volume entitled—

"New Court Songs and Poems. By R. V., Gent. London: Printed for R. Paeke at the Stationers' Arms and Ink-Bottle in Lumbar Street, and W. Cademan in the Lower Walk of the New Exchange. 1672."

"The Kiasas, with an addition," are found on p. 58.

The authorship of this collection of poetical effusions is attributed to Richard Veale, but his claim seems very doubtful, although he certainly was the publisher or editor of the volume. It is dedicated "To my ingenious Friend Mr. T. D.," from which epistle it appears that this person was the author of most of the pieces in the book. I extract the following passage:—

"But, while I design a Dedication and a return of my Thanks, I must not persist in a style so ingrate, as (I know) this is, to a Man of your Temper. All that I now beg of you is, That you will be pleased to excuse those Errors which (I fear) may be committed, either in Transcribing, or Printing those things of yours, which (I am assured) otherwise can have no fault: and to pardon me, that I expose to the World in Publick, what you write for your Private Divertisement, and in a Particular Concern."

This is followed by an address "To the Reader," and a copy of verses "To Mr. T. D. on his Ingenious Songs and Poems." T. D. may mean Thomas Duffet, or Thomas Durfey. I am inclined to think the latter.

The volume contains a number of interesting songs—some sung at the "Duke's House," the "Academy in St. Bartholomew's Lane," the "Annual Musick-Meeting," &c. I may remark that in Perry's Catalogue the authorship of this work is attributed to Robert Vaughan, certainly the very last person we could imagine to have had anything to do with its contents.

EDWARD F. RIMBAULT.

CLAWS OF SHELL-FISH (4th S. ix. 57.)—On the evident authority of the superintendent of the Crystal Palace Aquarium, a writer in *All the Year Round* of March 2, 1872, p. 320, in an article intitled "Under the Sea," says—

"One noticeable point in the physical organisation of the lobster is, that should one of its legs become injured, the lobster immediately drops it off, the point of severance being at the last joint close to the body; no bleeding ensues, for a skin immediately forms over the stump, and a new limb then begins to grow."

MR. BOUCHIER would no doubt obtain all the information he requires from Mr. Lloyd, of the above aquarium.

THOS. RATCLIFFE.

UNICORNS (4th S. ix. 119.)—Whatever the head exhibited in London may have been, the horn which adorned it must have been that of the sea-unicorn, or narwhal (*Monodon monoceros*), probably joined neatly to the front of the head of some kind of horse. The stuffed mer-maidens and mer-men which were carried about and exhibited by men of the pedlar type, got up as sailors, twenty or thirty years ago, were probably of the same class. The fabulous monsters which used to be taken about the country and exhibited to the unlearned have of late years greatly diminished in number. Even the performing cana-

ries, the educated hare, and the rest have deserted us. I remember the feelings of awe with which I was taken when a child to see "the tortoiseshell woman," "the petrified man," "the sand-dogs of the desert," &c. Fat women, giants, and dwarfs, however, still visit us, but the wandering glass-blower who used to make ships and globular magnifying glasses, and who spun glass before our eyes, comes no more. However, there are to be seen in Belfast at this moment "Two sea leopards, male and female, alive, captured by the captain of a ship in the German Ocean, and brought by him into Liverpool."

Mrs. Leadletter mentions in her *Annals of Ballitore* a specimen of the "fabled mandrake," which was carried by a Jew for exhibition to Ballitore, but while the cook was giving the wanderer his dinner, one of the servants opened the case in which the mandrake was exhibited, and found that it had been manufactured by combining cleverly the skeleton of a frog with the fibrous roots of some plant. However, the Jew's secret was respected, and though his deceit was known, he was allowed to go in peace.

W. H. P.

In Dugdale's *Monasticon* there is a list of all the gold and silver plate delivered to King Henry VIII. from the stores and treasures of monastic houses. Among the plate from Glastonbury, delivered to him on May 15, 1539, a curious relic is thus entered:—

"Item, delyvered more unto his maiestie the same day of the same stuff a greate pece of a unicorne-horne, as it is supposed."—*Monasticon*, Bohn, 1846, i. 65.

W. A. S. R.

"WITH HELMET ON HIS BROW" (4<sup>th</sup> S. ix. 15, 99, 168.)—The readers of "N. & Q." may rest assured that this air was not composed by Joseph Mayseder, the popular German violinist. He simply arranged the air as a "rondo" for his instrument. The words were not written by G. W. Reeve, who was a musician, not a poet. Having devoted many years to the study of national music, I am certain that the air of "Le petit Tambour" is French. It has none of the English character about it, and, if possible, less of the German. The characteristics of national music is an interesting, but a very difficult study. I venture to think that none but scientific musicians can possibly have a voice in the matter. We want a good book upon the subject, which has been so well commenced by Mr. Carl Engel in his *Introduction to the Study of National Music*. Longmans, 1866, 8vo.

EDWARD F. RIMBAULT.

"NEC BENE FECIT, NEC," ETC. (4<sup>th</sup> S. ix. 180.)—In a little book entitled *Facetiae Cantabrigienses* (London, 1825, p. 134), the story is told of Porson, and is given as a proof of his acute and extraordinary talents at an early age:—

"When at a public school the following subject for a theme was handed to Porson by the master:—

'Cesare occiso, an Brutus beneficit aut maleficit?'

"A game being proposed, he joined the sports among the rest of the scholars, and the theme was forgotten. When called upon for his performance he was astonished. on reference to his writing-folio, to find it quite unprepared; the call, however, was imperative, and the moments but few and precious—indeed, so few as to preclude the possibility of a laboured article; and, snatching up a pen, he scrawled the following, which he handed to the master, and which was received with no small surprise, though with infinite satisfaction:—

'Nec bene-fecit, nec male-fecit, sed interfecit.'

As Porson was undoubtedly a wit in the highest and truest sense of the term, there is nothing improbable in the story; but as I have not Mr. Watson's book to refer to, I cannot of course say what his reasons are for not attributing the pun to one who, all through life, was remarkable for smart sayings and witty repartees.

R. W. H. NASH, B.A.

Dublin.

UMBRELLAS (4<sup>th</sup> S. viii. *passim*; ix. 97.)—The following curious account of the introduction of the umbrella amongst the uncivilized people of Papua, or New Guinea, at Katan on the South Coast, July 1871, occurs at p. 33 in the *Journal of a Missionary Voyage to New Guinea* by the Revs. A. W. Murray and S. Macfarlane just published:

"As at Saibai, the umbrellas were objects of special interest, so much so that we could not resist the temptation to leave them with the people. One was given to the chief, and the other to another man of importance, and the demonstrations that followed the small gift were amusing indeed. One grand difficulty, however, soon checked their joy, the umbrellas were opened and could not be shut again, although we had repeatedly opened and shut them amid roars of laughter. At length one fortunate fellow discovered the secret, and was rewarded by the loud acclamations of the bystanders."

JOSIAH MILLER.

Newark.

PANADE OR PAVADE (4<sup>th</sup> S. ix. 181.)—I beg to refer MR. FURNIVALL to Bailey's *Dictionary* under "Pannade," "the curvetting or prancing of a mettled horse." The root may be Anglo-Norman, for the word survives in French, as *se panader*, "to strut, to walk in a stately haughty manner." It is related to *se pavaner*, cf. *paon*, "the strutting birds," and *pavin*, "a grave and stately dance." Here is the *v* that makes *panade* convertible into *parade*, as Tyrwhitt found it. I take it for certain that the Miller's "panade" was a large, conspicuous, flourishing sort of weapon of the sword kind. Remember the *claymore* or "big" sword that figures in the Gaelic sword-dance.

The Miller of Trumpington was well armed. There was the long *panade*, "and of a sword full trenchant" was the blade"—a "jolly popper," and

\* Compare *trencher* with *pan*.

a "Sheffield whittle." Further, all these articles are defined as "a panade, knife, and bodkin."

The panade was certainly a sword; the popper or bodkin was a dagger, serving also as a fork; the whittle was a knife, for a guest carried his own table-cutlery in those days. Of these three articles, the popper or bodkin would now be classed as a poniard. The word is taken directly from *pugio*, and is quite different from *panart*. The *panade* or *panart* was a cutting weapon—"grand couteau à deux taillans"; the poniard is a stabbing weapon. A. H.

O'DOHERTY'S MAXIMS (4<sup>th</sup> S. viii. 513; ix. 182.)

I am at a loss to see what your correspondent means by stating that these aphorisms have been published in a separate form. Granting that they were so, and that I was unaware of it, it is not said that the separate publication contained anything additional to what the magazine bore on the subject of this discussion, or different from it.

With deference to MR. BATES, I cannot agree with him in regarding O'Doherty's rules which he quotes as so very powerful for their professed purpose. They are not like the replies which I mentioned as given by the punsters—clever, and done at once without premeditation—but require the replicant to *pretend* to be deaf, to need a little nicety as to the proper time of utterance, the co-operation of a confederate, and other devices equally clumsy and vulgar, and by no means fair. Nay, he does not scruple to designate his specific as resembling the tricks of a juggler, while it seems pretty obvious that if the answers given to my friend were made to any one using O'Doherty's shabby scheme, but not until he had said and taken credit for the whole of it, it would have told as severely as did these answers. In the reference to Swift, there is introduced a point of interrogation, which I must suppose is the Editor's of "N. & Q.,"\* for it cannot surely be your correspondent's, by whom the passage is complimented. The interrogation seems to imply a doubt, and many will concur with it, whether Swift could be guilty of such puerility. G.

Edinburgh.

DANFORTH (4<sup>th</sup> S. ix. 180.)—This name is a corruption of Danford or Denford = the ford of the Dan or Den; literally, the ford of the water. Conf. Denford, co. Northampton; Danthorpe, Danby, Denby, co. York; Danbury, Essex; also, the river names Don, Danube, *Tavai*s, Tawa, Ton.

R. S. CHARNOCK.

Gray's Inn.

"SUGAR" (4<sup>th</sup> S. ix. 161, 189.)—The story attributed to the elder Pitt (not then Earl of Chatham) is well known. LORD LYTTLETON's reply does not, however, deal with the essential

portion of J. L. O.'s interrogatory, "the date," namely, "of the delivery of the speech." Brougham gives no date, real or supposed, neither does he attempt to verify the circumstance as an actual occurrence. He only says, "We have the anecdote upon good *traditional* authority," and that "it was *believed* by those who had the best means of knowing Lord Chatham," a form of testimony which Lord Brougham well knew would not be received as evidence in a court of justice. It might be interesting to learn whether this story rests upon any kind of foundation, or if it be purely fictitious. J. C. ROGER.

Temple.

My father has often told a story of Mr. Pitt (Lord Chatham), who, when speaking as I suppose on the West Indian Slave question, began his speech with "Sugar, Mr. Speaker," thereby not unnaturally eliciting a roar of laughter from the house. Nothing daunted, Mr. Pitt began again with the same words—"Sugar, Mr. Speaker." The laughter was renewed, but not so vehemently. A third time Mr. Pitt reiterated the same formula in a voice of thunder, turning round about with a look which effectually stopped any further display of risibility, and amid perfect silence continued his speech in triumph. The authorship of the speech may enable J. L. O. or any one who has more time and opportunity than I have to determine the date and occasion of it. F.

BOWS IN BONNETS (4<sup>th</sup> S. ix. 37, 184.)—It was the fashion, at any rate so far back as eighty years ago, for single ladies to wear the bows in their bonnets on the left side of the head; married ladies wore them on the right side; and widows! *they* wore a large spread-out bow in front, on the top of their bonnets, stretched out on wires to look the larger. THOS. RATCLIFFE.

THE LORD BOQUEKI (4<sup>th</sup> S. ix. 74, 169.)—The name of Dr. Bokanki (whoever he might be) was constantly used in my early days (about forty-five years ago) to frighten refractory children. I can well remember how effectual it was in my own case, and I have seen it work wonders upon others. It was used in conjunction with the devil's pick-axe—"If you are not a good boy, I'll send for Dr. Bokanki to bleed you with the devil's pick-axe"! EDWARD F. RIMBAULT.

LADY ALICE EGERTON (4<sup>th</sup> S. ix. 94, 150, 207.) Wright's picture of the lady in Milton's *Comus* is not a portrait of Lady Alice Egerton, but a fancy picture, very pretty in its way, but of no historical value. A contemporary portrait of this lady is in the collection of Earl Brownlow. It is a bust in low white dress, right hand holding a blue scarf. The canvas measures twenty-nine by twenty-four inches. It was exhibited among the national portraits at South Kensington in April, 1866. EDWARD F. RIMBAULT.



**BLUE-VINID CHEESE** (4th S. viii. *passim*: ix. 101.)—I copy a paragraph upon this subject from *The New Forest, its History and Scenery*, by John R. Wise. The author says:—

"Let us take the adjective *vinney*, evidently from the Old English *finie*, signifying, in the first place, mouldy; and, since mould is generally blue or purplish, having gradually attached to it the signification of colour. Thus we find the mouldy cheese not only named 'vinney,' but a roan heifer called a 'vinney heifer.'"

The most singular part, however, as exemplifying the changes of words, remains to be told. Since cheese from its colour was called "vinney," the word was applied to some particular cheese which was mouldier and bluer than others, and the adjective was thus changed into a substantive; and we now have "vinney," and the tautology "blue vinney" as the names of a particular kind of cheese, as distinguished from the other local cheeses known as "ommary" and "rammel."

ANON.

**HOTCH POT** (4th S. ix. 180.)—From an old book entitled *Privilegia Londini*, by W. Bohun of the Middle Temple, Esq., published in 1723, I extract the following as furnishing some reply to MR. CHATTOCK's query:—

"It is said to be the custom of London, that if the father advance any of his children with any part of his goods, that shall bar them to demand any further part, unless the father under his hand or in his last will do express or declare that it was but in part of advancement; and then that child so partly advanced shall put his part in *hotchpot* with the executrix and widow, and have a full third part of the whole, accounting that which was formerly given him as a part thereof."—*Co. Litt.* 176, b.; 12 Co. 118.

From this it would seem that *hotchpot* was a custom confined to the City of London, and, as custom merely, would come under the category of *lex non scripta*. I can throw no light on the date of its origin or repeal. There can be little doubt, I think, that the custom gave the name to the dish now called "hodge-podge."

EDMUND TEW, M.A.

P.S. Boyer in his *French Dictionary* gives *hochepot* as "mingle-mangle."

**PERSECUTION OF THE HEATHEN** (4th S. ix. 118, 187.)—The assertion of MR. W. J. BERNHARD SMITH that "she (Hypathia) was assuredly a Pagan martyr," is, I think, open to very grave exception; for to have been this, according to the ecclesiastical acceptation of the term, she must have given up her life in defence of, or for the sake of, her religion. On the authority of Socrates (*Eccles. History*, lib. vii. cap. xv.), and of Gibbon (*Decline and Fall*, chap. xlvii.), who, in his account, closely follows Socrates, it is clear that this was in no way a religious but a political murder.

The story is too long for insertion in these pages. All that I can do, therefore, is to direct

any who would procure it to the authorities I have given. Any one who knows Gibbon knows only too well how glad he would have been of such a handle as this against Christianity; and no one who reads the account of Socrates will fail to see how utterly he abominates the whole affair, and also the principal actors in it. These were Cyril of Alexandria and his creature, Peter the reader.

EDMUND TEW, M.A.

**WASHINGTON AND KENT FAMILIES** (4th S. ix. 140.)—Some time ago, in Simpkinson's *Washingtons*, I wrote down a pedigree from some source, which I do not recollect, but which proved a connection with Kent.

Lawrence Washington, = Anne Pargiter.  
Mayor of Northampton,  
d. Feb. 19, 1583-4.

Lawrence Washington, = Anne Lewin of Kent.  
M.P. for Maidstone, d.  
1619.

Robert Washington = Elizabeth Light.

Lawrence Washington, = Margaret Buller.  
d. 1616.

John Washington, = .....  
emigrated to America 1637.

Lawrence Washington, = .....  
d. 1697.

Augustus Washington = Mary Bell.

George Washington, first President of the United States,  
d. 1799.

J. R. B.

P.S.—The following is an extract from *The Washingtons* by Simpkinson. 8vo, Lond. 1800, p. 316:—

"Baker makes Sir Lawrence Washington of Garsdon, Wilts, the second son of Lawrence, the grantee of Sulgrave. He was really his grandson; one out of four successive generations of Lawrence Washingtons having been left out by Baker. The son of the grantee, and father of Sir Lawrence, is described (*Her. Vis.* 1618) as of Maidstone in Kent; for which borough he was M.P. in 1 Jac. I. 1603. (*Parl. Hist.* vol. v.) He was register of the Court of Chancery, and the patent of his appointment (35 Eliz.) may still be seen among the Lansdowne MSS. in the British Museum (No. 163). He died in 1619, aged seventy-three, and was buried in Maidstone church, having married Ann Lewin, a Kentish lady. (*Hasted's Hist. of Kent.*)"

He was elected demy of Magdalen College,

Oxford, in 1560, and sworn July 26, 1561, aged fifteen, of Northampton.

"AS STRAIGHT AS A DIE" (4<sup>th</sup> S. ix. 119, 185.) Admitting the value of all that your several correspondents have said upon the phrase, especially MR. GEORGE WALLIS's account of the operation of stamping metal, I must with all due deference submit that one and all have mistaken its meaning. MR. C. CHATTOCK observes that "a die, according to any dictionary, is a stamp used in coining money, and must of necessity be round." There are exceptions to this, for the word "die" is not to be found at all in Bailey. But Dr. Johnson states the matter correctly, that "die," in one sense, is the singular of "dice;" so that when we say "the die is cast," it is simply a translation of the Latin phrase "*Jacta est alea*." And so Shakespeare:—

"I have set my life upon a cast,  
And I will stand the hazard of the die."

Richard III.

Well then may the comparison be made, "as straight as a die," for evidently if not shaped with the utmost exactness the dice would be false and worse than useless. It is unnecessary to observe how often recourse was had to them amongst the Romans; and Pereius gives an amusing account how much, in his younger days, he preferred the study of these to that of oratory:—

"Sæpe oculos memini tingebam parvus olive,  
Grandia si nollem morituro verba Catoni  
Discere, ab insano multum laudanda magistro,  
Quæ pater adductis sudans audiret amicis.  
Jure etenim id summum, quid dexter senio ferret,  
Scire erat in voto; damnosa canicula quantum  
Raderet; angustæ collo non fallier orca."

Sat. iii. 41.

W. (1.)

P.S. I suppose the word *dice* to be a corruption of dies, the plural of die; but this seems a singular case and demands inquiry.

LONGEVITY (4<sup>th</sup> S. ix. 217.)—I submit that this is no case of longevity in any wonderful sense. It only means that the united ages of the old couple exceeded one hundred and eighty years.

LYTTELTON.

LORD-LIEUTENANT (4<sup>th</sup> S. ix. 220.)—"Lords-lieutenants" is strictly correct, but Lords Justices is not a proper parallel, because Justice is a substantive, whereas Lieutenant is really a French adjective, or rather participle, "place-holding." It is therefore in grammar like "*les hommes marchans*," or any similar phrase. But it is true that in its English use Lieutenant has completely become a substantive. On the other hand, "Lord-mayors" varies from the usage followed in "Lords Justices" simply because "Lord-mayor" has come to be regarded as one word.

LYTTELTON.

SAULIES (4<sup>th</sup> S. ix. 140, 186.)—Your correspondents who have addressed you on this subject will find in the *Memoir of Robert Chambers* (published within the last few weeks, and well worthy of being seen by all readers of "N. & Q."), at pp. 107-8, some information about the duties of the *saulies*, and a note on the derivation of the word which has been coupled therewith in your columns. Mr. Wm. Chambers, editor of the *Memoir*, gives the word, however, as *gumfler*, and connects it, as does your correspondent W. T. M., with *gonfalon*.

G. J. C. S.

Ayr, N.B.

CLERICAL LONGEVITY (2<sup>nd</sup> S. ix. 8, 73, 252, &c.; x. 119, 158, 315.)—Is there any foundation in fact for the statement often made of the longevity of the clergy as a body? I believe there is none whatever; and that all the cases cited of extreme age, even among incumbents, are referrible to a state of things which no longer exists. The late secretary of the Clergy Mutual Assurance Society favoured the common view, but his table of mortality was based on the lives of 5000 clergy only, who died between 1750 and 1850; and probably the far greater proportion, if not all, were in easy circumstances—dignitaries of cathedrals, or incumbents with good livings, whose lots were cast in quieter times than these. My own experience, not very extensive certainly, would lead to a very different opinion, at least as regards curates. Of all my friends and acquaintances a large proportion have died in the prime of life; some from fevers caught in visiting the sick poor, or from causes traceable to their mode of life and profession; diseases affecting the nervous system, heart complaints, paralysis, &c., or throat affections. Two have been in lunatic asylums; two committed suicide; one had brain-fever, and others have become prematurely old. While the public services are to many very trying to the nerves, the want of society, except that of the sick-room, is still more depressing; and in country parishes the curate has to be much longer at the bedside of fever patients than the doctor. I believe, then, the tenure of life of a curate in these days is not more, but less secure than that of other classes of the same status. If any readers of "N. & Q." have made observations on the longevity of curates as well as incumbents, will they oblige me and others by giving the results?

F. J. LEACHMAN, M.A.

20, Compton Terrace, Highbury.

ROUND TOWERS OF NORFOLK (4<sup>th</sup> S. ix. 136, 186.)—The round towers in Norfolk generally appear, at any rate in the lower part, to be the oldest part of the church. The upper part of many of them seems to have been repaired or restored, and in some cases made octagonal, the base however remaining round. The body of the church seems to have been built on to the tower;

this is evidently the case with two very perfect ones near Norwich—viz. at Colney and Bawburgh. The door to most of them seems to have been placed six or eight feet from the ground, so that access could only be gained to them by a ladder; moreover the windows are splayed outwards and downwards—they are in fact arrow slits. One very observant man, who knows many of them, thinks that they were intended as places of defence—in fact that, like some of the church towers on the English and Scottish border, they were peel-houses. Most of those I know are near rivers, but Norfolk is so intersected with sluggish pike-fishing streams that I think this may be only an accidental circumstance.

C. W. BARKLEY.

GRADUAL DIMINUTION OF PROVINCIAL DIALECTS (4<sup>th</sup> S. viii. *passim*; ix. 86, 171).—N. has misunderstood me. My object was not to criticise penny readings, but to record the noteworthy fact that our people already enjoy laughing at the very dialect their fathers spoke and *speak*. I both understand and enjoy the broad Lancashire pieces when there is any real wit in them to enjoy, and I mourn over our vanishing dialects. P. P.

BEER-JUG INSCRIPTIONS (4<sup>th</sup> S. viii. *passim*; ix. 20, 170.)—The inscription at p. 170 is taken from one of Dibdin's nautical ballads, and is entitled "Saturday Night at Sea." It is a song in much favour with the now fast-dying-out Old Salt. Good sentiment runs throughout it, but I fear that in these days of iron turrets and other naval transformations the spirit of the composition will be lost, and Poor Jack, in the shade, will have to console himself with the homely but stirring toast, that touches a sympathetic chord in the breast of every true British seaman, of "The lass that loves a sailor." E. J.

Nelson Square, S.E.

ROYAL HEADS ON BELLS (4<sup>th</sup> S. ix. 76.)—I have met with the following instances of the second type of royal heads inquired for by MR. ELLACOMBE. The "cross" referred to below is like fig. 24 B in Raven's *Church Bells of Cambridgeshire*, which Mr. Raven has found with the same royal heads (see his book, p. 17). I think Awsten Bracyer was a predecessor of, or in some way connected with, the Nottingham Oldfields. A founder's shield containing the letters "A. B." occurs on bells, together with another shield which the Oldfields used; and these royal heads and the above cross are again common to Bracyer and the Oldfields. Thomas Hedderly of Nottingham, who used these royals as late as 1742, was a successor of the Oldfields, and used other stamps that had come down to them. (See *Yorkshire Archaeological and Topographical Journal*, i. 61, &c.; and pp. 193, 194.) The shields here referred to appear from the stamps of letters,

&c., with which they are associated, to have belonged to the same great foundry, probably before the Oldfields had it.

"A" bears an attenuated cross saltire rather spreading out at the ends, and extending to the corners and margin of the shield, intersected by a small cross pattée in the centre.

"B" contains the initials *r c* in black-letter, and a trade-mark with cross pattée, and flying streamer at top.

List of royals hitherto found in Lincolnshire:—

Marton, near Gainsborough (1st bell). Queen, with shield A, "Lombardic" letters.

Stow (4th bell). King, with trade-mark of *b s*, and a cross used by Henry Oldfield (Raven, 24 B), "Lombardic."

West Rasen\* (3rd bell). King, with shield B (each twice), black-letter.

St. Peter's at Gowts, Lincoln (3rd bell). King and queen (each twice), with shield A, "Lombardic."

Waith (1st bell). King, with shield B, and cross as above, "Lombardic."

Frodingham\* (3rd bell). King, with shield B, black-letter. J. T. F.

Hatfield Hall, Durham.

BROUGHAM ANECDOTES (4<sup>th</sup> S. ix. 195.)—There is another version of the lines quoted by MR. PIKE, which some years since I committed to paper from recital of a friend, who professed to give them with accuracy:—

"If bugs infest me as in bed I lie,  
Shall I forsake my bed? oh no, not I,  
But rout the vermin, every bug destroy,  
New make my bed, and all its sweets enjoy."

My informant did not connect these lines with Brougham, but stated that they had appeared in a political publication printed about the year 1832—the *Black Dwarf*, he seemed to think. It is, however, quite possible that Brougham may be the author. A MIDDLE TEMPLAR.

GEORGE FERRERS (4<sup>th</sup> S. ix. 196.)—There is a short life of him in Wood's *Athen. Oxon.*, vol. i. col. 152, ed. 1691. There are some additions to what DR. RIMBAULT mentions. Wood says that he was born "at or near to St. Albans"; that he "became as eminent for the law as before he was for his poetry"; that "though he hath not writ much, yet he is numbered among the illustrious and learned men of the age he lived in (by Joh. Leland the antiquary, in *Illustr. in Angl. vir. Encomium*, ed. Lond. 1589, p. 99); that he wrote *Miscellany of Poems*, and translated from French into Latin *The Statutes called Magna Charta*"; that there is more about him in Leland, *u. s.*; and that he may have been member for Plymouth in 1642. ED. MARSHALL.

\* Have a cross often found with the same shield, quite different from Raven, 24 B.



ONE-PENNY (4th S. ix. 201.)—Halliwell has "BASILINDA. The play called Questions and Commands; the choosing of King and Queen as on Twelfth Night. *Phillips.*"

JOHN ADDIS.

DIVORCE (4th S. ix. 200.)—A woman divorced retains her marriage name; but I take it there is nothing to prevent any one from assuming any name he or she may think fit.

R. S. CHARNOCK.

Gray's Inn.

"BOARD" (4th S. ix. 93, 140, 200.)—How steam has superseded navigation! In these days a person may voyage 120,000 miles without making a *board*, or hearing the term, which applies to sailing only. Dana's *Seaman's Manual* (American) explains *board*, "the stretch a vessel makes upon one tack when she is beating." W. G.

CITY STATE BARGES (4th S. ix. 190.)—If M. F. C. wishes to know the present whereabouts of the ex-City state barges, he should visit Oxford, and take a stroll in Christchurch meadow, by the river side; for there many, I believe, of the barges of the different colleges, used as club-rooms by the subscribers, are the old state barges of the City companies, and may now be seen, refitted and adapted to their present purposes.

J. F. S.

"THE FOXGLOVE WHICH TOM," ETC. (4th S. ix. 181.)—This couplet will be found in *The Alphabet of Flowers*, one of a series of shilling toy books published by George Routledge and Sons, London. The book came into my house three or four years ago. Why do the publishers of most children's books now not print a date upon them?

W. H. P.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*Royal and Republican France. A Series of Essays reprinted from the "Edinburgh," "Quarterly," and "British and Foreign" Reviews.* By Henry Reeve, Corresponding Member of the French Institute. In Two Volumes. (Longmans.)

Those who agree with Bolingbroke that "history is philosophy teaching by examples," and by studying the past revolutions of France would desire to learn the future destiny of that great and once all-powerful country, will find ample materials for so doing in the series of essays here reprinted from the various reviews in which they have appeared from time to time during a period of nearly thirty years. The titles of the several papers, which are—Louis XIV., Saint Simon, Mirabeau, Marie Antoinette, Beugnot, Mollien, Chateaubriand, Louis Philippe, Alexis de Tocqueville, France in 1870, and Communal France, sufficiently indicate the various phases of recent French history which our author passes under review; and the moral which he draws is one which we should all do well to lay to heart, that we may continue to maintain among us that respect for the law, which is the great security alike for individual and national liberty. "A nation," says Mr. Reeve, "may have wealth, territory,

population, genius, industry even above its fellows; but if it have not government, the result may be desolation and ruin." France has yet to learn how to make sweet the uses of adversity.

*A Collection of Curious and Interesting Epitaphs, copied from the existing Monuments of Distinguished and Noted Characters in the Cemeteries and Churches of St. Pancras, Middlesex.* By Frederick Teague Cansick. (J. Russell Smith.)

Another volume of nearly three hundred pages furnishes evidence of Mr. Cansick's industry in collecting and recording the monumental inscriptions in the churchyards of Middlesex. The cemeteries, graveyards, and other resting places of the departed, from which the author has derived the materials of the present volume, are—Highgate Cemetery; St. Michael's Church, Highgate; the Cemetery of St. George-the-Martyr, Brunswick Square; the Foundling Hospital Chapel; Bloomsbury Cemetery, Brunswick Square; St. Martin's Cemetery, Camden Town; St. Andrew's, Gray's Inn Road; St. Giles's Cemetery, King's Road; and St. Aloysius' Chapel, Camden Town. The utility of the volume is greatly enhanced by an Index of names. The next volume will contain upwards of five hundred ancient epitaphs from Highgate, Hornsey, Southgate, Edmonton, Enfield, Tottenham, Hadley, Friern Barnet, &c.

PARISH REGISTERS.—In the House of Lords on Tuesday, Lord Romilly moved for a paper which will possess an interest outside the walls of Parliament. It is a "Return from the rector, vicar, curate, officiating minister, or incumbent in charge of each parish, chapelry, or ecclesiastical district in England and Wales, of all registers, records, books, documents, or other instruments relating to baptisms, marriages, and burials in their possession on 31st December, 1871, stating their nature, the dates from which and to which they extend, their state and condition, and how and where they are preserved"; and a similar "Return from each of the same persons, to the 31st December, 1871, whether the parchment copies of baptisms, marriages, or burials required by the Act 52 Geo. III. cap. 146, have been annually sent to the diocesan registrars, the number of times when such copies have not been sent, and the reasons for not sending them." The non-compliance with this Act, which is so generally complained of, has probably originated from a difficulty in enforcing it—a natural difficulty, it will be admitted, when it is known that while Clause xiv. inflicts transportation for seven years upon certain offences, Clause xviii. awards *one-half of all fines and penalties to the informer.*

THE SALT LIBRARY.—The difficulties that have hitherto presented themselves in the way of the Salt Library being permanently located in Staffordshire appear at last to have been surmounted. The premises at present tenanted by Lloyd's Banking Company (branch), in the Market-square, Stafford, have been surveyed by a gentleman appointed for that purpose by Mrs. W. Salt, and that lady has now signified her willingness to accept the offer of Mr. Thomas Salt, M.P., and purchase the property. By this arrangement the purchase money—3000*l.*—will be handed over as a gift by Mr. T. Salt to the endowment fund, which will now only want 900*l.* to complete the sum named by Mrs. W. Salt—viz. 6000*l.*

"THE LAMBETH REVIEW."—This is the title of a new Quarterly Magazine of Theology, Christian Politics, Literature, and Art, of which the first number has just been issued by Messrs. Mitchell of Parliament Street. It supports the views of High Churchmen, but is not exclusively theological. The articles on "Disestablishment and Disendowment," on "Döllinger's Fables con-

cerning the Pope," on "The Athanasian Creed," and on "Prayers for the Dead," being relieved by papers on the "Venetian Aristocracy," "The Architecture of our Civil and Domestic Buildings," and one on Lord Clermont's splendid volume "Sir John Fortescue and his Descendants." A certain portion of the number is also devoted to Notices of New Books.

"THE fire which has destroyed the Luther memorials at Erfurt will be regarded as a misfortune all over the world. The orphanage and reformatory which adjoined the old Augustinian church were built upon the remains of the monastery in which Luther was a monk. Of these remains a small part at the corner of the quadrangle were supposed to be of the age before the Reformation, and to contain the very cell of the great reformer and other rooms in which he may have studied: close to them was the *salle* of the asylum in which a museum and picture-gallery had been formed. The curiosities were chiefly objects of local interest, such as specimens of the bread baked during the French campaigns of 1813-15; with the enormous prices at which it was sold; a mummy; and a painting, by Beck, of the Danse Macabre. But a world-wide interest was felt in the Bible which Luther studied, the chair in which he sat, and even the mark of the ink-bottle, which, in a fit of delirium from overwork, he flung against the wall. All these seem to be destroyed."—*Guardian*.

### BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

JAMES HOWELL'S EPISTOLE HO-ELIANÆ; or, Familiar Letters.  
Wanted by *George M. Traherne, Esq.*, St. Hilary, Cowbridge.

POLYSERIAN MYTHOLOGY, by Sir George Grey. Murray.  
Wanted by *Messrs. Henningham & Hollis*, 5, Mount Street, Grosvenor Square, W.

### Notices to Correspondents.

W. M. T.—*We withhold your reply on the Erbkönig, thinking you may wish to substitute another one after having read Professor Buchheim's paper in our present number.*

STEPHEN JACKSON will find a satisfactory etymology of clock, a beetle, in Atkinson's Craven Glossary—viz. CHULEICH, scarabeus.

HONESTY.—*Used postage stamps are utterly valueless.*

J. D. (Heaton Moor).—"Five and four are nine."

W. A. B. (St. Stephen's Club).—*I-er-ne.*

J. P. FARWAKER (Oxford).—*The fresco paintings on the walls of the Chapel of the Trinity at Stratford-upon-Avon, from the drawings by T. Fisher, were described by John Gough Nichols, F.S.A., and published by H. G. Bohn in 1838.*

C. BEAURAIN.—*An engraving of that interesting relic of the Norman period, the Jew's house at Lincoln, is given in Turner's Domestic Architecture of England, 1851, i. 41. There is a notice of it in The Builder of March 16, 1872.*

DR. RIBBONS.—*The name of Peter Paul Rubens was sometimes spelt Rubbens, as on his great picture at Antwerp. "N. & Q." 2nd S. vii. 29.*

ENQUIRER.—*See Isaiah, v. 18.*

SIR THOMAS WINNINGTON.—*Orosius, by King Alfred, has been noticed in eight articles of the First Series of "N. & Q." vols. i. ii. vii. xii.*

THOMAS RATCLIFFE.—*The song "William and Jonathan" will be found in The Universal Songster, published by Fairburn in 1825, i. 62, but without the author's name.*

ROBERT WHITE.—*In the memoir of Thomas Christopher Hopland, R.A., contributed to the Art Journal of March, 1843, by his widow, it is stated that the painter was born at Workop on Dec. 25, 1777. Consult also the Gent. Mag. for May, 1843, p. 540.*

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LONDON, SATURDAY, MARCH 30, 1872.

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## Notes.

## "OTIA VOTIVA," 1705: A SCOTISH BIBLIOMANIACAL JUDGE—PRESIDENT FORBES.

Sir William Anstruther of that Ilk, created a baronet before the Union, was an eminent Scotch advocate; and was, after the Revolution, made a judge of the Court of Session. He received his appointment in November, 1689, when he took his seat as Lord Anstruther. He was nominated a Lord of Justiciary in 1704, and died in his lodgings in Edinburgh on January 24, 1711.

From the magnificent collection of books acquired by him, which were sold a few years since, after being kept in the family for more than a century and a half, he must have been an inveterate bibliomaniac: for more rare and beautiful volumes have never been brought to the hammer in Scotland. The condition, in every instance, was faultless. Many of the tomes were scarce, even in his day: for instance, Barbour's *Bruce*, black letter, 1616, and Blind Harry's *Wallace*, 1620—both printed at Edinburgh by Andro Hart. Of the former work, it is the only perfect copy known: the one in the Bodleian Library being defective in a sheet, as mentioned by the learned editor of the Spalding edition of Barbour.

In the Anstruther library the following volume, small 8vo, turned up:—

"OTIA VOTIVA; or Poems upon several Occasions—

Operosa parvus  
Carmina fingo.—*Hor.*

London: Printed and sold by J. Nutt, near Stationers' Hall, 1705."

This collection was conditionally given to his lordship. On the fly-leaf is written—

"Anstruther, I send you this—a book in a present; but upon *these terms*, that you'll end a business of Robert Wilson's, which is to be before you to-morrow. He is a tenant and vassall of mine. His antagonist is Darling, the mad minister. I am not very exact in the business, but Pittillo. Sir Walter Pringle's servant, is to give you an account of it to-morrow."

Sir Walter Pringle was a member of the Faculty of Advocates at the time; not having been elevated to the bench until July 6, 1718, when he took the title of Lord Newhall, and was one of the best judges that ever sat on it. Mr. Pittillo must not be understood to have been the servant in the ordinary acceptation of the word, but the clerk of Sir Walter. Pittillo, or Pittilloch, is a Fife-shire name: one Robert Pittilloch, in that county, was Solicitor-general in Scotland during the rule of Cromwell. Now, as Anstruther's estate was in Fife, Pittillo, as coming from the same county, was the most judicious person to communicate the required information to the judge who was to hear the case.

As Anstruther retained the volume, and put the book-plate of the arms of "Sir John Anstruther of that Ilk, Baronet," on the boards, it is obvious that the present was accepted; but what followed is not known, although it may be conjectured the "vassall" of the donor would obtain ample redress. It shows the judge's passion for out-of-the-way books was well known, and that advantage was taken of it to influence him in deciding a case which was to be discussed before his lordship next day.

Is anything known about the author of the *Otia Votiva*? Some of the poems are somewhat free, although not without merit. An imitation of the tenth satire of Juvenal may be instanced as a good specimen of the writer's ability in that line of composition.

Darling, the "mad minister," was probably the Presbyterian clergyman of some of the parishes adjoining Ely House, the residence of the judge on his estate of Anstruther when not judicially engaged in the Scotch metropolis or going on the circuit as a justiciary judge.

Lord Anstruther wrote and published in 4to, Edinburgh, 1701, a volume of *Essays, Moral and Divine*, very much against the wishes of his friends, who did all they could to dissuade him—at least so the late Alexander Campbell asserts in his *History of Poetry in Scotland*, p. 141. After his death, his son and heir bought up all the copies he could find. Consequently it is now a book of considerable rarity.



The judges, even after the Union, were not indisposed to listen to private influence in deciding cases. There were certain individuals, of good position in society, called Peta, or Peata, who had the ear of a Lord of Session, and through whom he might be reached. Those persons who have the good fortune to possess a copy of that curious and rare work called the *Court of Session Garland* will find an account of these now repudiated hangers on, which is exceedingly amusing. But amongst the instances there given, the bribing of a judge by the present of a book, as here evidently had been attempted, has not been recorded. There is an anecdote traditionally transmitted to modern days that the celebrated Duncan Forbes, President of the Court of Session in the year 1745, used not unfrequently to give as a toast at convivial meetings: "Here's to the health of such of our judges as don't deserve to be hanged." His lordship had a pretty good notion that the bench was not so pure as it should have been, even in his day.

J. M.

#### ROMAN MILESTONE IN THE CAUDINE FORKS.

In sauntering through the defile, which some think to be the site of the celebrated Caudine Forks, where the Roman disaster took place B.C. 321, and of which I have given a short account (4th S. viii. 230, 270), I came upon a Roman milestone of a very interesting character, if we can believe that the inscriptions upon it were placed there at the dates indicated, and I do not know that there is any reason to doubt that it is the case. It is found at the village Arpaia, about a mile from a spot called Forchie. On one side, in large Roman characters, is found—

"IMP. CES. DIVI. F.  
AVGVSTVS. COS. XI.  
TRIB. POTEST. VII.  
F. C."

"Imperator Caesar Divi Filius Augustus, Consul XI. Tribunicia Potestate VII., Faciendum Curavit."

It is very interesting to find this inscription, showing that the milestone was erected in the eleventh consulship of Augustus, B.C. 23—a year marked by a severe loss, the death of his nephew Marcellus (Virg. *Æn.* vi. 861-887; Propert. iii. 18), not more grieved for by his mother Octavia than by his uncle. On the reverse, in small rude characters, appears the following long inscription, giving the names of several well-known personages in proper chronological order:—

"D. N. FL. CLAUDIO  
IVLIANO. PIO. FELICI  
INVICTO. AVG.  
D. D. D. N. N. N. THEODOSI (sic)  
ARCADI (sic) HONORI (sic)  
BONO. REIP. NATVS (natis)  
M. XVI.  
D. D. D. N. N. N. VALENTINI  
ANO. THEO . . . .  
ET. ARCADIO."

"Domino nostro Flavio Claudio Juliano, Pio, Felici, Invicto, Augusto, Dominis nostris Theodosio, Arcadio, Honorio, Bono reipublice natis, Milliarium XVI. Dominis nostris Valentiniano, Theodosio et Arcadio."

I give this as I found it, without pretending to be able to explain how such a collection of names, certainly of a later date than the original erection, can have been brought together. Are we to consider that the stone has been used by various parties and at various times? Can a satisfactory explanation be suggested?

Flavius Claudius Julianus, surnamed the Apostate (A.D. 361-363), is a well-known character. Theodosius the Great was the opposite of Julian, and his strict orthodoxy has made him a peculiar favourite of the Catholic church. In the age of Theodosius (A.D. 370-395), "the ruin of paganism," says Gibbon, "is perhaps the only example of the total extirpation of any ancient and popular superstition, and may therefore deserve to be considered as a singular event in the history of the human mind." Next appear the names of Arcadius and Honorius, sons of Theodosius, and lastly, Valentinianus III., Roman emperor from A.D. 425 to 455, in whose reign Attila, the scourge of the human race, made a descent, A.D. 452, on Italy. It is curious that this worthless little stone should record a collection of names so famed in the world's history, and should be found at a spot so marked in Roman story as the Caudine Forks. I am sorry that I did not think of examining the engraving of the letters to form some idea whether the whole had been inscribed at once.

Again, at Canosa, in Apulia, the site of the ancient Canusium, famed in Horace (*Sat.* i. 5) for its gritty bread and want of water, and where I found many ancient remains of a most interesting character, there is a stone, not a milestone, that has been used in the same way, and where the names of Theodosius, Arcadius, and Honorius also appear. It seems to have been the pedestal to a statue of Vertumnus, and has the following inscription:—

"VORTVMNO SACRVM  
P. CVRTIVS P. F. SALAVS  
P. TITVS. L. F. III. VIR.  
DE MVNERE GLADIATORIO  
EX S. C."

Then behind, and in ill-formed characters, appears the following:—

"D D D. N N N. F F F  
THEODOSIO  
ARCADIO  
ET HONORIO."

"Dominis nostris felicibus Theodosio, Arcadio, et Honorio."

Curiously enough, in Pratilli's *Via Appia* (p. 123) I find an inscription in which the names of Theodosius, Arcadius, and Honorius are collected in the same way. The stone was found in the neighbourhood of Terracina, and is given by

Gruter. It is a milestone of larger size than usual, and was originally erected in the reign of Trajan, A.D. 112, when he was consul for the sixth time. It runs thus:—

“X.  
IMP. CES.  
DIVI NERVAE FIL  
NERVA TRAIANVS  
AVG. GERMANICVS  
DACICVS  
TRIB. POT. XIII.  
IMP. VI. COS. V. P. P.  
XVIII. SILICE  
SVA PECVNIA  
STRAVIT.”

Then with a slight interval, and in more modern characters, is added—

“LIII.  
DDD. NNN. FFF. LLL.  
THEODOSIO ARCADIO  
ET HONORIO P. P. P.  
SEMPER AAAGGG  
BONO REIPVBL  
NATIS.”

Are we to read the contractions thus?—*Dominis nostris felicibus . . . ? Theodosio, Arcadio et Honorio Patribus Patrie semper augustis bono reipublice natis.*

I shall be glad if any satisfactory explanation can be suggested for this strange medley of names brought together on these stones.

CRAUFURD TAIT RAMAGE.

#### LINES ON THE DEATH OF POPE.

It is always pleasant to contribute any detail connected with a great author which serves to illustrate his life, or is associated with his career.

I met the following amid the flow of Horace Walpole's pleasant gossip, and send it unknowing whether it may be published in any edition of his *Works* (Cunningham, i. 311):—

“To fill up this sheet, I shall transcribe some very good lines published to-day in one of the papers by I don't know whom, on Pope's death:—

Here lies, who died, as most folks die, in hope,  
The mould'ring more ignoble part of Pope;  
The bard, whose sprightly genius dared to wage  
Poetic war with an immoral age;  
Made every vice and private folly known  
In friend and foe—a stranger to his own;  
Set virtue in its loveliest form to view,  
And still professed to be the sketch he drew.  
As humour or as interest served, his verse  
Could praise or flatter, libel or asperse;  
Unharming innocence with guilt could load,  
Or lift the rebel patriot to a god;  
Give the censorious critic standing laws;  
The first to violate them—with applause:  
The just translator and the solid wit,  
Like whom the passions few so truly hit:  
The scourge of dunces whom his malice made,  
The impious plague of the defenceless dead:

[\* These lines are printed in Carruthers's *Life of Alexander Pope*, ed. 1857, p. 391.]

To real knaves and real fools a sore:  
Beloved by many, but abhorred by more.  
If here his merits are not full exprest,  
His never-dying strains shall tell the rest.”

Sure the greatest part was his true character. Here is another by Rolli, which, for the profound fall in some of the verses, especially in the last, will divert you:—

“Spento è il Pope: de' posti Britanni  
Uno de' lumi che sorge in mille anni:  
Pur si vuol che la macchia d' ingrato  
N' abbia reso il fulgor men sereno:  
Stato fora e più giusto, e più grato,  
Men lodando, e biasmando ancor meno.  
Ma chi è reo per nativo prurito?  
Lode o Biasmo, quì tutto è partito,  
Nasce, scorre, si legge, si sente;  
Dopo un Di, tutto è per niente.”

Rolli was composer of the operas, and acquired the honour of being named in that temple of fame, *The Dunciad*:—

“Rolli the feather to his ear converts;  
Then his nice taste directs our operas.”

S. H.

#### FOLK LORE: SUPERSTITION IN ANGLESEY.

By the HON. W. O. STANLEY, M.P.

I am induced by a recent occurrence in my immediate residence to write a few remarks upon the popular superstitions still prevalent in Anglesey, and probably in other parts of North Wales.

On October 3, as a labourer in my employ, Edward Morris, was removing an old earthen bank or fence on Penrhos Bradwn farm, he found secreted in the middle a black pipkin with a slate covering the mouth, on which was scratched in rude letters “NANNEY ROBERTS” on both sides. In the pipkin there were seen the bones of a frog, with the dried skin adhering to several large pins apparently of old date. We counted forty in all.

The tradition common amongst the country people is, that anyone having ill will against another person can witch them by sticking a live frog full of pins and depositing it in a pipkin, with the name of the person to be witched marked on the cover. Until the person so bewitched can find the pipkin and frog, the curse, whatever it was, remains upon them. Sometimes the frog, stuck full of pins, was burnt in the fire to denote a curse that could not be taken away. At other times the poor frog was cast into a pool of water to linger, struggle, and die. I am told that this last piece of cruelty is often resorted to by young girls who have a spite against a rival in their affections, and by this means seek to regain the lost lover.

There were certain persons supposed to have the power of witchcraft, and they made a lucrative trade by deluding the ignorant and superstitious. A certain Griffith Ellis, residing near Llanberis, was supposed to have this power, and was resorted

to from far and near by those who believed themselves or their cattle to be under a curse. Money was of course required as a preliminary. He told them that by looking into a certain sort of glass, he could tell where the curse-pot was secreted, and directed them to the spot so that they might find it and relieve themselves of the curse.

Another popular belief was that all wells the overflow of which ran to the south had the property of cursing wells. Such a well near Penrhos was much resorted to to curse or cure the cancer. The person seeking relief was to wash in the water, and uttering curses against the disease, was to drop pins round the well.

A carpenter now in my service tells me that when a boy he frequently went to the well to pick up the pins scattered about. The damage from trespass was so great that the farmer destroyed the well by draining.

Holywell and Llanelian in Anglesey were always considered to have extraordinary qualities either in curing disease or inflicting curses. Anghared Lloyd, in his *History of Anglesey*, says, after bathing in the well the sick person deposited alms in a chest (tyff-elian) which was in the church. Cathrall says it was of the form of a trunk studded with nails, and having an aperture at the top to slip the money in. It got so full that the parishioners purchased three farms with the money.

In a passage from the chancel is a chapel called Myor, or a place of meditation. A superstition attaches to a chest of oak built into the wall. I have heard that years ago this chest was the deposit for money which was always dropped into it, as the curse or crooked pin was thrown into the well.

Often in my youth have I heard it whispered that corpse-lights had been seen on the dangerous reef of rocks called Cereg of Gwyn off Penrhos, and that a wreck with loss of life was certain to occur. Will-o'-the-Wisp was seen dancing in the low grounds, luring the drunken wanderer into the bog, where it left him up to his waist in water; but poor Will-o'-the-Wisp is now starved to death, and his breath is taken from him; his light is quenched for ever by the improving farmer, who has drained the bog; and instead of the rank decaying vegetation of the autumn, where bitterns and snipes delighted to secrete themselves, crops of corn and potatoes are grown.

Then again we heard of the Fairies or the Tylwyth Teg, good and bad, malicious or friendly. No one doubted that such spirits sported themselves in their favourite haunts, or delighted to plague mortal men and women. Old Nan Owen of the mountain, or Owen the old gardener, would discourse by the hour in low and whispered tones about the mischievous pranks of these airy sprites.

One day, some thirty years ago, Mrs. Stanley went to one of the old houses to see an old woman she often visited. It was a wretched hovel; so unusually dark when she opened the door, that she called to old Betty Griffith, but getting no answer, she entered the room. A little tiny window of one pane of glass at the further side of the room gave a feeble light. A few cinders alight in the miserable grate also gave a glimmer of light, which enabled her to see where the bed used to be in a recess. To her surprise she saw it entirely shut out by a barricade of thick gorse, so closely packed and piled up that no bed was to be seen. Again she called Betty Griffith; no response came. She looked round the wretched room; the only symptom of life was a plant of the wandering Jew (*Saxifraga tricolor*), so called by the poor people, and dearly loved to grace their windows. It was planted in a broken jar or teapot on the window, trailing its long tendrils around, with here and there a new formed plant seeming to derive sustenance from the air alone. As she stood struck with the miserable poverty of the human abode, a faint sigh came from behind the gorse. She went close and said, "Betty, where are you?" Betty instantly recognised her voice, and ventured to turn herself round from the wall. Mrs. Stanley then made a small opening in the gorse barricade, which sadly pricked her fingers; she saw Betty in her bed, and asked her, "Are you not well? are you cold, that you are so closed up?" "Cold! no. It is not cold, Mrs. Stanley; it is the Tylwyth Teg; they never will leave me alone; there they sit making faces at me, and trying to come to me."—"Indeed! oh how I should like to see them, Betty!"—"Like to see them, is it? Oh, don't say so."—"Oh, but, Betty, they must be so pretty and good."—"Good? they are not good."

By this time the old woman got excited, and Mrs. Stanley knew she should hear more from her about the fairies, so she said, "Well, I will go out; they never will come if I am here." Old Betty replied sharply, "No, do not go. You must not leave me. I will tell you all about them. Ah! they come and plague me sadly. If I am up they will sit upon the table; they turn my milk sour and spill my tea; then they will not leave me at peace in bed, but come all round me and mock at me."—"But, Betty, tell me what is all this gorse for? It must have been great trouble to you to make it all so close."—"Is it not to keep them off? They cannot get through this, it pricks them so bad, and then I get some rest." So she replaced the gorse and left old Betty Griffith happy in her device for getting rid of the Tylwyth Teg.

Here we find in the nineteenth century the superstitions of the middle ages; the same belief in witchcraft that animated Eleanor, Duchess of



Gloucester, in the time of Henry VI., with her associates Margery Jourdan and Sir Nicholas Bolinbroke. The same belief still influences the ignorant peasant in Wales to seek revenge and assistance from the black art. The poor tortured frog is but the type of the wax manikin, which, either stuck with pins in mortal parts or melted before a slow fire, was supposed to bring disease or death to the object desired. Witchery and belief in spirits is a remnant of savage life, and never will be eradicated from the human mind, not even confined to the ignorant and low-bred. Do we not see the rankest superstition and belief in spirits pervade a whole continent, and occupy the minds of the most distinguished in the drawing-rooms of the highest in rank and wealth in England?

Tyler, in his *Primitive Culture*, has treated this subject so ably, I must refer to him, as my remarks would be but a poor repetition. The law of Edgar forbids well worshippings, necromancers and divinations, and stone worshipping. Canute issued the same law.

Yet Roman Catholic superstition continued this custom, and availed itself of the habit so deeply rooted in the minds of the Pagan inhabitants of those countries in which they established their religion.\* Notwithstanding their laws against superstitious practices, we find them still practised by the ignorant. Stone worship, or belief in the properties of certain stones, both in Ireland and Scotland, still lingers amongst the people. To rub against a certain holy stone, or crawl under a hollow stone at Ardenne, was witnessed by a relation of mine a few years ago. The belief in the virtues of springs is common; and how many holy wells are met with which are still supposed to work miracles!

**RUSSIAN FOLK LORE: MICE.**—In reading about the Devon superstition regarding mice, I was reminded of one strongly resembling it, which is prevalent in Russia. The sudden appearance of mice in a house formerly free of them is considered a certain sign of death, and the omen was once curiously fulfilled to my knowledge. A family lived a year and a half in a house without ever being troubled with mice, but in the second spring quite a swarm of them appeared in some of the rooms. The servant constantly complained of the difficulty she had to keep anything clean or safe from them, as they penetrated drawers and cupboards, specially delighting, apparently, in scampering over the plate and crockery. In June the father of the family died, and the mice disappeared as unaccountably as they came; the family remained in the house till October, but

saw them no more. Black beetles appearing in like manner are also considered to prognosticate some event, marriage as well as death. **AIRAM.**

P.S. I forgot to say that no attempts were made for their extirpation, either with traps or poison.

**DURHAM FOLK LORE: CURE FOR TOOTHACHE.** Some years ago I had an hour to spare whilst on business in the rural village of West Auckland, and strayed into the ancient graveyard attached to St. Helen's church. The aged sexton was, with an assistant, engaged in digging a grave for an adult, and during the process he threw up a skull in my presence. He took it up in his hands, and remarked to his companion that if he was ever troubled with the toothache he was only to pull one of the teeth out with his own, and he would be cured on the spot.

C. M. CARLTON.

Advertiser Office, Durham.

**IRISH SUPERSTITION.**—A neighbour of mine, Protestant, churchwarden, and of a certain respectable position as a farmer, usually addressed, for instance, as W. Longlegs, Esq., recently had his hand wounded with a thorn. The thorn was extracted; but shortly afterwards, on the same hand, some two inches from the thorn wound, appeared a gathering, which burst, and is called here "a running worm." After some weeks of suffering from it, causing the arm to swell, &c. &c., the patient became better—on which I congratulated him. He said in reply: "I have been a great fool, tormenting and quacking myself for the last two months, when I might have got cured at once by sending for Jack So-and-so." "Who is he?" "He is a seventh son, that lives over yonder at the bog side: he just rubbed the place with his hand gently once or twice, and the worm was healed right off." "You are very easy of belief," I said, "and I never so much as heard of a running worm." "Oh! there can be no doubt about it; for Jack told me he saw the worm once, and he cured my daughter once before this of a running worm in her leg by merely touching it with his hand, and my neighbour Tom's two little girls." This piece of folk lore comes from

MEATH.

**NORFOLK WEATHER SAYING.**—

"Rain afore chutch (church),  
Rain all the week,  
Little or much."

ANON.

**THROWING THE SLIPPER.**—Reading an old Latin treatise on the word *Juul* (Christmas), written by a Dane, I came upon a Danish stanza, quoted from Lyschander's *Chronicon Groenlandia rhythmicum*, which I do not remember to have seen anywhere else:—

\* Lingard's *History of Anglo-Saxon Church*.

"Han sendte til Irland sin skiden skoe,  
Og bød den Konge, som der monne boe  
Han skulde dem hæderlig bære  
Paa Juuledag i sin kongelig Pragt,  
Og kjende han havde sit Rige og Magt  
Af Norges og Qernes Herre."

"He sent to Ireland his *dirty shoes*,  
And commanded the king who lived there  
To wear them with honour  
On Christmas day in his royal state,  
And to own that he had his power and kingdom  
From the Lord of Norway and the Isles."

The Norwegian king here alluded to is probably Magnús *Berfoetti* (barefoot), who reigned from 1093 to 1103, and conquered a portion of Ireland and the islands round Scotland. This stanza seems to refer to a custom of sending shoes to another as a mark of dominion on the part of the sender, and a sign of subjection on the part of the receiver. It is worth observing that the shoes were dirty—a fact which brings it still nearer to the throwing the slipper. There can therefore be little doubt that the throwing the slipper at weddings originally meant the dominion of one, and the subjection of the other, of the married couple. We may imagine that ladies did it in a mocking way to one of their number who had subjected herself to the dominion of her husband, while they themselves did not yet acknowledge anyone as their lord and master. We can fancy that by this they wished to say figuratively, we are still free, we are our own masters, but thou hast now given up thy liberty and independence. We can also suppose, which is perhaps more probable, that ladies wished to furnish their friend with a sufficient stock of old shoes, which she might make her husband wear as a sign of homage and submission. And it is still a common expression in Denmark, that a lady who rules her husband "has him under the *slipper*." There is perhaps the same meaning in "Over Edom will I cast my shoe," Ps. lx. 8; cf. Deut. xxv. 9, and Ruth iv. 7, 8, as in the sending of the shoe in the Danish stanza.

JÓN A. HJALTALÍN.

Advocates' Library, Edinburgh.

**IRISH CUSTOM.**—Would my quondam acquaintance and your valued correspondent MR. MAURICE LEMIHAN kindly inform an Irish dabbler in antique lore how far the subjoined quotation from Bishop Kennett is now applicable?—

"It is a good and pious custom in Ireland that the natives on passing over a bridge invariably pull off their hats, or, giving some other token of respect, pray for the soul of the builder of the bridge."

WILFRID OF GALWAY.

**TUNE:** "GILTY COATE PEGGY."—This tune, mentioned as not yet identified in *The Rarburghe Ballads*, i. 248 (Ballad Society), should no doubt be looked for under "Kilt thy Coat, Peggy."

W. F. (2.)

SHAKESPEARE'S FRENCH: "KING HENRY V.," ACT III. Sc. 7.—At p. 347, 4th S. i. "N. & Q." I expressed my belief that the dauphin's quotation from 2 St. Pet. ii. 22 was from a French version. In "*Le Nouveau Testament, c'est à dire La Nouvelle Alliance de Notre Seigneur Jésus-Christ. Se vend à Charenton par Antoine Cellier, &c. M.DC.LXIX.*," and shown to be the authorised version of the French Reformed Church by being followed by a Metrical Version of the Psalms, with their Tunes—Forms of Prayer—Baptism—Holy Supper—and Marriage, Catechism, and Confession of Faith in forty articles, I find—

"Le chien est retourné à son propre vomissement; & la truie lavée [*est retournée à se veautrer*] au boubier."

That is, these are the exact words of the dauphin with the exception of those I have placed within brackets, and which were doubtless struck out by Shakespeare to make the saying more terse, quotable, and proverb-like.

A similar edition is noted by Brunet as published at La Haye in 1664, but he gives no further information than that the metrical version of the Psalms was by Marot and Beza. I would ask, who are the authors of the translation of the New Testament, and when was it set forth? Also, was it an original version, or founded on an older one?

B. NICHOLSON.

#### THE MAINTENANCE OF THE CLERGY OF LONDON IN TIMES PAST.

The following original paper is without date, but can, I think, from the writing and from internal evidence, be assigned to the early part of the reign of Charles I. In Rushworth's *Historical Collections*, under the year 1634, a petition on the same subject will be found, which was referred to the Archbishop of Canterbury and other commissioners, and afterwards to the king himself, but without any result. "The king," says Maitland in his *History of London* (i. 308), "was afraid to make an absolute decision thereof, seeing it was against the general sense of the people."

EV. PH. SHIRLEY.

"The maintenance of the clergie of London in times past cheifly consisted of tithes and offringes.

"For tithes the citizens paid the tenth of theire personall imployments; w<sup>ch</sup> if they still paid then one rich man should pay more tithes then some one of the benefices are now worth.

"The oblations or offringes were the payments out of the rents of houses and shoppes w<sup>ch</sup> were settled by a constitution of Roger Niger, who was B. of London in the years 1228, who appointed the inhabitants and occupiers of everie house and shopp to offer to his Parson or Curate upon every Sonday and holliday a farthing of evry x<sup>s</sup> rent or annuall penc'on, w<sup>ch</sup> arose to iij<sup>s</sup> v<sup>d</sup> in the pound per Ann<sup>o</sup>, w<sup>ch</sup> so continued for the space of 300 yeares or thereabout untill y<sup>e</sup> time of King Hen. the 8<sup>th</sup>, when as the citizens began to detain these duties, supposing them not due by law: Whereupon the said King Hen. the 8<sup>th</sup> by two proclamations commaunded the payment of them

under paine of Fine and imprisonment, and afterwards a decree was made by certaine lordes by vertue of an act of Parliament for the payment of ij<sup>d</sup> ix<sup>d</sup> in the pound rent, of all houses and shoppes w<sup>th</sup>out fraude and covin.

"Since w<sup>th</sup> time some have devised and put in practice many frauds to defeate them of their tithes; as for example:

"Some reserve their rents by bonds.

"Others make double leases, one to shew y<sup>e</sup> parson, the other for the landlord.

"Others let implements for great sums, and houses for little.

"Others call their shoppes by y<sup>e</sup> names of stalls, standings, and sheds.

"Others call their rents by new names or yearly Incomes, fines, Anuities, Penc'ons, new years gifts, weeklie payments, &c.

"Devises and trickes never hard of in times past.

"And whereas the Parsons have from time to time complained to the Lo. Maiors (by the foresaid decree appointed their Judges), and could get from them no reliefe; yea, whereas all other Ecclesiasticall Judges have daily punished the detainers of tithes by excommunication and other censures of the church, the Lo. Maiors never punished any one man according to the statute (that ever could be hard of) for detention of tithe. And also many of them use these fraudes themselves, not only in their owne private, but also in letting the houses and shoppes belonging to the citie, as of one house. The Maior and Committies call the increased rent by the name of a Fine, and in a writing upon record do insert the cause why they call it so to bee (to a void further charges to the Parson).

"And they let the shoppes in the exchange by the names of standings and stalls, although they were given them by S<sup>r</sup> Thomas Gresham, by the name of shoppes: and also that the ladie Gresham his wife let them by that name: by which trickes the Parsons to whome the tithe of those shoppes belonge, have bene defeated of their duties.

"And moreover they have by the decree gon about to suppress the Parsones livings and yet raised their owne impropriacions of Christ church from 50<sup>li</sup> per annum neere to 300<sup>li</sup> p<sup>r</sup> Annū, whereupon the Parsons about three years since petitioned his Ma<sup>ty</sup> to referr the considerac'on of their wronges to the most reverend and honorable lordes the Lo. Archb. of Cant., his grace the Lo. Chaunc. of England, the b.b. of London and Winchester, and the two lo. Cheife Justices.

"The w<sup>th</sup> lords upon hearing advised them to prosecute a case before the lo. Maior, and if they found no reliefe from him to appeale to the lo. Chauncel<sup>r</sup> for helpe.

"Whereupon the Parson of Gracechurch complained of one Gough, who had hired part of one M<sup>r</sup> Burrill's howse, and paid therefore 30<sup>li</sup> per Annū rent, and denied to pay any tithe for it.

"M<sup>r</sup> Burrill the landlord appeared for his tenant, and confesseth 30<sup>li</sup> per annū to be paid to him by said Gough, and that five pound of the said summ was rent, and the other som of 25<sup>li</sup> to bee a fine, although it was quarterly paid w<sup>th</sup> the rent, and as rent, and that the house was bound for the payment thereof.

"The Lo. Maior ordered for Burrill, and gave not one sixe pence increase to the Parson: And yet about the same time the said Lo. Maior made an order for the farmor of their forenamed impropriation of Christchurch, by w<sup>th</sup> the tithe of one house divided was raised from 53<sup>s</sup> to 18<sup>li</sup> per annū.

"And also whereas for 400 years or thereabouts Rent for tithe in London hath bene *annua pensio pro qua domus locatur*, as appeareth by many Records; the said

lo. Maior by the advice of his counsell alloweth that, only for rent w<sup>th</sup> is reserved out of houses or shoppes for their heires; or for w<sup>th</sup> a distresse may be taken, etc.

"By w<sup>th</sup> meanes the Parsons must hereafter take their tithes out of such yearly payments w<sup>th</sup> it shall please the citizens to reserve for their heires: and where no distresse can bee taken, they must be distressed for tithe. And moreover whereas all fraude is forbidden *in genere* by the first clause of the decree, the lo. Maior by his order limited fraude to the lessning of rent accustomed, or to reservi'g no rent at all, by w<sup>th</sup> meanes a citizen may hereafter let out part of his house never rented before for a pepper corne or sixe pences per annū rent, and take 40<sup>li</sup> per annū in the name of a fine (as some do alreadie), and pay no tithe at all.

"The Parson agreived complained in his Ma<sup>ty</sup> high court of Chauncery where he hath had three hearings and hath found the most honorable the lo. keeper & the reverend Judges to bee his most compassionate patrons.

"But whereas the Councell of the Citie reports that it is impossible for them to have any reliefe there, because the law is defective, and that M<sup>r</sup> Burrill hath offered to lay 100<sup>li</sup> to ten shillings to the same effect. They must bee most humble suters to his Ma<sup>ty</sup> beeing their supreme ordinary to relieve them as King Hen. the 8<sup>th</sup> did their predecessors in the like case.

"Otherwise for complayning they are likly to have the burthen of fraudes doubled and tripled on them, and also to have that little w<sup>th</sup> hereafter men have given of conscience in this case taken from them, and moreover hereafter to bee divided, and the tithe of all mansion houses shalbee at a stinte for ever to the utter undoing of the clergie of London.

#### "Motives for reliefe.

"1. ffrom the persones of them that complaine who are such as have cure of their soules, and yet have their bread taken away from them by fraude, their labors and charges beeing now much more then at the making of the decree.

"2. ffrom the parties wronging them, who are not all in generall (for there are many good citizens who do abhorre and hate these frauds) but for the most part, they are men either misliking the ecclesiastique government, who by those fraudes take the maintenance due to them, who have cure of their soules, and give it to the factions that humor them: And also men living upon interest mony, who although they receive their tenth without fraude and covin, yet they have devised many of these trickes to deceive their Parsons of God's tenth.

"3. ffrom the place, to witt the richest in the kingdome, and their Parsons livings are the poorest not exceeding 20, 25, 30, 40, 50<sup>li</sup>, and few above one hundred marks per Annum.\* There are few livings in the Countie taxed as the livings in London are, but yeld two or three times more profit to their Incumbents.

"4. ffrom the inequalltie of payment by reason of these fraudes, for by calling of the yearly rent, fine, M<sup>r</sup> Burrill, who hath bene called upon to bee Sheriff of London, payeth lesse tithe then the poore Clarke of the parish, and some one rich Alderman by these trickes hath paid lesse then the poore beadle of the ward.

"And whereas the ordinary objection is, if these fraudes should bee taken away the Parsones should have to much; whereas now they are constrained many of them to live of the charities of their people.

"Although these frauds should bee taken away, yet the benefices w<sup>th</sup>in the walls, should but parallell in estate the benefices in the contrie of the like taxe.

"\* The London Benefices are higher rated in the K. bookes then others in any p<sup>t</sup> of the kingdome.



"Yet the Parsones are contented to take as the citie doth in theire impropriation of Christchurch, and whereas the inhabitants over and above theire title doe give 100 marke per annum to a lecturer, they will ease theire pishioners of that charge by supplying theire owne places.

"Moreover the parsones and vicars to a void y<sup>e</sup> imputation of the over greatnes of theire livings are contented to sett out within the walls of London one halfe of the benefices to bee stinted at 100<sup>li</sup> per annum and lesse: the other for y<sup>e</sup> most part at 150<sup>li</sup>, and y<sup>e</sup> best at 200<sup>li</sup> per annu and no more."

### "HELL IS PAVED WITH GOOD INTENTIONS."

In 1605 S. Francis de Sales writes to Madame de Chantal:—

"Do not be troubled by S. Bernard's saying that 'Hell is full of good intentions and wills.' There are two kinds of good will. One says, 'I would fain do well, but it is hard to do, and so I shall not do it.' The other says, 'I mean to do right, but I have less strength than good will, and that hinders me.' The first of these fills Hell, the second Paradise. The first only begins to wish, but does not go on to will; such wishes have no courage, they are mere abortions, and thus they help to people hell. But the second results in earnest, well-formed desires; and thus Daniel is called 'a man of desires.'\* May God vouchsafe to give us the perpetual aid of His Holy Spirit!"

The above is taken from an excellent *Selection from the Spiritual Letters of S. Francis De Sales*, translated by the author of *A Dominican Artist*, and lately published by Rivingtons (Let. XII. p. 70). The letter is numbered 71 in the edition Blaise. The saying is quoted again in another of S. Francis's letters (Liv. 2, Ep. 22) in the edition printed by Leonard in 1726, and given in Collot's selection from S. Francis entitled *La Vraie et Solide Piété*, part I. chap. 75. Some years ago I hunted for it in S. Bernard, but without success. In the First Series of "N. & Q." it was discussed, but not traced up higher than George Herbert's collection of proverbs. Your Maltese correspondent quotes (without naming) a Spanish work of later date in which the proverb is quoted and explained thus:—

"There is no sinner, how bad soever, but hath an intention to better his life, although death doth surprise him."—"N. & Q." vi. 120.

The force of the saying is brought out by the words of S. James, iv. 17—

"To him that knoweth to do good and doeth it not, to him it is sin."

And Eccus. xiv. 13, 14—

"Do good unto thy friend before thou die, and according to thy ability stretch out thy hand and give to him. Defraud not thyself of the good day, and let not the part of a good desire overpass thee."

We can well believe that, in the case of unhappy souls after death, the pains of memory will much enhance their misery; remembering that

\* Dan. x. 11. See the text of the Vulgate and the margin of our English version.

good they might have done and thought of doing but never did, and that they will be haunted by their intentions of good not fulfilled and opportunities of good not used. The correspondent who started the subject in "N. & Q." (1<sup>st</sup> S. ii. 86) denied that "good intentions" could exist in hell, and declared that the "authentic" reading is "The road to hell is paved with good intentions." But the fact is, by "good intentions" we merely mean intentions of good: such intentions have no actual good in them unless carried out as far as possible. As S. Bernard says: "*Voluntas tamen bona non est, si non operatur quod potest.*" (*De Interiori Domo*, c. 2.) The ambiguous phrase puzzled this correspondent, and made him write his quaint "Note of Admiration!" Coleridge observes in his *Omniana*:—

"I have somewhere read this remark: *Omne meritum est voluntarium, aut voluntate originis aut origine volutatis.*" Quaintly as this is expressed, it is well worth consideration, and gives the true meaning of Baxter's famous saying—'Hell is paved with good intentions.'—*Notes Theol. Polit. and Miscel.* Lond. 1853, p. 359.

Q. Q.

PIERREPONT'S REFUGE.—At the northern end of St. James's Street is a refuge for foot passengers, and on the foot of the lamp-post, in the centre of the refuge, is inscribed "Pierrepont's Refuge." I have been told that this refuge was erected at the expense of an Hon. Mr. Pierrepont, a member of White's Club and of the Turf Club then in Arlington Street, who was in the habit of passing across the top of St. James's Street when constantly going from one club to the other, and found this particular crossing exceedingly dangerous. I am assured that on the very day that this refuge was opened for the use of the public, Mr. Pierrepont, when crossing the streets in some other part of London, was run over by a Hansom cab and killed.  
H. A. ST. J. M.

[We may take this opportunity of suggesting that these *safeguards* for foot passengers generally should be called "WESTMEATHS," after the venerable nobleman to whom the public are mainly indebted for their introduction, the late Marquess of Westmeath. He it was who first called attention to the danger of our streets by the Returns of persons killed or injured in the metropolis, which he moved for in many successive sessions; and there can be little doubt that to these Returns we owe the erection of WESTMEATHS at all our most dangerous crossings.—ED.]

NATURAL.—Some time ago there was a discussion in "N. & Q." as to the word *natural* as applied to legitimate offspring. The following monumental inscription from Strype's *Life and Acts of Archbishop Whitgift* is a good instance in point:—

"George, the third son of Henry, and brother of our archbishop. . . . was buried in the chancel of the church of St. Faith's, under St. Paul's, where he had upon his gravestone this inscription: 'Here lieth the body of

George Whitgift, Esq., one of the natural brothers of John Whitgift, late Lord Archbishop of Canterbury; which George deceased the 19th of April, an. Dom. 1611."

## CORNUB.

**SIGNS ON DOORPOSTS.**—Many of the every-day observances of the modern Jews are matters of curiosity to people generally. Within the last few weeks I have received from a friend in Brighton two *m'suzoth*, or signs found nailed to the doorposts in a house at Brighton that had been tenanted by Jews. These are small pieces of prepared skin, about two and a quarter inches square, each folded by five creases, so as to go into a narrow flat tin case. In one side of this is a round hole provided with a bit of transparent talc. The two inscribed skins are exactly alike, each having on one side, in twenty-two very small and neatly written lines of Hebrew, the following passages from Deuteronomy:—vi. 4-9, xi. 13-21. The Hebrew is unpointed, but certain letters have the *taguin*, or *coronamenta*, usual in sacred MSS., and to which wonderful mystic meanings are attached. The words *שמע* and *אזרח* are written with the last letter of each word *large*, as printed in ordinary Hebrew Bibles, also for mystical reasons. On the other side are the words *Coozu*, *B'muehsaz*, *Coozu*, which are said to be the names of three angels, formed from the words for "The Lord our God is the Lord," on cabbalistic principles, by taking the letters following those in the original sentence: thus, from יהוה we get כונו, because כ follows ה in the alphabet, ו follows ה, and ו follows ו. (So we might make "jol" out of "ink," because j follows i, o follows n, and l follows k.) On the back is also the word *שדדל*, *shuddlai*, "Almighty," which happens to consist of the initial letters of the three words in the sentence equivalent to "keepeth the doors of Israel," or, as some say, "the habitation." This word is seen through the talc above mentioned, and is saluted and kissed by the devout Jew in his going out and in his coming in. In one of my specimens the talc has been absent, so that the sacred word is nearly kissed away. For very full information respecting *phylacteries*, *fringes*, and *m'suzoth*, as now used by the Jews, see Margoliouth's *Fundamental Principles of Modern Judaism Investigated*, London, 1843, a very learned and interesting work, although the author is occasionally led into foolish remarks by strong party bias.

J. T. F.

Hatfield Hall, Durham.

## Queried.

**AGE OF SHIPS: THE "CHANTICLEER."**—On September 27, 1832, I was in company with Geo. Pearse, formerly surgeon of the "San Josef," appointed one of the surgeons of H.M.S. "Chanticleer," then a hospital ship moored opposite the

Penitentiary, Millbank. I was present at a meeting on board the vessel, when the Duke of Leinster took the chair. Admiral Sir Richard Keats, governor of Greenwich Hospital, and Admiral Sir Wm. Hotham were also there, and they spoke of the great deal of service the ship had seen independent of going one of the Polar expeditions. Now last week I saw that the "Chanticleer" had returned from the Pacific, and was to be put out of commission. The tonnage of the vessels corresponds. Is it possible that a ship would remain so long in service? Would it be improper to ask in "N. & Q." the number of years that a man-of-war is supposed to do duty?

H. W. D.

**"ARABELLA'S GHOST."**—Who is the author of this old poem? The first line runs thus—

"Poor Arabella once so gay."

SCRUTATOR.

**BALLAD.**—Where is the entire ballad containing this verse to be found?—

"Alas! by some degree of woe

We every bliss must gain;

The heart can ne'er a transport know

That never feels a pain."

T. W. R.

[See a song in the *Poetical Works of George Lord Lyttelton*, edit. 1805, p. 39.]

**BARONIES IN ABEYANCE.**—Where can I meet with information respecting baronies in abeyance? Is there any work in which the descent of the coheirs and their existing representatives are traced out and detailed? Such a list would, I think, be a useful appendix to the *Peerage*. I have for some time past been endeavouring to arrange a list of this description; but as yet with but partial success.

W. J. D. PINK.

5, King Street, Leigh, Lancashire.

**"BRITONS, STRIKE HOME!"**—It is supposed that Sir Robert Howard altered Jonson's [?] play *Bonduca*, so as to adapt it for the stage as an opera. Purcell composed the music. "Britons, strike home!" was, I am told, the chorus to one of the songs. Can you give me the name of the song to which the chorus above named is attached?

FRANCIS E. PAGET.

Elford Rectory, Tamworth.

[Consult "*Bonduca*, a Tragedy, altered from Beaumont and Fletcher, the Music composed A.D. 1695, by Henry Purcell, edited and preceded by an Historical Sketch of Early English Dramatic Music, by Edward F. Rimbault, F.S.A., 1842," fol. The couplet occurs in Act III. Sc. 2:

"Duet—1st and 3rd Druid.

"To arms, to arms! your ensigns straight display:  
Now, now, now, set the battle in array!  
The oracle of war declares  
Success depends upon our hearts and spears."

Solo and Chorus.

"Britons, strike home! revenge your country's wrongs:  
Fight and record yourselves in Druids' songs!"

**CAPTIVE'S COFFIN IN PROSPECT.—**

"That unhappy captive who each morning saw his dreadful prison contracting into a coffin."—Emil Pallaske, *Schiller's Life and Works* translated by Lady Wallace, vol. i. p. 411.

A story of this kind has often been told. Is there any foundation for it in fact, or is it merely a dream of mediæval tale-tellers? A. O. V. P.

**SIR BOYLE ROCHE.**—In the *Echo* of Feb. 13, 1872, I see a leading paragraph which commences thus:—

"Sir Boyle Roche is not dead. In the great Irish exodus he has passed over to America. Dr. Weissman—by which appropriate name he is now known in the States . . ."

I have referred back to several Baronetages and Knightages published subsequently to the year 1858, but can find no mention of the name alluded to. Can any of your readers furnish me with information concerning Sir Boyle Roche, as to his family and services, and when he received the honour of knighthood? R. H. M.

Lee, Kent.

**CAULFEILD.**—Edward, first Earl of Kingston, married Jane, daughter of Thomas Caulfeild, Esq., of Druamon, co. Roscommon. Who was Miss Caulfeild's mother? Burke's *Landed Gentry* says that Thomas Caulfeild died 1747 unmarried. If so, Lady Kingston was of course illegitimate.

Y. S. M.

**WM. CLIFTON OF HOUGHTON, CO. YORK.**—William Clifton of Houghton parish, Castleford, co. York, married at Kirkthorpe, Nov. 15, 1688, to Susannah (Pyemont?); died Nov. 18, 1720, aged sixty-one, and was buried in All Saints' Church, Pontefract, with one Richard Ayre. He had property in Castleford, Rothwell, Wakefield, Kirkthorpe, Fetherstone, Methley, and Pontefract. His arms, as shown by the seal attached to his will, were those of Clifton, of Clifton, co. Notts, excepting that the colours are not distinguished; and he was a relative (probably a grandson) of Sir Gervase Clifton, the first baronet of that name. Information as to this gentleman's birth-place and his immediate ancestors would be a great favour.

J. H. CLIFTON.

West Wellow, Romsey, Hampshire.

"**THE CUPS AND SALMON.**"—I saw this sign over an inn while at Bristol, and have neither seen a record of its use nor met with it before. What is its origin? TH. K. TULLY.

Broughton, Manchester.

**DIRECTORY OF FOREIGN ENGINEERS.**—Can any one inform me whether there is a Directory of German, Prussian, and Belgian Engineers, and the exact title, price, and date of publication, as well as the publisher's name and address?

JAS. YATES.

**OLD GAMES.**—What are "hot cockles" and "Pen-and-Ynkhorne Sir Jhan"?

MAKROCHEIR.

[Hot-cockles is an old game, practised especially at Christmas. One boy sits down, and another, who is blind-folded, kneels and lays his head on his knee, placing at the same time his open hand on his own back. He then cries, "Hot-cockles, hot!" Another then strikes his open hand, and the sitting boy asks who strikes. If the boy guessed wrongly, he made a forfeit; but if rightly, he was released. The sport is noticed by Gay—

"As at hot-cockles once I laid me down,  
I felt the weighty hand of many a clown;  
Buxoma gave a gentle tap, and I  
Quick rose and read soft mischief in her eye."

In Strutt's *Sports and Pastimes*, ed. 1845 (p. 394), there is an engraving of the game. The game "Pen-and-Ynkhorne Sir Jhan" remains a query.]

**EDWARD GARDNER.**—Can any of the readers of "N. & Q." tell me where I can find any account of the life of the above gentleman? He published a series of essays and poems, called *Miscellanies* (Bristol, 1798), and was a friend of Edward Jenner, the discoverer of vaccination. I want especially to know where he was born, and when he died.

H. BOWER.

**HERALDIC QUERY.**—On a piece of silver plate in my possession, purchased many years ago by one of my wife's family, the following arms are engraved, the tinctures being quite legible:—Gules, on a chevron or, between three lions rampant (of the first?), as many pheons argent. Impaling the following: Per pale gules and azure; a fess between two chevrons (or chevronels) argent. Crest: A demi lion rampant (gules?) holding an arrow, the point towards the dexter, argent. Motto: "Spe et labore."

There may have been errors in engraving, but the above description is correct. Are these genuine bearings? and if so, of what family or families?

M. B. S.

New Jersey, U.S.A.

**MARY QUEEN OF SCOTS.**—*The Historie of the Life and Death of Mary Stuart, Queene of Scotland* (small folio), was printed at London by John Haviland in 1624, and reprinted in small octavo by the same printer in 1636. These are both in my possession, and contain an address "To the Kings Most Excellent Maiestie." The work is identical in every other respect but this, that in the folio "His Maiestie" is addressed by "Will. Strangvage," while in the later edition his "most humble subiect" subscribes himself "W. Vdall." Does this remarkable difference admit of explanation? A. G.

**GEORGE MORE, ESQUIRE.**—In 1620 there was printed at London, small 4to—

"Principles for Yong Princes, collected out of Sundry Authors, by George More, Esquire."—Proverbs, i. 9:



"Heare counsell, and receive instruction, that thou mayest be wise in the latter end."

There is neither the name of the printer nor publisher given, which may lead a person to infer that it was privately printed.

The excellent advice given by the author of this tractate, which consists only of sixty-four pages of text and four of title, preface, and subjects, would not find much favour in the eyes either of courtier or puritan—a circumstance which may account for the author passing it through the press at his own charge, for circulation amongst his friends. Is anything known of Sir George More? Was he a descendant of Sir Thomas More, or connected with the family of that excellent person? J. M.

ORCHIDS.—Many travellers have gone forth into the tropical forests in search of these curious and beautiful plants—some for their own pleasure, others sent by the great collectors at home. I am anxious to know all that has been written on the subject, and shall be much obliged for references to any published experiences of orchid-hunters. F. M. S.

PROVERB.—In Crowley's *Confutation of Myles Hoggard*, printed by Day & Seres, 1548, the following popular phrase occurs: "You knowe not on which syde your breade is buttered." Is this to be met with in any earlier writer? The book is not paged, but the quotation is to be found on the reverse of sheet A 3. Alderley Edge. G. W. N.

PUCKLE FAMILY.—G. S. S. has found an answer to one of his queries in 3rd S. ix. 393—that relating to MR. SINGER's quotation. The letter from Lord Ashburnham alluded to in the page here given refers to the death of John Puckle of Icklesham (near Rye), co. Sussex, who is supposed to have been the eldest son of Martin Puckle, merchant, of Norwich, living 1710, and is known to have been the ancestor of the Rev. Canon Puckle, M.A., vicar of St. Mary's, Dover. G. S. S. would much like to be informed when Martin Puckle died; where John Puckle of Icklesham lies buried; on what estate in Icklesham he resided; and who Mary Reynolds, his wife, was? John, his son, succeeded him at Icklesham, and died there circa 1740. Sundridge.

PURGY.—At a recent trial at the Worcester-shire quarter sessions, a witness from Hagley made use of the word "purgy" in the sense of conceited, impudent. It is not a word current in this district, nor do I find it in Lewis's *Glossary of Provincial Words in Herefordshire and adjacent Counties*. Halliwell, in his *Dictionary*, classes it as a north-country expression. Whence is it derived, and in what province is it in use?

THOS. E. WINNINGTON.

SATIRICAL PICTURE ATTRIBUTED TO HOGARTH. I have a painting 6 feet by 3, attributed to Hogarth. It represents a garden with trees, &c. On the ground lies a huge eel-basket. At its entrance on the summit sits a figure of Cupid playing the violin. Inside the basket are numerous figures—a clergyman, a lawyer, a princess, &c. &c., while the most prominent appear to be representations of King George II. and his queen.

In the foreground outside are couples in various degrees of life—beggars, stately gentlemen and ladies, two dancing, but all are apparently enchanted with Cupid's amorous music, and willing to be entrapped.

Could any of your readers inform me the meaning expressed in this picture, or tell me where a description may be found, and if it has been engraved? E. T. CRAFTORD.

40, Sackville Street, W.

SCOTTISH POEM.—Will you kindly help me to the celebrated Scottish version of "Certamen inter Ajacem, etc., de Armis," viz. "Consedere duces," etc., Ovid, *Metamor. Scottice*:—

"The wight and doughty captains a' upo' their doups sat down,

A rangell o' the common fowk in bourachs a' stood roun."

It used to be printed at the end of Ross's *Helennore, or the Fortunate Shepherdess*; but I believe Ross was not its author. I think a part, viz. Ajax's speech, is in the British Museum. I could not find Ulysses' reply there. A. J.

[The pieces will be found in *Poems, chiefly in the Broad Buchan Dialect; Ajax's Speech to the Grecian Knabbs; Ulysses' Answer, &c.* Edinb., 1785, 12mo. We doubt whether there is a copy in the British Museum.]

WAX, ETC.—Can any one inform me of the composition of the wax used by the ancient Greeks and Romans for sealing their letters with? Of course they had no modern sealing-wax, and ordinary bees'-wax without some hardening substance in it would be too soft to stand carriage in a hot climate.

2. Are any large intaglia, used as brooches for wearing on the shoulders, still in existence in their ancient setting, and if so, where can they be seen?

3. What is the title of the last work (since King's) upon ancient engraved gems?

Hyde Park Gate, London.

J. R. HAIG.

DR. JOSIAH WOODWARD.—He was an eminent divine, wrote many books, and, after a prosperous career, died on August 6, 1712, at Maidstone in Kent, of which place he was then the rector; and was buried there in the parish church of All Saints. On a flat stone in the chancel is an inscription to his memory. (See Le Neve's *Mon. Ang.*, edit. 1719, p. 247.) When recently at Maidstone I went to this church, hoping to discover some further record of the Doctor by which to trace his immediate ancestors. I found a coat of arms

on the flat stone, immediately above the inscription, but so worn with the traffic of one hundred and sixty years as to be almost indistinguishable. All that I could make of it was—Arms: parted per pale baron and femme, two coats; first, Barry of . . . pieces, gules and . . . ; second, Gules, three fleurs-de-lis . . . , on a chief azure a lion, which was either passant or passant gardant. Crest (which rested on a helmet): the head and neck of an animal, which holds something in its mouth.

I have since searched various authorities and histories of Kent and Maidstone for some mention of these arms, but without success. Will any of your readers, genealogists in Kent or Gloucestershire (for I believe the Doctor came from Dursley, see Palmer's edition of Calamy's *Noncon. Memorial*, 2nd edit. 1802, ii. 234-239), kindly aid me? I also wish to know the maiden name of the Doctor's wife Martha; whether there is any painted portrait of him in existence, and where; who his living descendants may be, and any other particulars relating in any way to him or his family. Information on these points to the undermentioned will greatly oblige, it being required to complete a biographical notice of the Doctor, which is intended for future publication.

CHARLES MASON.

3, Gloucester Crescent, Hyde Park.

[Some account of Dr. Josiah Woodward will be found in William Newton's *History of Maidstone*, ed. 1741, p. 69; and of his benefactions to the parish of Stepney, in Lansdowne MS. 814, p. 26;—his letters to Lady and Hon. John Archer, A.D. 1685, Egerton MS. 1844; and to John Strype, A.D. 1705-1712, in Addit. MS. 5853, pp. 494, 500, 545—all in the British Museum.]

### Replies.

#### TUDOR HOUSE AT WIMBLEDON.

(4th S. ix. 181.)

As this house seems to have been "a good deal altered in course of years," it strikes me, from the description of the coats of arms, that they belong to the Italian house of Este, and may have been painted there during James II.'s reign in honour of his queen Mary-Eleonora. In *Historia Insignium Illustrum seu Operis Heraldici*, Ph. Jac. Sponero, D. 1680, I find:—

"Atestini, s. Estenses, Duces Ferrariæ et Mutinæ. *Aquila Imperialis, Lilia Francica*, Carporum Principatus Scutulum ceruleum cum Aquila argentea, corona, rostro et cruribus aureis. *Aquila ipsam Estensem* s. Atestinam domum designat. Aquilam Imperialem gratia donum esse, vix dubium esse. *Lilia vero* à Carlo VII. R. Franciæ, 1430. Nicolao Atestino Ferrariæ Marchioni concessa esse. Duos Mullos barbato Obversos ejusdem metalli, dentibus et oculis argenteis exhibet Barense Symbolum. Terneas argenteas et rubeas fascias cum Leone superincumbente."

As is well known, Alfonso II., Duke of Ferrara, was the son of Hercules II. and of Renée de

France, daughter of Louis XII. and of Anne of Brittany. The houses of Brunswick and Hanover rose from the house of Este.

Here is a copy of an autograph letter of Queen Mary-Eleonora, wife of James II., which may prove interesting, coinciding as it does at this moment with the general thanksgiving throughout the British realm, and your gracious Queen's admirable and most affecting letter to her people. (That's a valuable autograph.) Queen Mary's runs thus:—

"à St Germain ce 12 de l'an 1700.

"J'ay deus de nos lrs a faire response, ma chere Sœur et un millions (sic) de remerciements à Vous faire des souhaits que Vous faites pour nous, qui ne paroissent bien venir du fond de nostre cœur, et sur tout des prières ardentès que Vous aves fait pendant la maladie du Roy mon mari. dieu par sa misericorde les a exaucées et nous a accordé sa parfaite guerison. ie Vous prie d'en rendre graces à dieu, qui mortifie et vivifie selon son bon plaisir, mais tousiours pour sa gloire et nre bien. j'ay en aussy la consolation de voir mon fils faire sa première Comunione avec beaucoup de pieté et de deuotion, et il me semble qu'il est dans de très bones dispositions, autre suiet d'actions de graces, ioygues les vostres avec les miennes ma chere Sœur, et prions dieu qu'il confirme ce qu'il a comencé dans le pere et dans le fils, qu'il les sanctifie tous deus, et leur conserve la santé pour l'employer à son service, et à moi, qu'il me fasse la grace de commencer une bone fois à le bien servir et à l'almer, en verité apres 41 ans il est bien temps de le faire et bien honteux pour moi de n'auoir pas encor comencé. Pour Vous, ma Sœur, ie remercie dieu non pas de ce que Vous n'aves rien gasté à St Cir mais de tout le bien et du grand bien qu'il Vous a fait la grace d'y faire on plus tost qu'il y a lui mesme fait par Vous ie crois que Vous pouves penser come cela, et que Vous le deues conoistre pour le reconoistre tout de dieu et en doner a lui seul tout l'honneur et toute la gloire, pour moi ie sens une vrai ioye de ce que dieu Vous a fait la grace de si bien acheuer une si grand ceuvre et m'en reiouy de tout mon cœur non seulement pour ce qui Vous regarde en particulier, mais pour l'amour et l'honneur de nostre chere maison de Chailot, mais surtout pour l'amour et la gloire de dieu et pour le bien de cette sainte maison que Vous alles quitter, ie ne doute pas que Vostre bon cœur ne souffre beaucoup en Vous separant de ces bones dames et sur tout de M<sup>re</sup> de Maintenon, que j'ay remercié l'autre iour pour Vous de toutes les bontés qu'elle Vous a tesmoigné, ie Vous prie de bien remercier toutes ces dames pour moi des prières qu'elles ont la charité de faire pour le Roy mon mari, pour mes enfans et pour moi, et leur en demander la continuation pour l'amour de dieu, du reste ie suis très-aise qu'on Vous ordone d'aller voir nos monasteres de Paris, car il est necessaire que Vous voyez nos meres, et qu'elles Vous consultent sur plusieurs choses dans lesquelles Vous pouves leur doner des lumieres et leur estre utile pour le bien de nostre saint institut que j'aime et uenere andela de ce que ie puis exprimer. ie Vous remercie du beau manuscrit que Vous m'aves enuoyé, j'ay aussy trouvé Vos lrs fort bones et fort utiles et les ay leue plus d'une fois avec plaisir, ie m'en fais un ma chere Sœur de penser qu'à la feste de nre St Fondateur ie Vous trouuerai à Chailot où ie pourrai Vous entretenir et Vous assurer souuent de l'estime et amitié que j'ay pour Vous.

"M. R.

"Pr ma St Marie Contance Gobert Estant à St Cir de la Raine Dg<sup>me</sup>."

P. A. L.

## "SPHÆRA CUJUS CENTRUM," ETC.

(4<sup>th</sup> S. viii. 329.)

W. A. G. at the above reference asked where this passage was to be found, as attributed on authority to Hermes Trismegistus. I have written below what I can make out about it.

The earliest writer in whom I have discovered it is Michael Neander Soraviensis, who in his *Opus Aureum et Scholasticum*, p. 328, n. (Lips. 1577), has—

"Simile autem fere isti est quod alicubi templi parietibus ascriptum vidimus: Deus est sphaera immobilis, cujus centrum est ubique, circumferentia vero nusquam."

In a folio edition of Mercurius Trismegistus, with a full commentary, ed. Rosseli, Cracov., 1585-90, i. 345 (lib. i. comm. xvii. quæst. 1. cap. 6), it is—

"Hac de causa Mercurius in Pymandro vocat Deum sphaeram intellectualem, cujus centrum ubique est, circumferentia vero nusquam."

In a second edition some years later this is repeated.

Cornelius a Lepide, who published his *Comment. in Pentateuch.* in 1616, in the "Proem. et Encom. S.S.," prefixed to this (sect. 1. 18, i. p. 6. Paris, 1866) has—

"Empedocles vero rogatus quid esset Deus respondit: Deus est sphaera incomprehensibilis cujus centrum est ubique, circumferentia nusquam."

There is no allusion to this to be found in the modern editions of the *Fragments of Empedocles* and the accompanying notes.

Balth. Corderius, circ. 1630, in his *Comment. in libr. Job.* (c. xi. vv. 8, 9, p. 267. Par. 1866), has—

"Mercurius Trismegistus ait Deum circum esse, cujus centrum ubique sit, et circumferentia nusquam."

Pascal, in his *Thoughts*, makes use of the passage without assigning any author—

"[La Nature] est une sphère infinie, dont le centre est partout, la circonférence nulle part."—*Pensées*, art. xvii. § 1, ed. 1847, or art. i. § 1, ed. 1860.

Sir Thomas Browne introduces the passage in a note to the first authorised edition of his *Religio Medici* published in 1643—

"Sphaera, cujus centrum ubique, circumferentia nullibi," [and calls it] "that allegorical description of Hermes."—Part 1. sect. 10.

In a recent collection, *Choir de Mots célèbres de l'Histoire*, par F. Ducroz, p. 100 (Par. 1869), it is attributed to Pythagoras—

"Dieu est une sphère infinie dont le centre est partout et la circonférence nulle part." Cette célèbre pensée a été emprunté au philosophe et mathématicien grec Pythagore par Blaise Pascal."

There is a fragment of Pythagoras, preserved in (?) pseudo-Justin Martyr (*Ad Græc. Cohort.*, c. 19, p. 20, ed. Paris, 1742), and Clemens Alexandrinus (*Cohort. ad Gentiles*, tom. i. p. 62, ed. Potter. Oxon, 1725), from which the sentiment

may be deduced, but in which it is not expressed, as it is by those who cite the passage.

From the above it will appear that the earliest use of the expression which has been noticed is in 1577, that there is not an uniform assigning of it to Hermes Trismegistus, and that it has not hitherto been found quoted in Greek. It will also be observed that there is a variation of *sphaera* and *circulus*, and that the adjective joined to these words is not the same in all. The passage does not exist in the *Pymander*, nor is it known to be in any other of the works of Hermes.

ED. MARSHALL.

## "THE BALLAD OF FLODDEN FIELD."

(4<sup>th</sup> S. viii. 25, 293.)

The following particulars concerning this old ballad are perhaps worth narrating, especially as some of your correspondents seem in the dark as to its history. It was probably written towards the end of the sixteenth century, although no MS. of that date has come down to our times. We cannot guess as to its author, but he was probably (from the whole tenour of the poem) attached to the house of Stanley. That he had written other things of the same kind is evident from the opening stanza:—

"Now will I cease for to recite  
King Henry's affairs in France so wide,  
And of domestic wars I'll write,  
That in his absence did betide."

The earliest copy known to exist is that in the Harl. MS. No. 3526, which, from internal evidence, dates in 1636. In the year 1664 an edition was printed (now of great rarity) with the following title:—

"Floddan Field, in Nine Fits, being an exact History of that famous memorable Battle, fought between English and Scots on Floddan Hill, in the time of Henry the Eighth, anno 1513; worthy the perusal of the English Nobility. London: Printed by P. L. for H. B. W. P. and S. H., and are to be sold in Ivy-lane, and Gray's-inn-gate, 1664. Licensed November 11th, 1663. Roger L'Estrange." 12mo.

Two editions were printed in 1774; the one by "Joseph Benson Philomath," professed to be "collected from ancient MSS.," the other by "the Rev. Robert Lambe, Vicar of Norham-upon-Tweed." Both these editions are in 12mo. There is another edition "printed, though very incorrectly, by old Gent of York" (Ritson's *Anc. Songs*, 1790, p. 116). Benson's is by far the best edition. The text of Lambe's copy is said to be "Published from a curious MS. in the possession of John Askew, of Palins-burn in Northumberland, Esq." The editor gives no account of the date of this MS., which we might naturally suppose to be of some antiquity, from his expression "a curious MS." The real value of the MS., however, we glean from another source. In 1808 Henry Weber



edited a new edition of the ballad, using as his text the printed copy of 1664, from which we learn that the Askew MS. was written after 1707, as Eachard's History, which is quoted in the notes, was published in that year; "and the modern hand-writing demonstrates that it was copied thirty or forty years after that"! The transcriber was "Mr. Richard Guy, late schoolmaster in Ingleton, Yorkshire." Poor Lambe, who appears to have been the most ignorant of editors, was the first to make the blunder of ascribing the *authorship* of the ballad to the schoolmaster. In Lambe's copy a number of modern stanzas are interpolated, and the text is most unmercifully handled by transcriber or editor. The text of the Harleian MS. is worth printing—perhaps by the Ballad Society?

EDWARD F. RIMBAULT.

**DEFENDE** (4<sup>th</sup> S. ix. 178.)—MR. TEW will find *defend*, in the sense he notes, thus remarked upon in Thomas Blount's *Law Dictionary* (3rd edition, 1717):—

"DEFEND (Fr. *defendere*), signifies, in our ancient laws and statutes, to prohibit or forbid: as 'usarios defendit quoque Rex Edwardus ne remaneret in regno,' LL. Edw. Conf., cap. 37, and 5 Rich. II., cap. 7. Of which word thus Chaucer:—

'Where can you say in any manner age,  
That ever God defended marriage.'

In 7 Ed. I. we have a statute entitled 'Statutum de defensione portandi arma,' etc., and it is *defended* by law to distrain on the highway (*Coke on Littl.*, fol. 161)."

Very many instances of *defend*, used in the sense of forbid, might be quoted from old writers by one who had time to hunt them up. The following occurs to me at this moment:—

"In this tyme [1416] was it *defendid* that galey halfpenies schuld not [be] used; for thre of hem were ful scarsly worth a peny."—John Capgrave's *Chronicle*, p. 313.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"**CATUS AMAT PISCES**" (4<sup>th</sup> S. ix. 199.)—This expression I believe to be a proverb of mediæval times. The word *catus* does not occur till the fourth century, so far as I am aware, when it is used by Palladius (*De Re Rustica*, iv. 9) in the following sentence: "Contra talpas prodest catos frequenter habere in mediis carduetis," and a scholiast on Callimachus (*Hymn in Calathum Cer.* l. 110), says: τὸν αἰλουρον, τὸν ἰδιωτικῶς λεγόμενον κῆττον. The earliest notice of the proverb that I have found, though with a slight change—

"Cattus amat piscem, sed non vult tangere flumen," is in a collection of proverbs by Gartner—

"Proverbialia Diœtria, ethicam et moralem doctrinam complectentia. Versibus veteribus rhythmicis ab antiquitate mutatis, una cum germanicâ interpretatione conscripta et studiose collecta per Andream Gartnerum, Mariæmontanum" (sine loco), 1574, 8vo.

I suppose that this proverb is found among all nations, though I know it only in Scotch:—

"The cat would fain fish eat,  
But she has no will to wet her feet,"

and in German—

"Die Katze hätt' der Fische gern; aber sie will die Flüsse nit nass machen."

Can any of your correspondents learned in etymology trace the word *cat* to an Eastern origin? The cat seems to be widely scattered over the world. I have shown that the word was known in the fourth century. Where may Palladius have found it?

C. T. RAMAGE.

The proverb may be traced one step further back. Archbishop French cites it (*Proverbs*, Appendix. p. 154, ed. 1857)—

"Catus amat pisces, sed non vult tingere plantam."

It is with this proverb, which is of almost all languages, that Lady Macbeth taunts her husband, as one—

"Letting I dare not," &c.—*Macbeth*, Act I. Sc. 7.

At pp. 29, 149 he has some remarks on rhyming Latin proverbs, with a bit of some of them. At p. 154 there is a bit of some unrhymed of the same description. He regrets that there is nowhere a complete collection of such mediæval proverbs.

ED. MARSHALL.

**GOVERNOR: VICEROY** (4<sup>th</sup> S. ix. 94.)—A governor of a British colony or other possession is one who has the supreme direction of its affairs, or who rules with supreme authority temporarily delegated to him to administer or enforce the laws.

A viceroy is the governor of a kingdom or country, who rules in the name of the sovereign of the state to which that kingdom or country belongs, with regal authority, as the substitute of the sovereign. The term is derived from the French word *vice-roi*, vice-king.

Permit me to set your correspondent right in his "belief" as regards the Governor-General of India. Prior to November 1, 1858, the government of the British territories in India was administered in trust for the crown by the Honourable East India Company under successive charters, &c., granted to them by the crown. On the transfer of the government of those territories to the crown "the Queen in council," in her "proclamation to the princes, chiefs, and people of India," stated as follows:—

"And we, reposing especial trust and confidence in the loyalty, ability, and judgment of our right trusty and well-beloved cousin and councillor, Charles John Viscount Canning, do hereby constitute and appoint him, the said Viscount Canning, to be our *first Viceroy* and Governor-General in and over our said territories, and to administer the government thereof in our name, and generally to act in our name and on our behalf, subject to such orders and regulations as he shall from time to time re-

ceive from us through one of our principal secretaries of state."

In the

"Proclamation by the Right Honourable the Governor-General of India" [it is stated that] "Her Majesty the Queen having declared that it is her gracious pleasure to take upon herself the government of the British territories in India, the Viceroy and Governor-General hereby notifies that from this day all acts of the government of India will be done in the name of the Queen alone."—See *Calcutta Review Extraordinary*, Nov. 1, 1858.

CHARLES MASON.

3, Gloucester Crescent, Hyde Park.

THE DEVIL'S NUTTING DAY (4<sup>th</sup> S. ix. 57, 166, 225.)—I quite accidentally came across the following:—

"Tomorrow is Holy-rood day,  
When all a nutting take their way."

*Grim the Collier*, Act II. Sc. 1. (1662.)

and on referring to Brand's *Pop. Antiq.* (i. 353), Bohn's edit., find a similar passage from the same play, with one or two other extracts on the subject, which seem to show that, in spite of the devil, nutting was general on Sept. 14. See also "N. & Q." (1<sup>st</sup> S. x. 263), from which it appears that the "festival of nutting-day" is kept at Penryn, Cornwall, "on some particular day in September or October."

JAMES BRITTEN.

British Museum.

REV. THOS. CROMWELL, PH.D., F.S.A. (4<sup>th</sup> S. ix. 198.)—I have the second edition of the book referred to:—*Oliver Cromwell and His Times*, by Thomas Cromwell. Second Edition. London, 1822. 1 vol. 8vo. Mr. Carlyle speaks of it as "of a vaporous, gesticulative, dull-aërial, still more insignificant character; and contains nothing that is not common elsewhere."—*Oliver Cromwell's Letters and Speeches*, vol. ii. p. 256 note, edit. 1871.

Dr. Cromwell was a descendant of the Cromwell family, but not of the Protector himself, nor does he anywhere say so. The last lineal male descendant of the Lord Protector was Oliver Cromwell, Esq., who died at Cheshunt in May 1821. He (the latter) was the author of *Memoirs of the Protector Oliver Cromwell, and of his Family*, 2 vols. 8vo. The third edition is dated London, 1822.

HENRY W. HENFREY.

15, Eaton Place, Brighton.

BLACK RAIN (4<sup>th</sup> S. ix. 137, 185.)—Black rain showers were frequently noted in Scotland some years ago. In the interval between January, 1862, and January, 1866, seven showers of black rain fell in Slains and district. Two of the showers were accompanied with pumice-stones, some of which weighed upwards of a pound avoirdupois. Four of these showers were contemporaneous with outbursts of Vesuvius, the others with outbursts of Etna. These showers were well authenticated, so I read. On May 3, 1866, at eleven A.M. and

at four P.M., showers of black rain fell in Birmingham and the neighbourhood. This rain blackened water in tanks and clothes on greens for many miles distant from Birmingham, in places unaffected by soot and smoke, and to windward of the town. The black rainfall noted on this date was contemporaneous with a fresh outbreak of Vesuvius, the London press announcing from their foreign correspondents some hours afterwards that the mountain was sending forth dark volumes of smoke. I have drawn on some extracts from the *Aberdeen Journal* for this information.

THOS. RATCLIFFE.

LINCOLNSHIRE FOLK LORE (4<sup>th</sup> S. ix. 174.)—In Mr. Inward's little book *Weather Lore* he makes the following remarks corroborative of PELAGIUS's clerk's ideas:—

"When pigs carry straw to their sties, bad weather may be expected."

"When pigs are more than usually restless or grunting it will rain."—P. 75.

"If sheep gambol and fight, or retire to shelter, it presages a change in the weather."—P. 74.

T. FELTON FALKNER.

GAWVISON (4<sup>th</sup> S. ix. 200.)—Mr. Atkinson's *Glossary of the Cleveland Dialect* contains—

"Gawcey, Gawvison, sb. A simpleton; one that is half silly, or with less than his proper portion of wits. See *Gauby*."

*Gauby* is defined to be "a heavy vacant lout, an oaf, a simpleton." A learned note on the derivation of *gauby* follows, which is too long to quote here, but is well worth reading. The word is pronounced *gaby* in the North Lincolnshire dialect.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

There are various other forms of this word, as "gauvy, gavy, gaby, gaupty," &c. The meaning is "a gaper." There is a northern provincial verb, "*gaube* = to stare, to gape"; and Chaucer has the verb *gauren* ("Miller's Tale," l. 639, and elsewhere). Compare German *gaffen*, Danish *gabe*, Norse *gapa*.

JOHN ADDIS.

Rustington, near Littlehampton, Sussex.

"THE LADIES' LIBRARY": ELIZA STEELE (4<sup>th</sup> S. ix. 56, 148.)—As reference is being so constantly made to "N. & Q." on nearly all points, whether "grave or gay, lively or severe," it is most desirable that all the statements of its correspondents should be as accurate as possible. Permit me, therefore, to correct some errors into which I have fallen in statements concerning the Steele and Trevor families at p. 148 of the present volume. Eliza or Elizabeth Trevor was the daughter of Sir Richard Steele, and not his wife, as stated. She was married to John, Lord Trevor of Bromham, and by him had one only child, a daughter, named Diana, who died young. Sir Richard Steele was twice married—firstly, to a lady of the Island of Barbadoes, whose maiden name seems never to have

been ascertained; and secondly, to Miss Mary Scurlock, by whom he had two sons, Richard and Eugene, who predeceased him, and two daughters, who survived their father, Elizabeth (Lady Trevor) and Mary.

JOHN PICKFORD, M.A.

Hungate Street, Pickering.

REPRODUCTION OF SEALS AND COINS (4th S. ix. 202.)—I would advise F. M. S. to try electrotyping in preference to casting.

HENRY W. HENFREY.

SOCIETIES FOR THE REFORMATION OF MANNERS (4th S. ix. 202.)—1. Probably the best account to be found of this society and others is to be met with in Dr. Josiah Woodward's

"Account of the Rise and Progress of the Religious Societies in the City of London, &c., for the Reformation of Manners," &c. London, 1698-1701.

Other accounts are to be found in Burnet's *Hist. of his Own Time* (orig. edit., ii. 317, 318), Defoe's *Poor Man's Plea in relation to all the Proclamations, &c., published for a Reformation of Manners, &c.*, and in other works as referred to in Tyerman's *Life of Samuel Wesley* mentioned hereafter. In Wesley's *Works*, also mentioned hereafter, is a remark by the editor.

2. As to these societies having anything to do with the origin of Methodism, I should recommend a reference to Tyerman's *Life and Times of Samuel Wesley*, pp. 213-228; also to John Wesley's sermon preached before the above-named society in 1763 (*Works*, ed. 1829, vi. 140.)

FRANCIS M. JACKSON.

Portland Street, Manchester.

HOMER AND HIS TRANSLATORS (4th S. viii. *passim*; ix. 59.)—There is a note in Sir Walter Scott's charming *Fair Maid of Perth*, bearing on this subject. It is in explanation of the word "Deasil," and occurs in the twenty-seventh chapter:—

"It is a very ancient custom, which consists in going three times round the body of the dead or living person, imploring blessings on him. The Deasil must be performed sunways, that is, by moving from right to left. If misfortune is imprecated the party moves withershins (German, *Widdesins*), that is, against the sun, from left to right."

While quoting from this novel, I may be allowed to make a note on chapter xxv., where is a couplet, described in a note by Sir Walter, as still extant in the ruins of an abbot's house, and said to be allusive to the holy man having kept a mistress. The lines in question may be seen over the door of an old house in Dunfermline, and run as follows:—

"SEN . VORD . IS . THRALL . AND . THOCHT . IS . FRE .  
KEIP . VEILL . TRY . TONGE . I . COINSEILL . THE."

G. W. TOMLINSON.

Huddersfield.

THE FIRST LATIN VERSION OF HOMER'S "ILIAD" (3rd S. x. 314.)—The six years' limitation not having quite reached MR. PIERCE EGAN'S inquiry, I may be permitted to satisfy it as to the Latin translations of Homer.

Recently I picked up a lengthy and elaborate work in three quarto volumes—*Dissertationes Homericae, habite in Florentino Lyceo*, ab Angelo Maria Riccio Græc. Lit. Prof. Florentinae, 1740—containing sixty-one lectures, and a quantity of extraneous matter, through the Neo-Latinity whereof I have neither health, eyesight, nor patience to labour. Chancing, however, to light on its notice of Homer's Latin translators, I have applied it to the gratification of MR. EGAN'S curiosity—

"Francis Petrarca Homerum Latinè reddi primus curavit." Barcellius translated the *Odyssey* and part of the *Iliad*. Salvini translated both. Arctino, Beatinus, Baccius, Folganus, five anonymous translations.

EDMUND LENTHALL SWIFTE.

DERIVATIONS OF NAMES OF COUNTRIES, ETC. (4th S. ix. 137, 210.)—W. A. B. COOLIDGE might refer to—

1. "Words and Places; or Etymological Illustrations of History, Ethnology, and Geography." By the Rev. Isaac Taylor, M.A. 2nd edit. Macmillan & Co., London and Cambridge, 1865.

"The Gaelic Topography of Scotland, and what it Proves." By James A. Robertson, F.S.A. Scot. Edinburgh, 1869.

"Traces of History in the Names of Places," &c. By Havell Edmunds. London, 1869.

"Dictionnaire des toutes les Communes de la France." By Gérauld de Saint-Fargeau.

"Altdeutsches Namenbuch."

2. "Wanderings and Musings in the Valley of the Waldenses." By James A. Wylie. London and Edinburgh, 1858.

CHARLES VIVIAN.

52, Stanley Street, S.W.

FAMILY OF ORDE (4th S. ix. 105.)—There is, I apprehend, no reason, except the fact that the arms of the two families are somewhat similar, for considering that there is any connection whatever between the Ordes of that ilk in Banffshire and the Ordes of Orde in the chapelry of Tweedmouth, North Durham. (Since 1844 North Durham has been a part of Northumberland.)

Ord in Anglo-Saxon means a beginning, a point, edge, or front, and the word continued in use long after the formation of what we now call English; *e. g.*—

"Ord and ende he hath him told."

*Floriz and Blauncheflur*, line 47.

"He zede up to borde

With gode suerdes orde."

*King Horn*, line 1486.

In Suffolk a promontory is called an ord, and the Ord of Caithness is still marked on maps.



Mr. Raine suggests that the name of the village from which the English Ordes took their name may have been given "with reference to the steep sloping bank of the Tweed on which the hamlet stands." Henry de Orde was settled here in 1166, and shortly after Elwaldus de Orde, perhaps his son, gave lands to Tweedmouth hospital, and set up a cross in the fields of Orde, called Elwald's cross. The family has always held a notable place among the border gentry, and has matched with many good houses; e. g., Riddel, Forster, Haggerston, Selby, Fenwick, and Lascelles. For pedigrees and much other information, see Raine, *North Durham*, pp. 27, 158, 248, 250, 303, 311, 320. EDWARD PEACOCK.

Bottesford Manor, Brigg.

SANCTE-BELL AND COT (1<sup>st</sup> S., 2<sup>nd</sup> S. *passim*.) Thirteen years ago I mentioned in these pages four examples of sancte-bell cots (one with the bell) that were not given in Bloxam's *Glossary*. I may now add to these the bell-cot at Market Overton, Rutland, but its bell has disappeared. I have just been re-reading, with much profit and pleasure, *Historical and Architectural Notes on the Parish Churches in and around Peterborough*, by the Rev. W. D. Sweeting. In his account of Werrington (p. 84), he says, "between the nave and chancel stands a bell-cot. In general, bell-cots, as at Peakirk and Longthorpe, are at the west end." His work gives a good photograph of the church; and the bell-cot in question seems to me to have been originally the sancte-bell cot; now, in the absence of any western bell-cot, utilised for ordinary purposes. Mr. Sweeting has provided his work with an excellent index, divided into four parts; but as he has not therein made mention of the sanctus-bell, I may observe that his book supplies specimens at pp. 13, 28, 72, 77, 84, 101, 109. Centenarians are mentioned at pp. 24, 70, 88, 100; and, perhaps, Mr. THOMAS may be glad of this reference. At p. 82 may be found an early use of the word "gent.," from a monument at Paston: "He was a learned & religious gent.," date 1635. CURTIS BEDE.

"GUTTA CAVAT LAPIDEM," ETC. (4<sup>th</sup> S. ix. 82, 107.)—In my remarks on this proverbial expression, I intended merely to make an attempt to trace the particular form in which I gave it to its source, and I stated that I believed the line to have been formed by Schonheim (Leipsic, 1728). As my friend MR. HAIN FRISWELL draws our attention to its occurring in the *Gradus ad Parnassum*, I would ask if any one can tell us the date of the first edition of that useful work? MR. TEW is, no doubt, right in saying that Bion (about B.C. 280) quotes the proverb; but he is, of course, aware that it can be traced two hundred years farther back. Simplicius in his commentary *Ad Aristot. Physic. Auscult.*, viii. 2, p. 429 (Brand),

tells us that the earliest form of the proverb was due to Choerilus of Samos, who is supposed to have been born about B.C. 470. He quotes the precise words that I gave from Galen. The idea was a favourite with Latin poets. I see in my Latin volume that I quote from Lucretius (i. 314), "Stillicidi casus lapidem cavat"; and I might also have given from the same author (iv. 1282) the following lines:—

"Nonne vides etiam guttas in saxa cadentes  
Humoris longo in spatio pertundere saxa?"

Another form of the proverb which I have met somewhere is—"Assidua stilla saxum excavat." Can this form be traced to its source?

I have no doubt that English poets have appropriated the idea; but I cannot quote a line where it occurs, which is probably only a proof of my being less acquainted with the poets of my own country than with the ancient. In MR. HAIN FRISWELL'S useful work, *Familiar Words*, I do not see any example; but I dare say that he can supply it.

I believe that Schonheim formed the Latin hexameter in question, unless it can be shown that the first edition of the *Gradus ad Parnassum* was published before 1728; and also that the line occurs in that first edition, for much has been subsequently added. C. T. RYMAOR.

LES PRÊTRES DÉPORTÉS (4<sup>th</sup> S. ix. 76, 146.)—Your correspondent will doubtless find information on this subject in the following books, the titles of which have been extracted from a catalogue of books for sale in Paris.

As foreign books are not always easy of access in this country, I have furnished, through the aid of a friend, full particulars as regards the sale for your correspondent's information:—

Lot 238. "Martyrologe du clergé français pendant la révolution." Paris, 1840, in-12, broché.

Lot 249. "Vie privée des ecclésiastiques, prélats et autres fonctionnaires publics qui ont prêté leur serment sur la constitution civile du clergé, par Dulaure." Paris, 1791, in-8, demi-reliure, maroquin rouge.

Lot 256. "Liste des citoyens qui ont obtenu la radiation définitive de leur nom des listes d'émigrés (5<sup>e</sup>, 6<sup>e</sup>, 7<sup>e</sup>, 8<sup>e</sup>, 9<sup>e</sup> et 10<sup>e</sup> listes). A la 6<sup>e</sup> liste est ajoutée celle des prêtres déportés ou reclus," etc. etc., 1 vol. in-8, vélin vert.

Ces livres, faisant partie de la bibliothèque de M. le Comte de Lambilly, seront vendus à Paris, le lundi 4 mars 1872, et les sept jours suivants, à 7 h.  $\frac{1}{2}$  du soir, rue des Bons-Enfants, 28, Maison Sylvestre, salle N<sup>o</sup> 2, par le ministère de M<sup>e</sup> Maciet, commissaire-priseur, 75 rue de la Victoire.

CHARLES MASON.

8, Gloucester Crescent, Hyde Park.

BALDURSBRA (4<sup>th</sup> S. ix. 159, 210.)—In the first volume of Grimm's *Deutsche Mythologie* (p. 203), he writes—"The bright plant named *Baldursbrá*, after the white brow of the god, is either the *Anthemis cotula* . . . or *Matricaria maritima inodora*, which has the same name in Iceland." The An-

*themis* is also called *balsensbro*, *ballensbrå*, and *bar-grogrås*. In the *Prose Edda* we find "the whitest of all plants is called Baldur's brow." In a note to *Northern Antiquities*, by Mr. Mallet, this is explained as "*Anthemis cotula*, still called *baldursbrå* in some parts of Sweden." Sir W. Hooker says the common name of Baldmoney is a corruption of Baldur, the Apollo of the North, to whom this plant was dedicated. Gerarde, however, calls the *Gentian* Baldmoney in his *Herbal*.

THE AUTHOR OF "ON THE EDGE  
OF THE STORM."

The lines quoted are the last four of a poem of fifty-eight lines entitled "Baldur," published in vol. xxvii. p. 260, of the *Family Herald*, 1870. Reference to the weekly number is Aug. 21, 1869. The poem, a good one, has the initials "C. C."

THOS. RATCLIFFE.

FINDERNE FLOWERS (4th S. viii. *passim*; ix. 23, 80, 149, 189.)—Unfortunately for S.'s theory, the "Jerusalem cowslip" (*Pulmonaria officinalis*) is not a native of the Holy Land.

JAMES BRITTEN.

SOLA OR SOLAH (4th S. ix. 196.)—Not the "pith," but "the pith-like stem of *Æschynomene aspera*, on account of its extreme lightness, used in India for making hats," &c. (*Treasury of Botany*, p. 24.)

JAMES BRITTEN.

"THANKSGIVING" (4th S. ix. 202.)—The index to the publications of the Parker Society shows that this word was used by Nowell, Sandys, Becon, Jewell, and Bradford. I recollect also meeting with it in Hooker. There are twenty-six references to the word in my copy of Cruden's *Concordance to the Holy Scriptures*, tenth ed. 1838.

K. P. D. E.

LEVELIS OF BARBADOS (4th S. ix. 201.)—The information required is obtainable from the parish registers, &c. of Barbados. The name is of considerable interest, especially as regards its origin.

J. H. C. A.

Miscellaneous.

NOTES ON BOOKS, ETC.

*Lectures on the History of the Church of Scotland, delivered in Edinburgh in 1872.* By Arthur Penrhyn Stanley, D.D., Dean of Westminster, Corresponding Member of the Institute of France. (Murray.)

There are few subjects with which well-educated Englishmen are less familiar than the Ecclesiastical History of Scotland, intimately mixed up as such history is with the political and social history of the country; and a small volume which should present a clear but distinct outline of the subject could not be otherwise than welcome to many readers. The Dean of Westminster has peculiar fitness for such a task; with a keen perception of the salient points and more striking characteristics of what-

ever may be the subject of his investigations, he combines the scarcely less important gift of bringing forward the results of his inquiries in a manner to command the attention of his hearers and readers. For the materials of the Lectures before us, the Dean avows that he is not indebted to his own researches among ancient records and contemporary documents, but has been content to use the materials which the learning and industry of previous scholars have brought to light, to whose labours and merit he does full justice. So that in the several lectures—On the Celtic, Mediæval, and Episcopal Churches; On the Church of Scotland, the Covenant, and the Seceding Churches; On the Moderation of the Church of Scotland; and On the Present and the Future of the Church of Scotland—the reader has the impressions which a study of the writings of the best authorities on these respective subjects has left upon the mind of one of the most accomplished and most liberal of Anglican divines. The Lectures are preceded by the sermon which the Dean preached in the Old Grey Friars' Church on the first Sunday in the present year, on the Eleventh Commandment—"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another"—which forms a fitting introduction, and gives the key-note, to the Lectures.

*Studies in English Prose, consisting of Specimens of the Language in its Earliest, Succeeding, and Latest Forms. With Notes explanatory and Critical; and a Sketch of the History of the English Language, and a Concise Anglo-Saxon Grammar. Intended as a Text-Book for Schools and Colleges.* By Joseph Payne, Vice-President of the Council of the College of Preceptors. (Lockwood.)

The readers of "N. & Q." have been indebted to the Editor of the work before us for so many articles of great philological interest and value, that any remark upon his qualifications as a guide to the study of English prose would be altogether out of place. We may therefore content ourselves with supplementing the description of the book given in its title, by saying that Mr. Payne "claims to be the first who has presented to the public specimens of the entire English language with a commentary of illustrative notes, pointing out the various changes effected in it from age to age. His appreciation of the term 'English' is that of Palgrave, Craik, Cockayne, Freeman, and others, who have proved decisively that the language of Æthelbert, Boda, Ælfred, and Ælfric was 'English,' that the people who spoke it was the 'English' people, and that the land which they occupied was Engle-land, the land of the Angles or English." The specimens commence with Ælfred's version of the story of Orpheus, and the account of Pope Gregory and the Anglo-Saxon slaves at Rome, as told by Ælfric in one of his Homilies, and conclude with specimens of Carlyle, Julius Charles Hare, and Ruskin, so that the view of the rise and gradual development of the tongue that Shakespeare spake, is as complete as the illustrations and notes are instructive and satisfactory.

*The Year-Book of Facts in Science and Art, exhibiting the most important Discoveries and Improvements of the past Year, in Mechanics and the Useful Arts: Natural Philosophy; Electricity; Chemistry; Zoology and Botany; Geology and Mineralogy; Astronomy and Meteorology.* By John Timbs. (Lockwood & Co.)

This new volume of Mr. Timbs's most useful annual contains not only what its title-page announces—a record of scientific progress during the year 1871—but in addition to a Memoir (with portrait) of Sir William Thomson, the President of the British Association, and his Inaugural Address, an Obituary of Persons eminent

in Literature, Science, and Art; but which has one defect, which Mr. Timbs will do well to remove in future years—these notices do not contain that important fact, the date of death.

**HOLBEIN EXHIBITION.**—The Burlington Fine Arts Club propose to exhibit a collection of the works of this great master at their rooms in Saville Row in the course of next month. Our readers who remember that Mr. Black showed by his discovery of Holbein's will that he died eleven years earlier than had been supposed, will probably agree with us in thinking that the Burlington Club would do good service to the history of art in this country if they could make this exhibition subservient to clearing up the question, who painted many of the portraits commonly attributed to Holbein, but which, having been painted subsequent to 1543, cannot possibly be the work of his hand.

In the first number of "N. & Q." issued on Nov. 3, 1849, that ripe scholar, MR. BOLTON CORNEY, suggested the publication of a Dictionary of anonymous and pseudonymous works, as essential to the perfection of literary history, literary biography, and bibliography. After the lapse of twenty-three years, we are happy to find announced for publication in two volumes, demy 4to, the following work: *A Dictionary of the Anonymous and Pseudonymous Literature of Great Britain*, including the Works of Foreigners written in, or translated into, the English Language. By the late Samuel Halkett, Esq., Keeper of the Advocates' Library, Edinburgh. Mr. T. H. Jamieson, Mr. Halkett's successor, and the Rev. John Laing, librarian of the New College Library, have kindly undertaken the duties of editorship. The work will be published by William Paterson, 74, Princes Street, Edinburgh.

## BOOKS AND ODD VOLUMES.

### WANTED TO PURCHASE.

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**BATTLE OF FLODDEN,** by Robert White. 1859.

—, Robert Jones. 1864.

**PROCEEDINGS OF THE SOCIETY OF ANTIQVARIIES OF SCOTLAND.**

**CHRONICLES OF SCOTLAND,** by Boece, translated by Bellenden. 1491.

**EPITAPHS AND MONUMENTAL INSCRIPTIONS IN GREYFRIARS' CHURCHYARD,** by Jas. Brown. 1867.

Wanted by *Messrs. Kerr & Richardson*, 49, Queen Street, Glasgow.

## Notices to Correspondents.

Among other papers of interest necessarily postponed till next week, are How to describe a Book; Seldenus de *Dix Syriis*, by Mr. Bates; *Dix* the Biographer of Chatterton, &c.

**GUNNER.**—*Potato* in the singular, like all other nouns ending in o, makes its plural by adding es, as *negro, negroes; calico, calicoes, &c.* In like manner, the third person singular of verbs ending in o is formed by adding es, as *do, does; go, goes.*

**UNEDA (Philadelphia).**—*Grongar Hill*, which has derived a kind of poetical immortality from John Dyer's

*muse*, is an abrupt eminence, not far from the river Tywi, in Caermarthenshire.

**SEETEE (Leicester).**—*The birth of Frederick, second Earl of Guilford* is thus announced in the Historical Register, xviii. 19: "April 14, 1732, the lady of the Right Hon. the Lord Guilford, safely brought to bed of a son and heir, at his lordship's house in Albemarle Street, St. James's."

**G. (Edinburgh).**—*Twelve articles on "Muffs worn by gentlemen,"* appeared in our First Series, vols. v. to ix.

**M. B. (Durham).**—*The only editions of Croxall's Fables of Aesop, illustrated by Bewick, as noticed by the Rev. T. Hugo in The Bewick Collector and Supplement, 1866-68, are those of 1783 [?], 1785, 1804, 1810, 1813, 1819.*

**Z. Z.**—*Simnel cakes can boast a much higher antiquity than the reign of Henry VII., "N. & Q.,"* 2nd S. v. 441. Consult also the 1st S. iii. 506; iv. 212; ix. 322; x. 393; 2nd S. v. 234, 307, 345.

**J. C. J.**—*Manuscripts of Hugh Broughton are in the British Museum, Harleian, Nos. 787, 1038, 1525, and Egerton, 791.*

**F. S. DONALDSON (Bayswater).**—*The lines will be found in Pope's Essay on Man, Epist. i. 273, 4.*

**ERRATUM.**—4th S. ix. p. 248, col. ii. line 1, for "procure" read "pursue."

### NOTICE.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

All communications should be addressed to the Editor at the Office, 43, Wellington Street, W.C.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

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LONDON, SATURDAY, APRIL 6, 1872.

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## Notes.

## HOW TO DESCRIBE A BOOK.\*

Before taking up the subject where I left off in my last, I have a few remarks to make as to describing books. There can be little doubt that the only really satisfactory way to catalogue a book is to give the title in full. In former times, when nearly every title was a sort of table of contents, such a system was impossible; but in the present day it is more practicable, though not always desirable. Writers of pamphlets are especially addicted to giving a table of contents by way of title, so that they become long in an inverse ratio to their importance. It will generally be found that the wider the subject treated of, the shorter is the title, for example—A History of Civilization. If we narrow the inquiry, the title-page expands as: A History of Civilization in England; or a Dictionary of Authors—A Dictionary of English Anonymous Authors of the Nineteenth Century.

Books are either autonymous, that is, with the author's name; polyonymous, that is, with several authors' names; pseudonymous, that is, with a fictitious name; or anonymous, that is, without any author's name.

Now it has long been a practice with certain bibliographers never to notice pseudonymous or anonymous works, without at once apprising the

student of the fact by some sign. In my Handbook of Fictitious Names I began to adopt the \* prefixed to a title to indicate anonymity, and I now propose a — prefixed to the title to show the pseudonymous.

It is, however, difficult to get readers to take the trouble to learn what signs mean; and it may, therefore, be preferable in some cases to place the abbreviations (anon.) or (pseud.) at the beginning or end of the title. One or the other of these methods is necessary to the proper description of an anonymous or pseudonymous work, in addition to what I have given in my former note; though what I there say as to publishers' names applies with double force to anonymous works. If a work is published in London, but printed in the country, this fact should be stated, as the country town frequently gives a clue, and leads to the identification of the author.

If the title is not given in full, two or three dots should indicate where there is any abbreviation.

Any additions to the title should be supplied in brackets [ ], which will be found better than parentheses ( ), as these are so frequently used by authors themselves.

I have applied these rules in transcribing the list of Miss Seaman's publications. If, however, our bibliographical publications are tested by such rules, they will with rare exceptions be found wanting. Unless certain rules are strictly adhered to, the student is sure to go wrong. The rules are simple, and only what common sense and experience dictate. No rules have yet been generally agreed upon, but most bibliographers have laid down some for their own guidance, and lamentable generally have been the results. The rules for making the catalogue of the British Museum have, no doubt, done great good in the cause of accuracy.

Probably the above will appear to some trivial matters: yet what thought and anxious consideration do most authors give to the titles of their works, before they finally suit their fancy; frequently, indeed, not being satisfied with them as sent forth to the world. How has the author considered whether he will put his own name, or whether he will write under a fictitious name or his initials, or simply call himself "A Gentleman," or designate himself by the office he holds as "a Magistrate." Then with what difficulty has he at last settled upon a publisher, and for what a number of reasons may he have done so; and yet some ruthless barbarian, who is totally ignorant of all the trouble that has been taken, and who knows nothing of the subject, cuts down our author's title without hesitation; or perhaps, what is still more astonishing, an author himself, although he has given the matter so much thought will sometimes on being asked send a list of his

works, in which not a single title shall be correct; in which he will leave out all the first words, erroneously state the subject as in the book instead of as it appears on the title-page, omit to say when published—whether with his own name or not—and, finally and almost invariably, leave out the publisher's name, which cost him so much pains to decide on.

How the words of the title-page are to be printed is a matter worthy of consideration, and which affects their readableness. In the titles themselves capital letters are freely used: it is manifest that this is for the sake of ornament, and not for the sake of sense. No capitals should be employed in a bibliographical list, except to the first word and to proper names.

X. Y. Z. has referred to me flatteringly, but I may show him how little I deserve this by declaring that I do not know "How to describe a Book" in the way that he refers to. Bibliographers, publishers, printers, and booksellers use the same terms; but each one may or may not describe a book of the same size, when respectively using the terms 12mo, 8vo, 4to, &c. &c. Elaborate explanations of ways of folding the paper, and water-marks will be found in several publications, as well as on p. 122 of this volume; but I do not find persons who go by such signs always describe books of the same size in the same way, neither do they enable one positively to tell the size of the book described.

Having made these few preliminary observations, which I have shortened and condensed as much as possible, fearing that I have already been too long, I now proceed where I broke off in my first note, "How to describe a Book."

SEAMAN (Lucy), the daughter of a Captain in the Royal Navy, born at Ryde the 23 May, 1801, wrote several works which are held in high estimation, and died of consumption on the 15 September, 1829. The following are the only publications we know of from her pen; but as she published without giving her name, there are probably others unknown to us:—

(1) \*Remarks on the education of girls as at present conducted, especially with reference to private tuition and the system of boarding schools for young ladies. London (printed at Ryde), for the Author, 1822: 12°: iv. 33. The authoress says that her father's early death making her while very young acquainted with the routine of teaching, was the cause of her publishing these remarks.

(2) — Little Lily, a moral tale for children, by a lady, author of Remarks, &c. Lond. J. Smith, 1823: 8°: 115: 2/6.

This is the first edition of this excellent little book, the second and subsequent editions of which were published with her name.

We observe that a book entitled "Little Lily's

travels, Lond. Nelson, 1860," has been published; but it is a different work to the above.

(3) Miss Maria Edgeworth's tales compared with other works of fiction; to which is added advice for the selection, and a list of works most suitable for children; by the Author of Little Lily, &c. Lond. J. Smith, 1826 [1825], 18°: xi: 200: 3/.

Though from the title-page this work would appear to be pseudonymous, it is not so, as the preface is signed by the authoress. In it she complains of her failing health, and expresses her great respect for her friend Miss Edgeworth's writings.

Here it will be observed that the first work is strictly anonymous; that is to say, it has no name on the title-page, nor any name nor initials to the preface; and has in fact no clue whatever as to who is the author, as the reference to her in the imprint cannot be considered such. But from its being printed at Ryde for the author, though published in London, it may be inferred that she resided at Ryde at the time.

The second work is pseudonymous, as the sign — indicates.

The third work would appear also by the title-page to be pseudonymous but for the want of the sign —, and in fact we find that it is autonymous, as the remarks we have just made show.

OLPHAR HAMST.

#### WESTON-UNDER-LYZARD, CO. STAFFORD.

This manor, at p. 104 of this volume, is inadvertently placed in co. Salop, instead of in co. Stafford; and in correcting the evident slip of the pen which led to the error, it may be of interest to add somewhat regarding it, since it gave a patronymic to a family described by the eminent historical biographer Edmund Lodge, Norroy King-at-Arms, as being amongst the most ancient of the English gentry.

The following details to the year 1632 are taken from public documents, &c., copies of which are given in full in the voluminous evidences attached to the elaborate pedigree of the Westons of Weston-under-Lyzard, duly attested and sealed by Sir William Segar, Garter King-at-Arms.

This genealogy, it is well here to note, does not correspond in some important particulars with that set forth in Harwood's *Erdeswick's Staffordshire* (London, 1844), which would appear to have been taken from a careless transcript of the original, and which, in addition to being incorrect in many other respects, altogether omits "Ranulphus filius Hugonis de Balgiale tp̄ Stephani Regis," the father of Hamo de Weston.

The information regarding the manor since A.D. 1632 is drawn from Burke's *Dormant and*



*Extinct Peerage*, and from other sources which may be implicitly relied upon.

Sir Hamo de Weston, Knt., *temp.* Henry II., was the great-grandson of Reginald de Bailleul of Bailleul-en-Gouffern, near Argentan in Normandy, and Lord of Weston, Berton, Broton, and Newton, in Staffordshire, and divers manors in other counties held of the king in capite, and under Roger de Montgomery, his wife's uncle, A.D. 1086. Due record of these facts is to be found in Domesday Book. Reginald was succeeded by his son Hugh, and Hugh by his son Ralph de Bolgiol vel Baliol, who held Weston, &c., in the reign of King Stephen. Sir Hamo, son of Ralph, is named in the Red Book of the Exchequer as holding lands in Shropshire under William Fitz-Alan, and he was Lord of Weston and Blymenhull, co. Stafford, down to the 11th of King John.

It is not shown how and when the estate of Bailleul-en-Gouffern became alienated; but it is certain that its loss, about the reign of Stephen, led to the adoption by Hamo of the name of the principal possession in England as the family patronymic.

From Sir Hamo de Weston descended, amongst others of lesser note, the Westons of Weston, of Rugeley, of Lichfield and of Weeford, co. Stafford; of Lane House, co. Dorset; of Boston, co. Lincoln; of Sutton Place, co. Surrey; and of Prested Hall and of Skreens in Roxwell, co. Essex,—families which numbered amongst their members many knights, several of the Order of St. John of Jerusalem (Knights Hospitallers); Sir William Weston being the prior when that order was suppressed in England by Henry VIII.; and the Earls of Portland *temp.* Charles I. to James II.

Sir John de Weston, Knt., Lord of Weston, Blymenhull, Newton, &c., *temp.* Edward II. and Edward III., was the son of Sir Hugh, who was the great-grandson of the above-named Sir Hamo. Sir John was twice married. By his first wife, Isabella de Bromley, he was the father of Thomas, who succeeded him, and of five daughters, of whom Anna and Elizabeth, consequent on the death of Robert, only son of Thomas de Weston, succeeded their brother as co-heiresses.

Sir John de Weston, by his second marriage with Isolda de Newton, had issue Robert de Weston, the ancestor of the Westons of Rugeley; which becoming the main stem on the death of Thomas de Weston above-named, threw off its ramifications in Staffordshire, but which itself became extinct in this century on the death of Jane Weston, who married Dr. John Heathfield Hickes of Gloucester—vitality alone remaining in the direct male line in a junior branch of the family. Sir John de Weston held the important post of Constable of Bordeaux under Edward III., and died A.D. 1330.

The ancient and very curious painted window

in the church of Weston-under-Lyzard still represents him in chain mail and coif de fer, and wearing a surcoat, sable, on which is emblazoned an eagle displayed argent; over all a label of three points, gules. His dame, Isabella de Bromley, is attired in whimple and cote-hardie, with a kirtle or loose flowing dress, displaying—Quarterly per fess indented, or and gules. Both knight and dame are in the attitude of prayer, facing inwards towards the centre compartment of the window, in which may still be traced the remains of the representation of St. Andrew, the patron saint. The legend beneath the kneeling figures is on the one side Dñs JOHANNES, and on the other ISABELLA: and shields bearing the arms of England and of Warren, Earl of Surrey; Albini, Earl of Arundel; Weston, Audley, and Bromley denote the alliances. A coloured engraving of the two lateral compartments of this window, with the figures of Sir John and his dame, is given in Dallaway's *Heraldry* (Gloucester, 1793), facing p. 109.

In the chancel of the same church are cross-legged monumental effigies of Sir Hamo and of Sir Hugh de Weston, and several interesting memorials of the lords of the manor, from the Mittons to the Bridgemans, are to be found within its walls.

We now return to the issue of Sir John de Weston by his first wife. Anna remained single, but her sister Elizabeth married as her third husband Adam de Peshall, and their son Sir Adam de Peshall, Knt., succeeded as Lord of Weston-under-Lyzard in right of his mother, 11 Richard II.

Margaret, daughter and heir of Sir Adam de Peshall, married Sir Richard Mitton, and their son William Mitton was possessed of the manor of Weston, 18 Henry VI.

William Mitton, great-great grandson of the William above-named, died without issue; and his sister Jocosa, who married John Harpesfield of London, succeeded to the estate; her son, Edward Harpesfield, assuming the name of Mitton on becoming possessed of the manor.

The grandson of this Edward was Edward Mitton of Weston, living in 1632, who married firstly Elizabeth, eldest daughter of James Weston of Lichfield—a direct descendant of Sir John de Weston above-mentioned by his second wife, Isolda de Newton. Edward Mitton had no issue by this marriage; but by his second wife, Cecilia, daughter of Sir John Skeffington, he had a sole daughter and heir, Elizabeth Mitton, who married Sir Thomas Wilbraham, and by him had three daughters, who became co-heiresses. Mary Wilbraham, the youngest daughter, married Richard Newport, second Earl of Bradford, and inherited her mother's estates at Weston-under-Lyzard, &c. Several sons by this marriage—three of them successively Earls of Bradford—died without issue;

and on the decease of Thomas, the youngest of them and the fifth Earl of Bradford, the title became extinct. Of the four daughters, Mary, the eldest, died unmarried; Elizabeth married James Cocks, Esq., whose only son died young; Anne married Sir Orlando Bridgeman, Bart.; and Diana became the wife of Algernon Coote, Earl of Mountrath. Sir Henry Bridgeman, eldest son of Sir Orlando, succeeded to Weston, and in 1794 was created Baron Bradford. The manor is now held by his descendant Sir Orlando George Charles Bridgeman, the third Earl of Bradford of the second creation.

H. H.

## BURIAL USAGES IN SCOTLAND.

DR. C. T. RAMAGE has afforded the readers of "N. & Q." the (to many) high gratification of perusing the copy of an account showing the funeral expenses of a Dumfriesshire laird in 1775 (4th S. ix. 71); and the account which follows, earlier than the latter by thirty-seven years, is given by way of contrast thereto, being the expense incurred at the burial of a Renfrewshire proprietor (not properly a laird, but a goodman, as he held under the Stewarts of Blackhall, his subject-superiors), who owned two or three small farms at his death in April, 1738—one hundred and thirty-four years ago—the real rental of which, at the present time, may be from 130*l.* to 180*l.* Although married he had no descendants was survived by his wife, and succeeded by a nephew, John Caldwell of Lochside, the son of a sister Margaret, and in whose handwriting the account is:—

"William Stewart of Middleton's Burial. An account of the expenses of W<sup>m</sup> Stewart's Funeral, who deceased April 26<sup>th</sup>, 1738, and was buried Ap. 29<sup>th</sup>:—

	£	s.	d.
Imp. To Warners*	00	16	00
Itt. To Michael Nasmith to writte letters†	00	12	00
Itt. To expenses then at Lochwinnoch	00	06	00
Itt. To Da. Mc Quivan 10 pecks of flour	10	00	00
Itt. To 8 pound of Currants	04	00	00
Itt. To 17 pound of Butter	03	08	00
Itt. To 4 pound of brown Suggare	01	04	00
Itt. To 2 pound of white Suggare	01	04	00
Itt. To ½ pound of white Carvie	00	07	06
Itt. To a Dizen of Eggs, & 3 pints of Ale	00	07	00
Itt. To the More-cloth‡	02	10	00
Itt. To the poor, dealt in money	05	05	00
Itt. To Wash-cloaths, and to ye relict	00	18	00
Itt. To Strands for 6 gallons of eall, & 6 bearg§	10	00	00

\* The "warners" were those employed to warn or invite verbally to the burial.

† M. Nasmith was parish schoolmaster of Lochwinnoch, the letters being those used in inviting parties residing at a distance, or of higher rank.

‡ "More-cloth" for mort-cloth, generally of silk velvet, fringed and tasselled, covering the coffin when carried on band-spokes to the graveyard.

§ "Strands" a party (Robert Orr) receiving the name of his property.

Itt. To 22 bottles of Wine	16	10	00
Itt. To 7 pints, on Chapin aqua-vite	06	15	00
Itt. To 19 Dizen pipe, and 8 £ of tobacco*	03	07	08
Itt. To Rott Barbour for the Coffine	12	00	00
Itt. To make the Grave	00	12	00
Itt. To murning gloves for the widdow	02	08	00
Itt. To Dr Cuming, droga, & his pains	14	00	00

Suma . 96 10 02

ESPEDARE.

## SELDENUS "DE DIIS SYRIS."

Among the meagre and blundering notes with which Dr. Parr was wont to deform the fly-leaves of his books, seems to have been the following (*Bibliotheca Parriana*, p. 386) in the learned and interesting work the title of which heads this note:—

"This book was not written by Selden.—S. P."

The treatise in question is well known to be the production of Selden, and I have never seen or heard its authorship disputed elsewhere or elsewhere. It first appeared in 1617, and was reprinted in Holland in 1627. A well-printed and correct edition (*penes me*) was issued by the Elzevirs at Leyden in 1629; and there are editions from the press of Leipzig of 1662 and 1680. But I possess also and greatly esteem an edition, which I do not find noticed by bibliographers, published at Amsterdam in 1681. This edition, as the title indicates, is—

"Juxta alteram Ipsius Autoris operâ emendatiorem auctioremque omnium novissima, additamentis et Indicibus copiosisimis locupletata, operâ M. Andreæ Beyerii."

The learned notes of this editor extend to nearly four hundred pages, and more than double the thickness of the volume. They are moreover full of curious matter in illustration of the subject of the book, and indicate a large amount of learning.

The question remains: Is there any foundation for, or what gave rise to, Parr's note? Perhaps this may be answered by a remembrance of the fact, that there *does* exist a treatise which has been wrongfully ascribed to Selden. This is the work of Alessandro Sardi, an Italian of Ferrara, entitled—

"De Numis, Tractatus in quo antiqua Pecunia Romana ac Græca metitur pretio ejus quæ nunc est in usu. Moguntie, 1579," 4to.

Of this treatise, which was included by Grævius in the eleventh volume of his *Thesaurus*, an edition was published at London in 1675, in which the authorship was ascribed to Selden. It appears in Dr. Parr's Catalogue (p. 386) with this attribution; and either the Doctor took down the

\* The number of pipes (228) may lead to a fair estimate of the number expected to attend the funeral, or of those invited.

wrong volume when he made his note, or (which is yet more probable) the editor of the Catalogue is answerable for the error in arranging the titles for the press.

WILLIAM BATES, B.A.  
Birmingham.

**BIRTHPLACE OF MASON THE POET.**—A ridiculous error is repeated in many common books of reference with respect to the living held by Mason's father, who was vicar of Holy Trinity, Hull. Chalmers's *Biographical Dictionary*, 1815, xxi. 425 (following, it seems, Johnson and Chalmers's *English Poets*, 1810); Hartley Coleridge's *Worthies of Yorkshire and Lancashire*, 1832, p. 397; Chambers's *Cyclopædia of English Literature*, 1844, ii. 57 (and in the latest ed.); Johnson's *Lives of the British Poets*, completed by W. Hazlitt, 1854, iii. 317; and Allibone's *Dictionary of English Literature*, ii. (1870), p. 1238, all say that Mason was the son of the vicar of St. Trinity-hall (or St. Trinity) in (the East Riding of) Yorkshire.

Hull.

**BOOTH MEMORIAL FORMERLY IN BREINTON CHURCH, CO. HEREFORD.**—In the recent restoration of Breinton church a board was discovered on which, beneath the arms of Booth, the following inscription was painted:—

"In memory of y<sup>e</sup> vertuous Captaine Rudhall Booth, y<sup>e</sup> eldest son of Capt. John Booth of Brainton and M<sup>rs</sup> Katherine Booth his wife, who departed this life at Barwick-upon-Tweed in y<sup>e</sup> north of England y<sup>e</sup> 29 day of October, annoq. Domi 1685.

"He was for some time (and to his death) Comander-in-chiefe of the Holy Island, and had his Company of Foote there with him, reinforcing y<sup>e</sup> garison in y<sup>e</sup> Castle within it, and came from thence to Barwick gen (? 9<sup>th</sup> = 19) miles of it to visitt his fellow officers of y<sup>e</sup> Regiment he served, they living there then in garison that winter, fell sick there of a violent fever and died: he was a single person and a comly officer aged 24 yeares and fower monthes, and lyes interred in the great church at the assent entering into the chancell.

"He allwayes lived a godly life (and soe well prepared as not to feare to dye)."

The person commemorated in this quaint inscription belonged to a family settled in the sixteenth century at Breinton, by their kinsman Bishop Charles Booth, who died in 1535. A good pedigree of the family is given in Harl. MS. 2218.

CHARLES J. ROBINSON.

Norton Canon, Hereford.

"**CELTIC**" v. "**KELTIC**."—One or two of your learned correspondents write this name "Keltic." In the name of all the nonpedantic members of society, that is, of about nine hundred and ninety-nine out of every thousand, I strongly protest against the change. All the world has been accustomed to the old spelling, so pray let *Celts* be *Celts* to the end of the chapter, and do not bring

to one's thoughts the *kilted sans culottes* as the sole representatives of the Celtic race.

Y. S. M.

**DEFECTS IN MARRIAGE REGISTERS.**—Will you permit me, through your columns, to call the attention of the clergy, who I believe are great readers of "N. & Q.," to what would be a great improvement in what is generally the mode of registering marriages?

I have some experience in seeing how the entries are made, and observe with much regret that in most instances the ages of the parties are stated merely as "full." So far, perhaps, the law is complied with; but I venture to point out the great advantage that would ensue from the actual ages being given. \* At present, as shown by the register, the age may be twenty-one or seventy-one, or any intermediate or greater age.

There is a tendency in families to continue names that have once been used, which often leads to there being two or more of the same name alive at once. Now I need not point out to you how often the right to property depends upon proof of marriage, and how difficult it sometimes is to obtain evidence of an identity which a statement of *actual* age in a marriage register book would go far to establish. Any practical solicitor will tell you how difficult it often is in "pedigree" cases to identify parties with those named in registers. The entries in old books are appalling in their lack of information. In the books now in use there is a column for the "ages" of the parties, and if these were filled up according to the facts (as I venture to submit was the intention of the legislature, otherwise the column appears to me useless), we should be able to know pretty well who was the happy party; but when we are merely told that he was of "full age" we know not whether it is A. B. or his grandfather. I have thus called attention to what is often a serious evil and the source of great expense, and as its remedy is so easy, I trust to see it adopted.

W. C.

Richmond, Surrey.

**THE LATE MR. ALBERT SMITH AND HIS LITERARY GAINS.**—In the *Leisure Hour* for March 9, Mr. John Timbs continues his "Personal Recollections," and says much concerning the late Mr. Albert Smith. But Mr. Timbs is mistaken in supposing that *The Pottleton Legacy* appeared in *Bentley's Miscellany*, for it was published in monthly parts. *The Story of Mont Blanc* was not "reprinted from *Blackwood* for private circulation only," but was published by Bogue, in 1853, in one volume, with illustrations by Birket Foster. I think that a cheaper reissue of the work has lately appeared. Speaking of *The Natural History of the Gent*, Mr. Timbs says that it "lay for six months incomplete at the printer's; but the



author, in addition to the copyright, was eventually presented by the publisher with a hundred-pound bank note." From a letter addressed to me by Albert Smith, and now before me, I make the following extract:—

"I got 10*l.* for *The Gent*, but when it made such a hit, Bogue gave me 15*l.* more, and offered me 100*l.* for *The Flirt*, which I, of course, took. But then I had been very idle in writing it, and it had been announced a long time, and so many orders sent in, that we *knew* it would be a great go. I had 30*l.* a number for *The Pottleton Legacy*, and 125*l.* for *A Month at Constantinople*, and the same for *The Story of Mont Blanc*. I know I should have done much better with all these things if I had kept my copyrights," &c.

Perhaps, if Mr. Timbs reprints his *Personal Recollections*, he will like to make a note of the foregoing as being among "Things not generally known."

CUTHBERT BRIDE.

\*CHURCH BELLS.—As *Church Bells* declines bell inscriptions and bell archæology, as being more suited to the pages of "N. & Q.," as an old friend in bell matters I have the pleasure to send the legends on the bells at Waterford Cathedral:

On the first, or treble—

"Congregio Coetum. Hallelujah,  
J. K. fudit 1727."

On the second bell—

"J. K. 1727. Excito Lentos, Hallelujah!"

On the third bell—

"J. K. fudit, A.D. 1727,  
Convoco Clerum."

On the fourth bell—

"Simon Vashoun, Mayor; Beverly Usher, Edward  
Harrison, Sheriffs,  
J. K. fudit 1727. Funera Ploro. Hallelujah."

On the fifth bell—

"Completed by the care  
of Alderman John Moor, Esq.; Mr. Pat Callan,  
executor."

On the tenor—

"These bells recast by order of the  
Rt. Rev. Thos. Milles, Lord Bishop  
of Waterford and Lismore, out of a  
legacy left by Rob. Gibbon, A.M.  
Sabata Pango, Hallelujah.  
Joshua Kipling fudit, Anno Domini  
MDCCXXVII."

H. T. E.

### Queries.

#### THE WORD "PHYSICIAN."

In the able and exhaustive address by Dr. Rumsey (of Cheltenham), as President of the Public Medicine Section of the British Medical Association, at its meeting in Newcastle-upon-Tyne, August 1870, the following passage, interesting alike to the philologist, the historian, and

archæologist as to the medical scholar, occurs at p. 6:—

"In promoting the cultivation of state medicine, and its proper application to the public service, we are, in fact, building upon the physical sciences as the foundation of our work, just as medicine in general began to comprehend them during the revival of learning in the Middle Ages. The nascent universities then claimed for medicine a wider and more philosophical meaning than that of the healing art, and assigned it a place under physics. It was long after the fall of the Roman Empire that the higher order of medical practitioners became and were first called physicians. When Pliny the Elder wrote of *Empedocles physicus*, he did not mean *medicus*; the epithet 'physicus' then denoted a follower and observer of nature. The words *Physiker* in Germany and *physician* in England do not appear, I think, until the thirteenth century;\* and they are perfectly distinct in original meaning from the Greek *ἰατρός*, and the Latin *medicus*: nor do I know that any other nation has employed this designation of a professor of physics to mean a healer of the sick.† The *Kreis-physicus* of Germany, I hardly need say, is the type of the state medical officer whom we are endeavouring to establish in England.

"Here, however, not only did the word *physician* come to mean simply a therapist, but a further and more curious perversion of φύσις took place, when the word *physic* came to be used for certain medicaments, of which perhaps the composition, perhaps the administration, could not always be reconciled with any known laws of physical science."

Now will any of the numerous medical or philological correspondents of "N. & Q." oblige me by indicating the earliest date when the use of the word *physician*, as a higher order of medical practitioner, was introduced and recognised?

"*Physick* (φυσική, of φύσις) is, in general, the science of all material beings, or whatever concerns the system of this visible world; though, in a *more limited and improper sense*, it is applied to the science of medicine, the art of curing diseases, or medicines prepared for that purpose" (*vid.* N. Bailey, φιλολόγος, in verb.)

Cicero (*De Nat. D.*, i. 30) uses *physicus* in its primary sense: "Non pudet igitur physicum, id est speculatorem venatoremque nature," etc. (referred to by Dr. Rumsey, *suprà*); and there is another passage from the same authority, quoted in Littleton, which I cannot now verify, in which there is an evident segregation made between the two terms: "Ut non solum *physici*, docent verum etiam *medici*."

F. T. B.

Brookthorpe.

EARLY ARMORIAL BEARINGS.—Can any of your correspondents inform me what arms were borne by, or have been attributed to, Sir Offry de Carterett, *circa temp.* Hen. I.; Sir John Harrison of

\* "Chaucer's 'Doctour of Physike' must have been a graduate of some university."

† "When the late Professor Whewell said—'Medicine in its original and comprehensive sense, as one of the great divisions of human culture, must be considered as taking in the whole of physical science,'—he probably referred to the revival rather than to the origin of medicine."

Cumberland, Knt., *temp.* Hen. I.; Sir William Berkley, Knt., *circa* 1150; Sir Ralph Cole of Staffordshire, Knt., *temp.* Richard I.; Sir John West, *temp.* John, from whom descended the noble family of West Lord Delawar; Sir Baldwin Vere, *circa temp.* Edw. I.; Sir John Brown of Montague, Knt., *circa temp.* Edw. I.; Sir John Beauchamp of Lancashire, Knt., *circa* 1300; Sir John Harrison of Cumberland, Knt., *temp.* Edw. III.; Sir Thomas Fawn, *temp.* Edw. III., from whom descended the Lords of Westinoreland; and Sir John Allen of Suffolk, Knt., *temp.* Richard II. Any references to these personages will oblige.

FRANK REDE FOWKE.

South Kensington Museum.

[Replies to be sent direct to the Querist.]

BELL CANDLESTICK. — In a will made in the year 1552, a person leaves to his son, among other household goods, a "bell candlestykke." Was this a candlestick with a bell in the lower part that would ring if moved, or was it merely one with a widely flanged dish like a bell, to catch the melted tallow?

A. O. V. P.

THE BUG FAMILY. — I have not your General Index by me, so that I cannot ascertain what discussion cropped up a while ago about the Bug Bible. Doubtless it was then remarked that the Celtic *bug* was the ancestor of all our modern bugs, and suggested that the verse "thou shalt not be afraid of any bugges by night" was the probable christener of our friend *Scarabæus*. How far are *bugbear*, *humbug*, *bogy*, and its derivatives *boggle*, &c., referable to the same stock, and what are the dates of their birth? I should not have thought it worth while to write this, except for the purpose of noting the curious word *barguist*, a Yorkshire provincialism for a bogy, doubtless one of the many north-country coincidences with High German forms. It is clear that the German *baargeist* is the exact equivalent of our *bugbear*. Is the latter a mere translation of the former, or are both relics of a common domestic superstition?

LEWIS SERGEANT.

"CATSUP" OR "KETCHUP." — Can anyone throw light on the name of ketchup or catsup? How far back can it be traced in our cookery-books, and what is the evidence of Webster's suggestion, "probably of East Indian origin, because it was originally a kind of East Indian pickle"?

It is mentioned as a foreign condiment by Swift,

"And for our home-bred British cheer,  
Botargo, catsup, and cavier."

Neither the name, however, nor the article itself seem to be known on the Continent except as an English import. It is remarkable that the mushroom (from Fr. *mousseron*), of which ketchup is made, never seems to have made part of the diet of our peasantry, and has not, as far as I am aware, any native name in the language, distinct

from *toadstool*, common to the fungus tribe. A Welsh name is *bwyd y barcud*, kite's food. W.

[In our 1<sup>st</sup> S. i. 283, a correspondent, C. I. R., replying to a similar query, says, "An eminent Sanskrit scholar informs me that 'kuck-hup' is the Hindostanee word for turtle; it is to be found in the vocabulary attached to Gilchrist's *East India Guide* (8vo, London, 1820). May not the name of the same take its origin from its use in preparing the turtle for the table? In the *Cuisinier Royal*, par Viart (Paris, 1840), p. 75, it is mentioned among the "petites sauces" as "ketchop, ou Soyac"; and the receipt for making it ends with "servez le avec le poisson."]

As the Dutch are fond of this sauce with fish, perhaps some light upon the origin of the name may be obtained from Holland.]

JOHN DUNOW OR DUMOW, CANON OF EXETER. Archdeacon Cotton, in his *Fasti Ecclesie Hibernicæ*, following Ware and Harris, tells us that "John Dunow, or Dumow, LL.D., a canon of Exeter, was nominated, by the pope, Bishop of Limerick (in Ireland) on November 13, 1486." He further states that "he was sent as ambassador to the court of Rome by King Henry VII., and died in that city in the third year after his consecration, without having once visited his see." Can any of your Devonshire readers, or any one acquainted with the archives or annals of Exeter, give me any information regarding this dignitary? What was his real name? Does such a family still exist in England, and if so, where? When was he canon of Exeter? or is anything known of his embassy to the court of Rome in the reign of Henry VII.? I have never yet met any one, at least in Ireland, who could solve any one of the above queries.

M. M.

ABBÉ EDGEWORTH. —

"Sneyd [Edgeworth] has received a very polite letter from the Marquis de Bouay, who is now ambassador at the court of Denmark. Mrs. O'Beirne and the bishop, who like Mons. de Bouay so much, and who have not heard from him for such a length of time, will be delighted to hear of his emerging into light and life. What is more to our purpose is, that he says he can furnish Sneyd with some notes for the Abbé Edgeworth's life, which he had once intended to write himself: he did put a short notice of his life into the foreign papers at Mittau. He says he never knew so perfect a human creature as the abbé." — From *A Memoir of Maria Edgeworth*, 1867, in three vols. (not published), i. 300.

Did Mr. Sneyd, son of Richard Lovell Edgeworth, ever publish a memoir of the chivalrous abbé?  
NESCIO.

FRANCIS EGINTON. — Can any of your numerous correspondents inform me of the birthplace of Francis Eginton, celebrated as a glass painter, who painted the window representing "The Conversion of St. Paul," in St. Paul's church, Birmingham (after Benjamin West), — a window in Salisbury cathedral (after Sir Joshua Reynolds' picture of "The Resurrection"), and who repaired "The Last Judgment" window (after Swartz)

now in the Ante Capel of the Magdalen College at Oxford; also other works in stained glass, in various parts of the country? He also produced "polygraphs" at the "Soho Manufactory." He was buried in Old Handsworth church, Staffordshire (near Birmingham), and died March 25, 1805, aged sixty-nine years. Any information in reference to his birthplace will oblige W. C. A. Birmingham.

"ESSAYS, DIVINE AND MORAL," by Bridgis Nanfan, Esq. London, 1680, 8vo. Dedicated to William, Bishop of St. David's. I shall feel obliged by any information relative to the author of this curious work. J. W..

[The Nanfans were a very ancient family in Cornwall; but subsequently settled at Birtsmorton, co. Worcester. The last heir male of this family who possessed the estate was Bridgis Nanfan, Esq., the author of the *Essays*, who died on June 4, 1704, aged eighty-two. He married Catherine, daughter and co-heir of Sir George Hastings, Knt., brother of Henry Earl of Huntingdon. She died on Dec. 8, 1702. A pedigree of the family is given in Nash's *Worcestershire*, ed. 1782, l. 86. Consult also "N. & Q." 2nd S. viii. 294, 357.]

HERALDIC.—Would some one of your readers kindly refer to Papworth's *Dictionary*, and inform me what states, orders, and families have borne Ar. a cross, gu., simply and without a difference? C. CHATTOCK.

Castle Bromwich, Warwickshire.

[Adam, co. Lincoln. Bardenill or Bardeville, Middlesex. Breyley. Durward, Scotland. Galaad. Genon. Hartelow, Northumberland. Hartlow. Sire Michel de Harteclawe. Hertlaw, Northumberland. Lindefourd. Lyndeford. Lyndford. Musenburgh. Offield or Ofield. St. George, used by Charles I. impaling France, quartering England with Scotland and Ireland. Robert de Vere. Sr. John de Vere, Adington. Vere.—Papworth's *Dictionary of Coats of Arms*, p. 604.]

THE INFLUENCE OF DIET ON LIFE.—Is it certain that Cornaro the Venetian, who, having lived too fast till the age of forty, became amazingly abstemious, was a centenarian? He had a modern imitator, one Wood, a miller of Billericay, who from gluttony took to asceticism, and was reported in good health in 1771, being in his fifty-second year. Did he rival Cornaro in longevity? Wood's pulsations were about forty-five a minute. Does not this slowness show that he was in a torpid state, living rather like a tortoise than a man?

MAKROCHEIR.

MORTEAULX.—I read that King Edward IV. of England had the Lord of Gruithuyse brought to the queen's own withdrawing-room, when they played at "Morteaulex." What sort of game was that?

P. A. L.

[A game resembling bowls.]

PIERRE OGIER.—I have a saucer-shaped dish in pottery signed by Pierre Ogier, dated 1749, subject St. Peter. What pottery is this? Are any more pieces known and signed by the same?

The name is not to be found in Graesse's new edition of *Guide de l'Amateur*, &c. H. A. W.

"THE PRESENT STATE OF GREAT BRITAIN."—I have the volume for 1711 of *The Present State of Great Britain and Ireland*, the compiler for which is Guy Miegé. It appears from the preface that there were six annual impressions of this compilation previous to that I have mentioned, which however did not contain more than the state of England, that for 1711 containing for the first time Scotland and Ireland. I have also the volume for 1741 of *The Present State of Great Britain*, by John Chamberlayne, Esq.; and also that for 1755 by him. These two were picked up by me at book-stalls in Edinburgh, where editions of other years may accidentally be found. They contain nothing regarding Ireland. It appears, from what is said in their title-pages, that Scotland had not at first been included in the publication.

These *States* appear to me to be very full and accurate, and I cannot agree with a correspondent in "N. & Q." 1st S. xi. 408, who complains of their being defective. They may still be useful in cases of genealogy and others; and perhaps the editor, or some of your correspondents, may know how long Miegé's *States* continued to be published. How long also did Chamberlayne's, and who was Chamberlayne himself? He calls himself Mr. John Chamberlayne. G. Edinburgh.

[Guy Miegé's work was first entitled *The New State of England under our Sovereign Queen Anne*, 1703–1707. In 1711 it was changed to *The Present State of Great Britain and Ireland*. The eleventh edition, edited by Mr. Bolton, was published in 1748. Edward Chamberlayne edited a similar work from 1668 to 1708, which was continued by his son John, who died in 1723; his name, however, was retained on the title-page until the year 1755. For some account of the father and son see "N. & Q." 2nd S. v. 456; ix. 486, and Kippis's *Biographia Britannica*, iii. 422.]

QUOTATIONS WANTED.—What eminent lawyer compared the law to a "crooked unlucky jungle?" ATTORNEY.

"Little streams in light and shadow,  
Flowing through the verdant meadow."

S. R.

Genius, "a capacity for taking trouble." Whose definition is this? TRISTIS.

[A similar definition occurs in Dr. Johnson's *Life of Cowley*: "The true genius is a mind of large general powers, accidentally determined to some particular direction."]

WILLIAM SECOLL, 1557.—During the restoration at the church of South Leigh, about eight miles from Oxford, a brass to the memory of "William Secoll, late of this parriase of Sowlye, who died 17 Aprylle, 1557," has been discovered. There are no records of any family of this name having ever resided in the neighbourhood, but the



name is common (in various disguised forms) amongst the poor in the neighbouring town of Witney. There is, I believe, a Seacoal Lane in London, and it is possible that a London merchant of that name may have lived at South Leigh and have died there. The brass represents a middle-aged layman in a gown trimmed with fur reaching to the ankles. If any of your correspondents can send me any information as to this family I shall be much obliged.

J. P. EARWAKER.

Merton College, Oxford.

#### NASSAU SENIOR'S "BIOGRAPHICAL SKETCHES."

"When we see the House of Lords led, as it scarcely ever was led before, by one whose nobility is as old as that of the De Veres, we are struck by the combination of two sources of illustration, each of which, even alone, is very rare."—Nassau Senior's *Biographical Sketches*, p. 182, and *Edinburgh Review*, Jan. 1851.

Who is the nobleman alluded to? J. R. B.

SIR THOMAS STANLEY OF GRANGEGORMAN.—Was he a cadet of the house of Derby? His daughter and heir, Sarah Stanley, married — Monck, Esq., and from that marriage the present Lord Monck is descended. I wish to discover the name and parentage of Miss Stanley's mother?

Y. S. M.

STURDIVANT.—What is the derivation of the family name of Sturdivant? I have met with it in England as early as the middle of the sixteenth century.

CORNUB.

WESTON-SUPER-MARE.—Why is it that this town is always named as if *Mare* was one syllable instead of two? It arises, I suppose, from the corrupt pronunciation of Latin which prevails in England, or else it may have originated in the French *mer*. I very well remember falling into the correct error of pronouncing the name *Ma-re*, as I passed up the Bristol Channel from Waterford many years ago.

Y. S. M.

#### Replies.

##### ARMS OF PRINCE RUPERT.

(4th S. ix. 38, 128.)

They are distinctly to be seen on a letter now before me, dated Whitehall, August 28, 1672, written by Toby Holder, secretary to Rupert, and with the prince's bold sign manual. It is addressed to "Sir Thomas Chichley, Knight, Master G<sup>ll</sup> of His M<sup>ty</sup> Ordinance," and relates to the speedy expedition of two sloops of war, the *Deed* and the *Tulip*, and a brigantine.

Allow me to send you a copy of this seal. The upper part, which is torn off, evidently bore the ducal crown. Underneath the order of the Garter and motto are the initials R. P. P. D. R. ET. C. (Rupert, Prince Palatine, Duke Rhine and Cum-

of the Garter in 1643, was, on January 22, 1644, created by his uncle, Charles I., Earl of Holderness and Duke of Cumberland. His elder brother, Charles Lodowig, was knighted of the Garter in 1635 or 36. Did the other brother, Maurice, likewise receive the order? NEPHRITE says, "Rupert was a third son"; but I find in a small volume printed in London for Thomas Malthus (1683), *Historical Memoires of the Life and Death of that Wise and valiant Prince Rupert*, that he was the second son of Frederic, Prince Elector Palatine of the Rhine, who, later, was crowned at Prague King of Bohemia. His sons by the Princess Elizabeth, eldest daughter of King James I. and sister of King Charles I., were: 1. Charles Lodowig (or Ludwig), born Dec. 20, 1617; 2. Rupert, or Robert, born Dec. 17, 1619; 3. Maurice, who died on the seas.

On Prince Rupert's seal now before me, as NEPHRITE justly surmises, there is no *Reichsapfel*, which I find on a thaler of the year 1567, representing on the obverse Duke Frederic in armour, full-face, bare-headed, short hair and long beard, holding a sword in one hand and the globe, surmounted by a cross, in the other, with FRIDE. D. G. CO. PA. RHE. S. R. L. PRIN. (Prince of the Sacred Roman Empire) EL. BA. DVX. (Elector, Duke of Bavaria.) On the reverse are three shields surmounted by a helmet, crested by a lion sitting (but not between two horns). On the first escutcheon sable, a lion erect or, crowned gules, turned to the left, inwards (whereas, as NEPHRITE rightly observes, on the Bavarian coins of the present day, the lions are to the right). The second escutcheon, in the centre, has the *Reichsapfel*; and the third, paly, bendy, azure and argent, with HERR NACH DEINEM WILLEN. 1567.

In Thane's *British Gallery of Historical Portraits, with Autograph and Seals*, is given, as the portrait of Rupert, one of the two beautiful heads, by Van Dyck (on the same canvas) in the Louvre Gallery, in Paris. It is not, however, the one in full face, with his hand holding the order of St. George, which is generally supposed to be Rupert. Both these heads, of noble appearance, have a much more gentle and mild expression than might be supposed on the faces of two such young Hotspurs as Rupert and Maurice. Nor does it correspond with the description of Prince Rupert in Anthony Hamilton's *Mémoires de Grammont*:—

"Il étoit brave et vaillant jusqu'à la témérité. Son esprit étoit sujet à quelques travers, dont il eût été bien fâché de se corriger. Il avoit le génie fécond en expérience de mathématiques et quelque talent pour la chimie. Poli jusqu'à l'excès quand l'occasion ne le demandoit pas, fier et même brutal quand il étoit question de s'humaniser. Il étoit grand et n'avoit que trop mauvais air. Son visage étoit sec et dur, lors même qu'il vouloit le radoucir; mais dans ses manières humaines n'étoit que ce qu'on appelle

Much more like that is a small engraved portrait of him I possess, below which is written, "The most illustrious Prince Rupert, Elector Palatine of the Rhine &c." The portrait of him in Lodge, from Earl Craven's collection, is far more pleasing.

P. A. L.

SHAKSPEARE: CONTEMPORARY CRITICISM.  
(4th S. ix. 237.)

Ben Jonson's criticism of Shakspeare is well known, but it is the reverse of unfavourable. Its value may excuse its length:—

"I remember the players have often mentioned it as an honour to Shakspeare, that in his writing—whatsoever he penned—he never blotted out a line. My answer hath been, would he had blotted out a thousand! which they thought a malevolent speech. I had not told posterity this, but for their ignorance who choose that circumstance to commend their friend by wherein he most faulted; and to justify mine own candour, for I loved the man, and I honour his memory on this side idolatry as much as any. He was indeed honest, and of an open and free nature; had an excellent phantasy, brave notions, and gentle expressions, wherein he flowed with that facility, that sometimes it was necessary he should be stopped, *sufflaminandus erat*, as Augustus said of Haterius. His wit was in his own power: would the rule of it had been so too! Many times he fell into those things could not escape laughter, as when he said, in the person of Cæsar, one speaking to him: 'Cæsar, thou dost me wrong,' he replied: 'Cæsar did never wrong but with just cause,' and such like, which were ridiculous. But he redeemed his vices with his virtues."

Here Ben is simply riding his hobby as a grammarian, and casts no dole of blame of any other kind. Moreover he bears witness to abundant contemporary criticism of the most favourable kind. Shakspeare was esteemed at his due value in his own days; and it is not by comparing him with our corrupt dramatists that any *Once a Week* reviewer will make us discount the twentieth century fame of *Foul Play* and its gender.

LEWIS SERJEANT.

MR. KENNEDY makes more astounding the astounding declaration of *Once a Week*. Any notice of the life of Shakspeare prefixed to any late edition of his works will give H. A. K. information on this point of contemporary criticism. However, space may perhaps be found here for a few references.

The passage in Greene's *Groatworth of Will* (1592), quoted by H. A. K., must be supplemented by an apology for the same in Chettle's preface to his *Kind-Harts Dreame* (1592), where he speaks of S.'s "facetious grace in writting, that aprooves his art." (Percy Soc. reprint, p. iv.) With these passages may be connected another in the third letter of Gabriel Harvey's *Four Letters and Certain Sonnets* (1592), where it has been years

backward, in Greene's *Menaphon* (1587) and Nash's *Anatomic of Absurditie* (1589), there are allusions which have been applied to S. In all these passages, however (H. A. K.'s quotation included), S.'s name is not mentioned.

1591. Spenser's *Tears of the Muses*: Whether the "pleasant Willy" of the *Thalia* is S. is still a matter of debate.

1594. *Willobie his Avis*: S. is mentioned by name.

1594. Drayton's *Matilda*: S. is probably referred to.

1595. Spenser's *Colin Clouts Come Home Againe*: The "Action" here is generally identified with S.

1596. Lodge's *Wits Miserie*: *Hamlet* is quoted.

1598. Francis Mere's *Paladis Tamia*: Herein is by far the fullest contemporary criticism of S. It is very eulogistic. H. A. K. will find it quoted in most books of Shakespearian literature.

1598. Richard Barnfield's *Encomion of Lady Pecunia*: S. is highly praised.

1599. Weever's *Epigrammes*: An eulogistic sonnet, "Ad Gulielmum Shakspeare."

1603. Chettle's *Englandes Mourning Garment*: S. is unmistakeably addressed as "the silver-tongued Melicert."

1603. In a *Ballad* on the death of Q. Elizabeth, S. is saluted as "brave Shakspeare" (Collier's *Shakspeare*, I. cxciv. note, ed. 1844.)

1603. Davis (of Hereford)'s *Microcosmos*: S. is presumably referred to.

1606 (circa). *Ratseis Ghost*: S. is presumably maligned.

1606. *The Return from Parnassus*: This play is much older than the date of its publication (1606). In it S. is extolled in two passages, Act I. Sc. 2, and Act IV. Sc. 3 (Hawkins's *English Drama*, vol. iii.)

1611. Davis (of Hereford)'s *Scourge of Folly*: S. is addressed as an actor rather than as a poet.

1612. Thomas Heywood's *Apology for Actors*: S. is referred to in a complimentary manner, in an address at the end of this treatise. (Shakspeare Soc. reprint.)

1612. Webster's *White Devil*: In an address prefixed we have "the right happy and copious industry of m. Shakspeare," &c.

1614. Thomas Freeman's *Robbe and a great Caste*: The ninety-second epigram is addressed "To Master Wm. Shakspeare."

1614. *The Ghost of Richard III.* by C. B.: S. (undoubtedly) is praised in two stanzas. (Shakspeare Soc. reprint, p. 27.)

I do not pretend that the above list is at all a complete one, but it affords a tolerable sample of contemporary criticism on Shakspeare.

Much might be added of the relations between S. and Jonson, but let it suffice to refer to the Prologue to *Every Man in his Humour*, and to the end

*Sejanus*, which latter presumably points to S. The noble discriminating praise of him in the *Discoveries* ("De Shakspeare nostrat") is also a most notable criticism. A pamphlet, *Shakspeare and Jonson: Dramatic versus Wit-Combats* (J. Russell Smith, 1864) may be profitably studied with regard to the relations between S. and his brother dramatists.

The commendatory verses prefixed to the First Folio (1623) are still *contemporary* criticism, and must be taken into account with other matter of like kind written in the generation that overlapped S.'s death.

If imitation have any bearing on the case, there is evidence enough in Webster, Massinger, Heywood, and the rest, of the contemporary estimate of Shakespeare.

JOHN ADDIS, M.A.

Rustington, Littlehampton, Sussex.

#### LORD-LIEUTENANT.

(4th S. ix. 220, 240.)

LORD LYTTELTON did not mention any rule according to which "Lords-Lieutenants" could be "strictly correct." The analogy of English grammar is against it. I submit that there can be only one plural in any noun-phrase consisting of a substantive enlarged either by apposition or by attribution, and that the sign of this plural belongs to the principal substantive; also, that when two substantives are in "customary" apposition (like Lord Justice), they must be regarded as one compound word, and the plural suffix must go with the last. Thus man-servants and woman-servants, Lord Mayors and Lord Justices, are undoubtedly correct. As to words like Lord Lieutenant, all we have to do is to determine whether Lieutenant is to be regarded as an adjective or a substantive. If the former, the proper plural would be Lords Lieutenant; for I do not see the force of comparing "les hommes marchans" on a point of English grammar. If the latter, the plural is Lord Lieutenants, which I believe to be the correct form. But we must not forget that legal, parliamentary, and official language stereotypes many forms which are either false or foreign. The very discussion in this case shows that the question is still an open one; and it is, therefore, our clear duty to appeal strictly to the rules of English grammar.

LEWIS SERGEANT.

Of course, if this title be treated strictly as one compound word, its plural can only be Lord-Lieutenants; however, supposing it to consist of two distinct words, not made one by composition, the same plural, Lord Lieutenants, is still the only correct form; for in this case Lord is an epithet of the substantive Lieutenant, in order to distinguish the chief *locum tenens* of the sovereign from his deputies, and not at all because this

officer must be a peer. In fact, at the present time, there are more than twenty counties in the United Kingdom in which the office is held by a commoner. And it is for the same reason\*—that Lord is only an epithet or attribute—that we say Lord Mayors, as C. J. observes. By the same rule we ought to say Lord Justices, instead of Lords Justices, as we have long been used to speak of the two Lord Chief Justices of their respective courts at Westminster. Apply it to similar phrases and its truth is evident: who would speak of two Masters Gunners, or three Deputies Quarter Masters?

However, even supposing Lord to be the substantive and Lieutenant the adjective, we should still use the same plural: for who but a pedant does not prefer Princess Royals and Court Martials to Princesses Royal and Courts Martial. As for the French form Lords Lieutenants, Lieutenant, whether adjective or substantive, has become so thoroughly English, that the foreign *s* is intolerable.

J. H. I. OAKLEY.

Manchester.

Hallam (*Constitutional History of England*) speaks of "Lords Lieutenant": see also Wharton's *Law Lexicon* (p. 553), "Lords Lieutenant of Counties."

G. M. T.

"NEGAVIT SE VIVUM SUB TERRAM ITURUM" (4th S. viii. 528.)—It was Nero who (according to Suetonius, *Vita Neronis*, c. 48) declined the advice of his freedman to escape from assassins by hiding in a sand pit—"Ibi hortante eodem Phaonte, ut interim in specum arenæ concederet, negavit se vivum sub terram iturum."

UNEDA.

Philadelphia.

"THE SQUIRE'S PEW" (4th S. ix. 221.)—The poem respecting which MR. SPOFFORTH makes inquiry is by Jane Taylor, and will, if I mistake not, be found in *The Contributions of Q. Q.*, vol. i. It will also be found in *The Laurel*, p. 106—an elegant volume, which, together with its pendant, *The Lyre* (2 vols. 8vo, 1841, Tilt & Bogue), was edited and printed by my friend the late Alfred Allen of this town, and contains an extensive yet judicious selection of the most popular fugitive poetry of the nineteenth century.

WILLIAM BATES.

Birmingham.

This poem is in a little book entitled *Essays in Rhyme* by Jane Taylor. G. W. TOMLINSON.

Huddersfield.

SONG: "FYE, GAE RUB HER" (4th S. ix. 240.)—The English song to this tune, for which W. F. inquires, may be found in *The Hive* (vol. ii. 3rd

\* The key to the whole question is this rule, that in English the adjective takes no plural suffix.



edit., 1727, p. 62); and both Scotch and English versions are printed with the tune in Watts's *Musical Miscellany*, vol. v. The English are in three stanzas of eight lines, beginning:—

"How can they taste of joys or grief,  
Who beauty's power did never prove?  
Love's all our torment, our relief;  
Our fate depends alone on love.  
Were I in heavy chains confin'd,  
Nesra's smiles would ease that state;  
Nor wealth nor pow'r could bless my mind.  
Curs'd by her absence or her hate."

I have not looked back for the author of these lines, nor for any earlier copy.

There seems no sufficient ground for doubting "Fye, gae rub her" being Allan Ramsay's, because fifty years after Burns heard some one repeat his first four lines to eke out to the tune. A just ground would be, that some one should produce the first lines before Ramsay's publication, or even the tune called by the name of his song. Ramsay claims it as his own, and does not include it among "Old Songs with Additions," for which he had a special mark in his *Tea-Table Miscellany*.

WM. CHAPPELL.

**BURIALS IN GARDENS** (4<sup>th</sup> S. viii. *passim*; ix. 98) were not unfrequent in East Yorkshire during the last century; but they were, I believe, entirely confined to members of the Society of Friends. It is quite the exception to find, in a conveyance of property by a Quaker, a reservation of a right of burial of the dead of the family; but the bones of the ancestors are sold with the estate, and pass with the grant of the "ground and soil" thereof.

E. S. W.

"**MARY IS SONNE**" (4<sup>th</sup> S. ix. 220.)—The date of the brass in the south aisle of Hornsey church is stated by Haines, in his *List of Monumental Brasses*, to be about 1530; but there is, I believe, no date on the monument itself. John Skevington is represented as a small shrouded figure, apparently a child. Brasses of children in shrouds are found elsewhere. There is one in Southfleet church, Kent, about 1520; but it has unfortunately been decapitated.

E. H. W. DUNKIN.

Kidbrooke Park Road, S.E.

**EYANS OR EYANSTONE** (4<sup>th</sup> S. ix. 219.)—This family was located at Enstone, Oxon. Several particulars are stated in E. Marshall's *Account of Church Enstone*, Parker, Oxford, 1868. In the epitaph on R. Eyans (p. 64, l. 10), for "hunc" cor. *tunc*. See also Jordan's *Parochial History of Enstone*, p. 373, Oxford, 1857.

ED. MARSHALL.

**STAITH OR STAITHE** (4<sup>th</sup> S. viii. *passim*; ix. 23, 100.)—There have been given many explanations of this word. To my mind it is undoubtedly the same as the Icelandic word *stöð*, genit. *stöðvar*, or *staðar*, which in the west of Iceland is used for a

station for boats. It is derived from the verb *standa*, to stand; pret. *stóð*, sup. *staðit*.

JÓN A. HJALTALÍN.

Advocates' Library, Edinburgh.

**THROWING POTSDHERDS ON DOORS** (4<sup>th</sup> S. ix. 135.)—There is in Denmark a custom analogous to the Dorsetshire custom mentioned in "N. & Q." In the country villages the people collect all their broken pots and jars on New-year's Eve and throw them on the doors of their neighbours, saying that they are breaking with the old year. This goes on throughout the night, and the greater the noise the better.

JÓN A. HJALTALÍN.

Advocates' Library, Edinburgh.

**BURIAL IN WOOLLEN** (4<sup>th</sup> S. ix. 218.)—The object of this law was to encourage the woollen trade in England. It is founded upon an Act of Parliament passed in the reign of Charles II. (30 Car. II. stat. 1, cap. 3, sect. 3), in which it is provided that—

"No corpse shall be buried in anything other than what is made of sheep's wool only, or be put into any coffin lined or faced with anything made of any materials but sheep's wool, on pain of 5*l*."

By the same Act it is provided that—

"Persons in holy orders, or their substitutes, shall keep a register of all persons buried in their precincts, or in such common burial places as their parishioners are commonly buried."

Within eight days after the interment an affidavit, under the hands and seals of two witnesses, was to be sworn before the clergyman, that the corpse was not buried contrary to the Act. In default of such affidavit, the goods of the deceased person were forfeit to the crown. Long before this time, in the latter part of the reign of Queen Elizabeth, very stringent measures were taken for preventing the exportation of wool. The penalty of a conviction was the loss of the right hand.

By the Act above-mentioned all persons were prohibited from carrying wool within five miles of the sea-coast. I do not know the exact date of the repeal of the law, but I believe it was in the latter half of the eighteenth century.

EDMUND TEW, M.A.

Your querist HARDRIC MORPHYN will find the Act for Burial in Woollen (30 Car. II. cap. 3) repealed by 54 Geo. III. cap. 108, i. e. in 1815. The object of the old law is given in the title of the former Act, viz.: "the lessening the importation of linnen . . . and the encouragement of the woollen and paper manufactures of the kingdom." The subject has been discussed in your First Series, where see specially vol. v. p. 542.

W. T. M.

Shinfield Grove, near Reading.

**ORIGIN OF TICHBORNE** (4<sup>th</sup> S. ix. 60, 142, 205.) I believe that LORD LYTTLETON's conjecture is correct. The ancient mansion, on the site of

which the present house was erected, was distant only a few yards from that branch of the river Itchen which rises in Cheriton parish and flows through Tichborne Park. See Duthy's *Sketches of Hampshire* for the engraving of the old house, taken from Tilburg's picture of "The Dole." As De-Broham is now Brougham, so De-Itchenbourne may be identical with Tichbourne or Tichborne. In Berry's *Hampshire Genealogies* (1832), the *Journal of the Archaeological Society* (vol. ii.), and Nichols's *Herald and Genealogist* (vol. iv.), information respecting this old family and their residence, visited by King James I., may be seen.

CHR. COOKE.

"SHILLY-SHALLY" (4<sup>th</sup> S. ix. 217.)—

"There's no delay, they ne're stand shall I shall I,  
Hermogenes with Dallila doth dally."  
(John Taylor, *The Water Cormorant*, &c. date 1622.)

"... I don't stand shill I, shall I, then; if I say't  
I'll do't."

(Congreve, *The Way of the World*, III. 15, date 1700.)

JOHN ADDIS.

S.'s suggestion that this noun is nothing more than a corruption of "shall I, shall I," carries one difficulty with it, viz., the change of "shall I" into *shilly*. *Shilly-shally* does certainly mean wavering, hesitating, undecided, oblique, but in my mind the derivation given by Thomson in his *Etymons* is the true one. He says it is from the "Gothic *skialg*, *skalg*, corresponding with *σκαλιός*. See *Shail*," under which word he says that it means oblique, crooked, indirect; Swed. *skalg*, Belg. *scheil*; Teut. *schiel*, *σκαλλός*. The word *skue* also is of the same kind, meaning oblique, indirect; Gothic, *ska*, *skar*; Swed. *skef*; Dan. *skiev*; Teut. *schief*, *scheich*; Belg. *scheef*; Scot. *skew*; Welsh, *osgo*.

J. J.

"HEAR! HEAR!" (4<sup>th</sup> S. ix. 200, 220.)—LORD  
LYTTLETON'S view is confirmed by the old catch—

"Mr. Speaker, tho' tis late  
I rise to lengthen the debate—  
Order! order! hear him!  
Hear him!

Sir, I shall name you if you stir—  
Order! Order! Pray support the Chair."

W. G.

"Proud of his 'hear hims!' proud too of his vote,  
And lost virginity of oratory."

*Don Juan*, canto xiii. stanza 91.

W. J. BERNHARD SMITH.

MAUTHER (4<sup>th</sup> S. ix. 95, 167, 207): EASTERN  
COUNTIES PROVINCIALISMS.—The following extract from the writings of Sir Thomas Browne, M.D., of Norwich, the author of the *Religio Medici*, and that quaint book *Pseudodoxia Epidemica*; or, *Enquiries into very many received Tenets and commonly presumed Truths*, may amuse readers who are interested in words peculiar to East Anglia:—

"It were not impossible to make an original reduction of many words of no general reception in England, but

of common use in Norfolk, or peculiar to the *East-Angle* counties: as Bawnd, Bunny, Thurck, Enemis, Matchly, Sammoditheo, *Mawther*, Kedge, Seele, Straff, Clever, Dere, Nicked, Stingy, Nonnearo, Teft, Thepes, Goo-good, Kamp, Sibrit, Tangast, Sap, Cothish, Thokish, Bide-owe, Paxwax. Of these, and of some others of no easy originals, when time will permit, the resolution shall be attempted; which to effect, the Danish language, new and more ancient, may prove of good advantage: which nation remained here fifty years upon agreement, and have left many families in it, and the language of these parts had surely been more commixed and perplex, if the fleet of *Hugo de-Bones* had not been cast away, whereon threescore thousand souldiers, out of Britany and Flanders, were to be wafted over, and were by *King John's* appointment to have a settled habitation in the counties of *Norfolk* and *Suffolk*."—*Tract the VIII. On Languages*, particularly the Saxon, folio, 1686, p. 48.

This passage has been transcribed from the advertisement or preface to *The Horkey*, a ballad descriptive of harvest festivities by Robert Bloomfield, rich in East Anglian provincialisms, and, like all his effusions, true to nature—"One touch of nature makes the whole world kin." He was as a poet to the Eastern Counties what Constable was to them as their painter; and his Muse delighted in the simple and common objects of agricultural life and scenery. As John Keble sings:—

"Give true hearts but earth and sky,  
And some flowers to bloom and die:  
Homely scenes, and simple views,  
Lowly thoughts may best infuse."

JOHN PICKFORD, M.A.

The word *mautther* is certainly a difficulty, and though mentioned in Bailey's *Dictionary*, its derivation is avoided. In "N. & Q." 1<sup>st</sup> S. ix. 601, F. C. H. says *maukin* is connected with *mal* for *Moll* or *Mary*, "as if peculiar to Norfolk and Suffolk," on the authority of Forby (*Vocabulary of East Anglia*). Can *mautther* be connected with *maukin* (which may be a diminutive) and *mall*? This is only a humble suggestion of which I cannot be certain.

H. S. SKIPTON.

BURNS AND KEBLE (4<sup>th</sup> S. ix. 158.)—The thought referred to by NORVAL CLYNE does not appear to me to be so recondite as to make its first utterance a matter of much importance as to the claim of originality; but it may gratify your correspondent to be referred to a passage in the *Gerusalemme Liberata* of Tasso, who wrote some two centuries before Burns. He will find it in the fourth stanza of the third book:—

"Così di naviganti," &c.  
... e l'uno all'altro il mostra e intanto oblia  
La noja e il mal della passata via."

Or, as Fairfax has it—

"As when a troop of jolly sailors row," &c. &c.,  
"And each to other show the land in haste,  
Forgetting quite their pains and perils past."

By the way, from the turn of the expression, and the allusion to the "billows," it is probable

that Keble had Tasso in his recollection rather than Burns. S. R.

MAJOR JOHN WADE, *circa* 1651 (4th S. ix. 119.) If ANTIQUARIAN, who writes in the above number, has a genealogical account of the Wade family, will he oblige me with his address? J. E. F. A. 27, Walbrook, E.C.

SERGIUS (4th S. ix. 221.)—This person was evidently the famous patriarch of Constantinople, who, together with Pope Honorius and others, was condemned and anathematized by the *sixth* general council, or the *third* general council held at Constantinople, not at Rome, as a favourer of the monothelite heresy.\* He "is said to have been a Syrian, and connected with the Jacobite sect (*Theophrastes*, 274, edit. Paris)." There was no general council held at Rome in the year 681, but a provincial council was held there in the year 679 under Pope Agatho, "*de rebus Britannicæ Ecclesiæ, in basilica Salvatoris hostis Constantiniæ nuncupatæ*." (Harduin, iii. 1038, fol. Paris, 1714.)

This Sergius is not to be confounded with the individual who is said to have assisted Mahomet in composing the Koran. The latter was "a monk and an Armenian by nation, who lived at the same time, who, being got out of his monastery to engage himself in the errors of the Arians and Nestorians, travelled into Arabia, where he became acquainted with Mahomet." (*Collier's Dictionary*, sub voce, fol. 1701.) I find no account of "the manner of his death," or whether he had anything to do with "the founder of the Bohira mercantile tribes of Surât." EDMUND TEW, M.A.

HUBERT DE BURGH, *temp.* JOHN (4th S. ix. 219.) According to a genealogy in my possession, certified by Sir Wm. Betham, Ulster King-at-Arms, Hubert de Burgh, Chief Justiciary of England, was the eldest son of Hubert de Burgh or de Burgr, who was great-great-grandson of Harlowe de Burgh or de Burger, who married Arlotta, mother of William the Conqueror. William Fitz-Adelm de Burgho, the second Lord-Lieutenant of Ireland, was younger brother to Hubert, the father of the justiciary. He (Fitz-Adelm) married, firstly, Julia, daughter of Robert Doismell; and secondly, Anna, daughter of Donnell Moe O'Brien of Thomond. By his wife Julia he had Richard de Burgh the elder, Lord Chief Justice of Ireland 1227, Lord of Connaught, who married Una O'Connor, daughter of Hugh O'Connor, King of Connaught. HUBERT JOHN DE BERGH.

2, Warwick Terrace, Dublin.

"WAGGA-WAGGA" (4th S. ix. 215.)—The correct pronunciation, according to colonial usage, is *Wonga-Wonga*. J. W. W.

\* *Harduini Concilia*, tom. iii. act xviii. p. 1422, fol. Paris, MDCCXIV.

VERRIO THE PAINTER (4th S. ix. 6, 140.)—I think if your esteemed correspondent MR. BATES had been aware of the valuable *critical* remarks upon the art of Verrio which will be found in *The Century of Painters*, 1866, he would have included that work in the very interesting list which he noted for DR. RAMAGE. Will you permit me to suggest it to him? R. S. A.

CHAUCER'S KNOWLEDGE OF ITALIAN (4th S. ix. 200.)—Chaucer's obligations to Italian literature have been somewhat fully stated in an inaugural dissertation, by Dr. Alfons Kissner (Bonn, 1867).\* Tyrwhitt's and Warton's services, in shewing Chaucer's acquaintance with Italian sources, are acknowledged by Dr. Kissner, but since their time an opposite view has been taken by English critics, whose dicta have reached their climax in Craik, according to whom Chaucer probably knew nothing of Italian literature but the name. In opposition to this summary judgment, Dr. Kissner, at the conclusion of his Dissertation, briefly states:

"As the result of our investigation it follows, Chaucer's knowledge of Italian poetry is indisputable. Some imitations and borrowings we think have been proved, and others made probable. In the direct imitations the old poetical forms of the Middle Ages prevail; because the youthful poet had not yet collected the fruits of his Italian studies. The Italian influence, in its whole extent, first appears in the *Canterbury Tales*; and from a comparison of this immortal creation with the works that preceded it, first appears, as Ebert remarks—to conclude with his words—'Chaucer is indebted for his higher culture, and along with it the full development of his poetical individuality, to his great Italian contemporaries.'"

JOHN MACRAY.

Oxford.

"BONSPÉIL: BONAILLA" (4th S. ix. 217.)—Jamieson derives the *bon* in these two words differently. *Bonspiel* from Belg. *bonne*, a village (or from Su.-G. *bonde*, a countryman. So also *bonde* in modern Swedish and Danish); and *spel*, a play. The Swedish *bondespelare* is "a fiddler." *Bonaila* = Fr. "Bon-allez." JOHN ADDIS.

Rustington, Littlehampton, Sussex.

MYFANWY (4th S. ix. 138, 188, 225.)—Myfanwy, the ancient Welsh beauty, would probably have been born to blush unseen, only, like Beatrice, she was loved by a poet—one Hywel ap Einion Llygliw, who (says Owen's *Cambrian Biography*) "composed a fine ode to her, which is printed in the *Welsh Archaeology*." This Hywel flourished between A.D. 1350 and 1390. To the present day pedantic Welshmen occasionally call their daughters by this name, generally with another before it for everyday use! A. R.

Croeswylan, Oswestry.

The "famous ancient Welsh beauty" to whom I alluded, was *Myfanwy Vechan* (or Vaughan), a

\* Chaucer in seinen Beziehungen zur italienischen Literatur.



descendant of Tudor Trevor (the founder of the sixteenth noble tribe, or Tribe of the Marches). She lived at Castell Dinas Bran, near Llangollen. Her beauty, grace, charity, &c. &c. are celebrated in a charming ode by the bard Howel ap Einion, written at the close of the fourteenth century.

CYMRO.

Birmingham.

PURITAN CHANGES OF NAME (4<sup>th</sup> S. vii. viii. *passim*.)—The following paragraph from, I think, the tract called *The Character of a London Diurnal*, Dec. 1644, seems to bear upon this subject:—

"But the diurnal is weary of the arm of flesh, and now begins an hozanna to Cromwell, one that hath beat up his drums clean through the Old Testament: you may learn the genealogy of our Saviour by the names in his regiment. The muster-master uses no other list than the first chapter of Matthew. With what face can they object to the king bringing in foreigners, when themselves entertain such an army of Hebrews?"

G. H. C.

"WHYCHCOTTE OF ST. JOHN'S": "THE FORTUNATE YOUTH" (4<sup>th</sup> S. viii. 542; ix. 148, 206.) Your correspondent E. V. is right, and the author of *Whychcotte* wrong. The lady was not the "daughter of an earl, but of an esquire of large hereditary landed estates." I affirm this upon the incontrovertible authority of near family connection. She was the niece of Sir Robert Wilson's (my uncle and father-in-law) brother's wife; and it was Sir Robert Wilson who saved her from the distressing alliance. He suspected the pretension from the first. The youth talked largely of his estates in France, among other possessions; and boasted of the excellence of the champagne produced there. Sir Robert at table, where the wine was to be tasted, desired the butler to bring him a cork. This he did privately. Sir Robert Wilson put it in his pocket; and when the party broke up, examined it with Mr. —. It was marked with the name of an eminent grower and merchant. From this first detection of falsehood the whole tissue of fraud was gradually unravelled.

HERBERT RANDOLPH.

Ringmore.

JERVIS: JARVIS, ETC. (4<sup>th</sup> S. viii. 539; ix. 100, 207.)—Lord Byron says:—

"Besides, the prince is all for the land-service,  
Forgetting Duncan, Nelson, Howe, and Jervis."

*Don Juan*, canto i. stan. iv. lines 7, 8.

J. PERRY.

Waltham Abbey.

LENGTH OF HAIR IN MEN AND WOMEN (4<sup>th</sup> S. viii. *passim*.)—In connection with this subject the following may be worth noting:—

"MRS. ASTLEY, a minor actress of much merit, wife of the old gentleman called Young Astley, had such luxuriant hair, that she could stand upright and it covered her to her feet like a veil. She was very proud of these flaxen locks, and a slight accident by fire having once befallen them, she resolved ever after to play in a wig.

She used, therefore, to wind this immense quantity of hair round her head, and put over it a capacious caxon. The consequence of which was, that her head bore about the same proportion to the rest of her figure that a whale's skull does to its body; and as she played most of the heroines, the reader may judge of the effect."—*"Records of a Stage Veteran, No. IV."* the *New Monthly Mag.*, 1835, part i. p. 358.

J. PERRY.

Waltham Abbey.

STAMP USED INSTEAD OF THE SIGN MANUAL OF HENRY VIII. (4<sup>th</sup> S. ix. 179, 228.)—To the best of my recollection there are to be seen, in the library of Eton College, two documents dating from the reign of Henry VIII. To the one is attached the king's sign manual, and to the other is a facsimile of the royal autograph, impressed evidently by a stamp.

W. F. HIGGINS.

[Examples of stamps used instead of the sign manual are by no means so uncommon as our correspondents imagine. Many may be found amongst the Cottonian and Harleian MSS. at the British Museum.—ED.]

ELSE (4<sup>th</sup> S. ix. 219.)—I should think there could be no doubt that this name came to us from Germany, and is the same as Elz, the town in Prussia. My own grandmother by my father's side was Countess of Elz. The name is, I believe, occasionally found as a surname in Germany, especially in the Rhenish provinces; and we have at this moment a new *Biography of Lord Byron* translated from the German of Karl *Elze*. Why should not this name have been imported into England, like so many others, from Germany or Belgium? A party, however, who seemed never to have heard the name, were once much diverted by my introducing it thus in the form of an enigma:—

A man sat all alone at home,  
Snug in his elbow chair;  
Though no one else was in the room,  
Still some one else was there.

Give it up? *Ans.* The man's name was *Else*.

F. C. H.

(Bearing the arms of Elz.)

ST. WINELL (4<sup>th</sup> S. ix. 221.)—This is certainly intended for St. Winwaloe, Abbot of Tauracum, illustrious for his sanctity in Britain, France, and Flanders. His relics are kept in St. Peter's Abbey at Ghent. His feast is on March 3, and he is usually mentioned in the old lines thus:—

"First comes David,  
Then comes Chad,  
Then comes Winwaloe,  
Like one mad."

F. C. H.

PIGHTLE (4<sup>th</sup> S. ix. 220.)—I doubt much if this is the proper spelling of this word, which is common enough in the Eastern Counties of England. Nor do I think Dr. Johnson correct in spelling it *pickle*, or *pightel*. He says that in some countries it is called a *pingle*. I prefer the spelling of Forby in his *Vocabulary of East Anglia*, who

writes the word *pille* or *picle*. Certainly this accords with the usual pronunciation. MR. R. HOLLAND says that, in Bedfordshire, this word means a small enclosure near a house. But in other parts it simply means a small piece of enclosed ground, and is as frequently found away from a house as near one. Forby's derivation of the word from the Italian *piccolo* seems very plausible.

F. C. H.

"Picle, or Pightle, is a small parcel of land enclosed with a hedge; a little close; the common people, in some parts of England, call it a Pingle."—Blount's *Law Dictionary*.

E. V.

BRITANNICUS, ITS ORTHOGRAPHY (1<sup>st</sup> S. 3<sup>rd</sup> S. *passim*).—

"*Britannus*.] Secuti sumus scripturam librorum manuscriptorum. Sciunt autem eruditi ita ferre scribi hoc nomen in antiquis codicibus. Baluzii Notæ in Marium Mercatorem," p. 441. Cfr. Bede's *Eccles. Hist.*, cap. xii. § 28, quoted in "N. & Q." 2<sup>nd</sup> S. ix. 428.

BIBLIOTHECAR. CHETHAM.

"AIRED" (4<sup>th</sup> S. ix. 172, 228).—J. CK. R.'s "emendation" (!), as he calls it, is most palpably, nay, ludicrously wrong; whilst the "editorial remark," which he thinks he has emended, is just as palpably right. To "air" *does* mean, as Worcester says, "to expose to the air"; and the meaning of "to dry," which it also has, is merely a *secondary* meaning, and has been deduced from an observation of the fact that exposure to air will, as a rule and unless the air itself is overcharged with moisture, "dry" clothes or other things that are exposed to it.\* J. CK. R. would not have written his note if he had compared the equivalents of "to air" in other languages. The Fr. *aérer*, which is indubitably derived from the Lat. *aër*, is used in the sense of "airing" a room, "airing" clothes, and "aërating"† bread and water or other liquids. In Spanish, too, we find the verb *airear* (= *aérer*) from *aire* (air); and in German again we have *lüften*, to air, from *Luft*, air.

J. CK. R.'s note, therefore, serves only to show how people will go out of the way to hunt for etymologies which are all the while under their nose, and are obvious to everybody but themselves.

F. CHANCE.

Sydenham Hill.

\* The air may, of course, be warm or cold. J. CK. R. probably did not reflect that, when damp sheets or clothes are put before the fire, it is still the warm dry air in the immediate vicinity of the fire, which takes up the moisture from, and so *dries* the sheets and the clothes. But cold dry air will answer the purpose equally well, though the process is less rapid, and in the country clothes which have been washed are commonly hung up in the open air."

† We have, therefore, made *two* verbs, "to air," and "to aërate," from the same root, whilst the French have contented themselves with one.

THE SEVEN DIALS (4<sup>th</sup> S. viii. *passim*; ix. 84, 145).—The pillar which gave its name to this locality, which has been more than once mentioned lately in "N. & Q.," is referred to in the following "Parody on Gray's Elegy" in the *Spirit of the Public Journals*, 1798 (p. 143):—

"One morn I miss'd him at the accustom'd place;  
The seven-faced pillar, and the favourite wall;  
Another came, nor yet saw his face:  
The post, the crossings were deserted all."

O.

HERALDIC HEDGEHOG (4<sup>th</sup> S. ix. 38, 229).—I should be glad if J. J. M. would communicate with me direct respecting the Abrahams. I propose to insert their pedigree in my forthcoming book on Herefordshire families, and have obtained from various sources a good deal of information about them. Would J. J. M. inform me upon what authority he writes "Ingeston" as "Ingatestone"? I have seen it spelt Inxon (Smyth's *Lives of the Berkeleys*), but never in any longer form.

C. J. ROBINSON.

Norton Canon, Hereford.

THE OSTRICH FEATHERS OF THE PRINCE OF WALES (4<sup>th</sup> S. ix. 138, 221).—Planché, it appears, certainly uses the word "borne" with respect to Thomas Mowbray's alleged use of these feathers, and not "wore"; but I doubt whether MR. NICHOLS' interpretation of the rest of the passage is correct. I think he has been influenced, in reading it, by a preconceived belief that only one feather was at that time borne. This may be the fact, but is it expressed in the passage under discussion? I think that if it related to modern people and times, and some other bearing—for instance, if it stood thus—"the arrows are borne *singly* by not only Mr. Brown and Mr. Jones, but by Mr. Robinson, who must have borne them by grant," &c.—MR. NICHOLS might have understood it to mean, as I do, merely that the feathers were represented disjoinedly, and not in a group; for Planché does *not* begin by saying, as MR. NICHOLS does, "the feather *is* borne" (after which *singly* is unmeaning), nor does he add that Thomas Mowbray bore *it*, as MR. NICHOLS also, oddly, omits to do after altering feathers to feather.

With respect to the use of the word "plume" to indicate one or several feathers, I must sadly remark that undertakers do not, unfortunately, possess the privilege of invariably speaking good English, and cannot be allowed to settle a question of this sort, about which dictionary-makers differ. MR. NICHOLS quotes Richardson's, and so I will quote Webster's, the only one I have at hand. A plume, he says, is, "1. The feather of a bird; *particularly* a large feather. 2. A feather worn as an ornament; *particularly* an ostrich's feather,"—a definition which seems calculated to plunge me into a sort of Athanasian controversy with MR. NICHOLS as to whether three plumes

are, or are not, actually one plume. Webster says moreover, that to plume is "4. To set as a plume; to set erect. 5. To adorn with feathers or plumes." Considering also the derivation of the word (as given by MR. NICHOLS) its true meaning would appear to be more respected by my use of it than by his. T. E. S.

ARCHBISHOP BLACKBURNE (4th S. ix. 180, 226.) The *Alumni Westmonasterienses* (edition 1852), in its sketch given of the life of Archbishop Blackburne, makes no mention at all of his having married—a rather unaccountable omission. He is known to have been united to a sister of William Talbot, Bishop of Salisbury. There was a Francis Blackburne, Archdeacon of Cleveland, who was born at Richmond in the county of York in 1705; but he does not appear to have been related to the archbishop. Francis Blackburne was the author of *The Confessional*, and was suspected, with good reason, of holding deistical and Socinian doctrines. It is to be hoped when the long-expected second volume of *The Lives of the Archbishops of York* appears, Canon Raine, whose learning, research, and accuracy are proverbial, may have been able to throw some light on obscure portions of Blackburne's history. "The jolly old Archbishop of York," he was styled by Walpole, and his enemies said of him that "he gained more hearts than souls," in allusion to his great popularity. There was a tradition circulated that he had in early life been a buccaneer; and, according to the writer of his memoir in the *Alumni Westmonasterienses*—

"This story was so prejudicial to his reputation, that he gave way for a time to the unpopularity which it occasioned, and resigned the subdeanery of Exeter in 1702, though he was reinstated in it July 27, 1704." (Page 178.)

Lord Byron too, in a note on his poem, *The Corsair*, quotes a lengthy extract from Noble's *Continuation of Granger's Biographical Dictionary* with reference to the same subject.

JOHN PICKFORD, M.A.

Hangate Street, Pickering.

WORDSWORTH'S "PRIMROSE" (4th S. ix. 197.) Surely there is the same similarity between the idea of Wordsworth and that in "Life let us Cherish," that there is between Macedon and Monmouth—a flower in both.

In the latter we seek and find thorns, and do not notice the flower:—

"Sucht Dornen auf und findet sie  
Und lässt das Veilchen unbemerkt  
Das uns am Wege blüht."

Peter Bell sees the primrose and observes that it is yellow, and nothing more. Whereas to Wordsworth the flower "gives thoughts which lie too deep for tears," and "flashes upon that inward eye which is the bliss of solitude." But the original idea is much older—"Consider the lilies of the field."

W. G.

THE QUEEN AT TEMPLE BAR (4th S. ix. 240.) It has been distinctly stated that, for some time previous to the Queen's visit to the City, workmen were actively engaged in the preparation of locks and keys for Temple Bar. It was at first suggested that the keys should be presented to the Queen; but this was abandoned in consequence of the delay in the completion of the keys, which are highly ornamented, weigh about nine pounds each, and are twenty-one inches long. The civic sword only was presented.\*

T. S. L.

"HAND OF GLORY" (4th S. ix. 238.)—I have not at hand a copy of Grose's *Provincial Glossary*, but from a quotation from his writings (what particular work is not stated) in Brand's *Popular Antiquities*, ed. 1813, vol. ii. p. 583, it seems that the passage, only a part of which is extracted by your correspondent, does not profess to relate our English antiquary's own experience. It is introduced as an account of "a foreign piece or superstition firmly believed in many parts of France, Germany, and Spain." It is in fact, as we are informed further on, a literal translation from a French work known as *Les Secrets du petit Albert*, 12mo, Lion, 1751, p. 110. This superstition is mentioned by Sir Walter Scott in *The Antiquary*, chapter xvii.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"THE CLOUD WITH THE SILVER LINING" (4th S. ix. 239.)—This, perhaps as beautiful an example of what Horace calls *callida junctura* as is to be met with in any language, I have always taken to be *original*. In my reading, at all events, I do not remember to have come upon any passage which might be regarded as the source from which it is derived. It is one of those happy thoughts which go directly to the heart; and as an image of the "lights and shades" of human life, is so simple and true to nature, that no wonder it has so early passed into a proverb. I think we need go no further for its authorship than Milton.

EDMUND TEW, M.A.

RANZ-DES-VACHES (4th S. ix. 220.)—Raynouard (*Lex. Rom.*) renders *ranc*, écueil, rocher (sercan rancx vals e tertres. *Rambaud d'Orange*); and the Swiss are said to play this air whilst leading their cows to pasture on the mountains. Fétis (*Encyc. des Gens du Monde*) says, "l'expression *Kuhreiten* signifie *marche des vaches*." Wachter renders the O.G. *ranzen*, "salire, coire, freq. a *rennen*,"

\* See the Thanksgiving Number of *The Graphic* for a copious account of the civic ceremonies; also the *Illustrated News* illustrations of the civic sword, &c. The *Art Journal* for April has made some comments on the City decorations in an article entitled "Art on the Thanksgiving Day." The Queen's visit and reception will justly claim a space in the future history of England's greatness.



ejud. significatus." Dr. Webster says *ranz des vaches* is literally "the round of the cows." The most probable meaning of the term is found in Bridel, *Gloss. patois de la Suisse Romande*\*, who renders *ranz*, "marche, suite d'objets qui vont à la file, Celtic *rank*, G. *reihen*, même signification. (Fribourg)."

"*Ranz dei vatsche*. C'est la marche des vaches, chanson alpestre, originaire de la Gruyère. Elle est imprimée, avec la musique, une traduction et des notes, dans le *Conservateur suisse*, tome i. p. 425."

Conf. the Romance *arrenc*, *arenc*, *rang*, ligne, arrangement. R. S. CHARNOCK.  
Gray's Inn.

BISHOP HORNE OF NORWICH (4th S. ix. 241.) It is probable that Bishop Horne was a descendant of John Horne, a French refugee, who with his wife Margery lived at Nackhold, in the parish of Wye, co. Kent. He died there in 1621, leaving, according to a pedigree in my possession, three sons and three daughters, whose descents ramified very extensively, as may be gathered from the fact that nine generations of descent are shown, and the roll is nearly five feet long, filled with closely written names embracing many of note in Kent. My great-grandmother, Sarah Horne, appears in the sixth generation; and family tradition has always handed down the saying that Bishop Horne was of this family. There are many male branches not carried beyond a certain point, from which the bishop might have sprung; and if your correspondent is anxious to trace the matter, I will afford him any information I can. One fact is noticeable—that amongst the rectors of Otham, about a century before the death of Samuel Horne, the bishop's father, occurs the name of John Davis, who, in a foot-note, Hasted says, was also curate of Maidstone, and buried there. There was a John Davis, evidently of Puritanical leanings, ejected from Dover in 1661, and Sarah, daughter of the Sarah Horne before mentioned, became wife of the Rev. Benjamin Davis, late of Ashford in Kent. I should myself be glad to learn the parentage of Samuel Horne.

NOVAVILLA.

Gravesend.

ABBAY OF RAMSEY (4th S. ix. 241.)—A very full account of this splendid foundation—one of the largest of the Benedictine monasteries in England—will be found in Dugdale's *Monasticon*, edit. sec. 1682, fol. pp. 231-242. It was founded in the year 969, by Alwyn, duke of the East Angles, at the instigation of Oswald, archbishop of York. Among its patrons and benefactors was Dunstan, the famous archbishop of Canterbury, who, in conjunction with the aforesaid Oswald,

built the church dedicated to the Blessed Mary, to all holy virgins, and St. Benedict.

EDMUND TEW, M.A.

A list of the chartularies of Ramsey Abbey may be seen in Sims's *Manual for the Genealogist*, p. 22. The minister's accounts of Ramsey for 32 Henry VIII. are printed in the *Monasticon*, ed. 1846, vol. ii. p. 588. EDWARD PEACOCK.

SURNAMES (4th S. ix. 241.)—The "suffix *all* in Burnsall, Heptonstall, &c.," is evidently only the fag-end of A.-S. *steall*, "place," for the ultimate origin of which MR. FEDERER must probably go back to the Sanskrit *stha*. *Haigh* is possibly A.-S. *hæge*, hedge, and afterwards the place enclosed by a hedge. LEWIS SERGEANT.

Baines is probably derived from some locality, village, farm, or river. There is a place called Kirkby-on-Bain, in Lincolnshire.

Haigh = *Hæge*, Anglo-Saxon; *Hægh*, Dutch; *Haze*, French; a hedge, fence, or enclosure. The name is wide-spread. Scottish antiquaries have invented a Pictish origin for the Haighs of Bemerside. A Peter de Haga seems to be the first man in their authenticated pedigree who probably took his name from the enclosure where he lived.

Wigglesworth, evidently topographical; the ford of Wiggle. There is a place called Wighill in Yorkshire.

Atkinson, the son of Atkin, a form of Arthur, as Watkinson is the son of Watkin, a form of Walter. K. P. D. E.

"GENTLE" (4th S. ix. 200.)—It does not strike me that either Gentle or Gilliver, in the ballad alluded to, are names of flowers or plants. The third name, *Rosemary*, is a well-known herb, but its flower is very insignificant. The ballad runs thus:—

"There were three ladies playing at ball,

*Gilliver*, *Gentle*, and *Rosemary* :

There came three knights and looked over the wall," &c.

The three knights offer marriage to the three ladies, but are all rejected. I never saw *Gilliver* used for Gillyflower, nor have I ever met with a plant called Gentle. I believe then that of the three ladies, *Rosemary* is the only one with the name of a flower or plant.

F. C. H. (Murithian.)

The "Flower-Gentle," a species of *Amaranthus*. *A. caudatus*, *A. hypochondriacus*, or *A. tricolor*.

JAMES BRITTEN.

THE INVENTOR OF LUCIFER MATCHES (4th S. ix. 201.)—I never thought it admitted of any doubt that the name was given to these matches from their *giving light*; as the morning star is called Lucifer from its ushering in the light of day, "day's harbinger." When last year Mr.

\* See publications of *Société d'Histoire de la Suisse Romande*, Lausanne, 1838, &c. 8vo.

Lowe brought on his infelicitous proposal for a tax on matches, the following *impromptu* was suggested by the announcement:—

"LOWE, full of fits and snatches,  
Would tax lucifer matches;  
For 'Roguary,' says the song,  
'Will come to light,' ere long.

"Far better LOWE, oppose  
The legalising those  
Deceased wife's sister catches,  
Well called *Lucifer matches*."

F. C. H.

"OLD BAGS" (4th S. viii. *passim*; ix. 84, 130, 183.)—MR. BATES's story of Lord and Lady Eldon's consultation about cutting the turkey in half (4th S. viii. 552) is not true. My mother was always on intimate terms with Lady Scott of Early Court, near Reading, wife of Sir Wm. Scott (Lord Eldon's brother); and on one occasion, being on a visit to Early Court, Lady Scott proposed to her the cutting of a turkey in half, as these two ladies expected to dine by themselves on that day. My mother laughed, and said it was a good and new plan. The turkey was cut, but before it was put down to roast Sir Wm. Scott most unexpectedly drove up to the door. Lady Scott was alarmed, and asked my mother's advice as to what could be done. My mother laughed and recommended her to sew it up again. I do not recollect whether Sir Wm. Scott ever was told of what had been done. F. C.

PRINTED MATTER COPIED (4th S. viii. 480; ix. 19, 127.)—I forward a translation of the printed German instructions I received with the paper:—

"Instruction for Puscher's copying-paper for print and lithography. Moisten one side, no matter which, of a sheet of the copying-paper, by gently rubbing it with a small sponge soaked in turpentine oil, until the paper appears to be transparent. When, after a few seconds or more of time, according as more or less turpentine oil is used, the glossy spots on the smeared paper have disappeared, lay the oiled side of the copying-paper on the original to be copied, the original itself being placed on a sheet of glass. Now hold the paper with the left hand, and rub with the bone rubber on the unoled side of the copying paper vigorously and equally all over until all parts are nearly printed off. Should anciently printed originals on glutinous paper not print off clearly enough by this method, place these originals between two sheets of blotting-paper soaked in turpentine oil, and lay them between two sheets of glass. After a short time these originals also will allow themselves to be clearly copied."

H. A. ST. J. M.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*Notes on England.* By H. Taine, D.C.L. Oxon, &c. Translated, with an Introductory Chapter, by W. F. Rae. (Strahan & Co.)

When the University of Oxford resolved to confer upon Dr. Döllinger the honorary degree of D.C.L., and

very properly determined to confer a similar honour upon some distinguished Frenchman, the voice of Oxford was unanimous in favour of the author of the work before us; and those who read the Introductory Chapter, in which the translator furnishes us with a sketch of M. Taine's life and career, and an outline of his manner of criticism, and comments upon his opinions and writings, will readily agree that Oxford could not have done better. Nor will a perusal of M. Taine's *Notes on England* induce them to reconsider their verdict. And this is saying much for our author, remembering as we must that, however fond people may be of repeating the oft-quoted couplet of Burns—

"O wad some power the giftie gie us,  
To see oursels as others see us"—

their real wish is only to see themselves when in full dress and on their best behaviour. This wish they will not find gratified in the work before us; for though he looks at us with friendly eyes, M. Taine does not shut them to what he considers our faults or our shortcomings. Thus, while in a charming chapter on "English Girls and Authoresses," he speaks in the highest terms of the modesty, simplicity, good sense, health, and beauty, and other good qualities of our daughters, he does not hesitate to point out their want of judgment in the mysteries of the toilet, &c. And what we have said of this chapter applies to the whole book, which when read will be laid down with a feeling of the truth of his translator's judgment, that M. Taine is sympathetic without stooping to flattery, and candid without lapsing into discourtesy.

*In Quest of Coolies.* By James L. A. Hope. With Illustrations. (H. S. King & Co.)

As the Coolie question, now attracting so much attention, is one which must come under the consideration of the legislature, this pleasant little volume, in which Mr. Hope simply relates his own adventures in the South Seas, is extremely well timed, as furnishing evidence at first hand as to the characteristics of the Coolie system, and showing clearly that it is one which only requires proper management to prove beneficial alike to the Coolies and their employers. There is a great amount of common sense in what Mr. Hope says as to the efficacy of medicine as a pioneer of the more important work of the missionary.

*The Apostolic Fathers. The Epistles of S. Clement, S. Ignatius, S. Barnabas, S. Polycarp; together with the Martyrdom of S. Ignatius and S. Polycarp. Translated into English, with an Introductory Notice, by Charles H. Hoole, M.A., Senior Student of Christ Church, Oxford.* (Rivingtons.)

The writings of the Apostolic Fathers, as the writings of men who had either conversed with the Apostles, or had at any rate lived while the Apostolic traditions were still fresh, and personal recollections of Our Lord himself were hardly extinct, may be regarded as forming an Appendix to the Canonical Books of the New Testament; and therefore, as might be expected, the view of our religion which they present is on the whole the same as that given in the New Testament. Though always a favourite subject of study with theological students, they have been too little regarded by ordinary readers. To many such the present translation, accompanied as it is by a very instructive Introduction by Mr. Hoole, will be very acceptable.

*The Natural History of the Year.* By the late Bernard B. Woodward, Librarian to Her Majesty the Queen. Revised Edition. (Partridge & Co.)

This prettily illustrated little volume, a legacy as it were to youthful readers, shows that its author, a genial

kindly hearted man, well skilled as he was in Art and its history, had a strong appreciation for the beauties of nature, and a just value for the study of natural history.

MESSRS. LONGMANS announce, among other publications of interest shortly to be issued by them, Baron Hübner's "Memoir of Pope Sixtus the Fifth," translated by Mr. Hubert Jerningham; "The Pontificate of Pius the Ninth," by J. F. Maguire, M.P.; "Three Centuries of Modern History," by Professor C. D. Yonge; a new edition of Lord Lytton's "Translation of Horace"; "A Budget of Paradoxes," by the late Professor De Morgan, reprinted from *The Athenæum*, with the author's additions; and "The Historical and Chronological Encyclopædia," commenced by the late B. B. Woodward, B.A., Librarian to the Queen, and completed by W. L. R. Cates, editor of "The Dictionary of General Biography."

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

THE LIFE OF PHOEBE HASSELL. With a Portrait.  
MEMOIRS OF J. T. HERRIES THE PAINTER. 8vo. 1836.  
A LETTER TO THE DUKE OF GRAFTON ON THE PRESENT STATE OF PUBLIC AFFAIRS. 1788.  
VOX SENATU. 1771.  
REASONS FOR REJECTING THE EVIDENCE OF MR. ALMON. 1807.  
J. SOBIESKI STEWART—Reply to Aspersions in the "Quarterly Review," No. 81. Blackwood.

Wanted by William J. Thoms, Esq., 46, St. George's Square, Belgrave Road, S.W.

MAGII (HIER.) DE TINTINNABULIS. 12mo.  
BOCCA (ANG.), DE CAMPANIS COMMENTARIUS. 4to.

Wanted by Mr. M. Brooksbank, The Baily, Durham.

TYPE IN APOCALYPSI JOHANNIS. Francfort, 1538.  
Portrait of the First Lord Dudley.  
Prints by Stoop, Snyderhoof, P. Potter, and A. Ostade.  
Illuminated Manuscripts.

Wanted by Rev. J. C. Jackson, 13, Manor Terrace, Amhurst Road, Hackney, E.

Prints wanted:—

"Merry Wives," after Peters. (The one Act III. Sc. 3.)

"Fortune-Teller," after Peters.

"Boar Hunt," after Bubens, dedicated to Lord Milltown.

Address, with prices, to Capt. Terton, Larpool, Whitby.

## Notices to Correspondents.

W. O. W.—We have, waiting the result of an inquiry, an article on the document to which you refer, which will detail its history.

SCIENTIFIC QUERIES should be addressed to some of our purely scientific contemporaries.

C. W. HAWKINS (Southampton).—The last three Headmasters have been as follows:—Westminster: Dr. Goodenough, died Dean of Wells; Dr. Williamson, died Vicar of Pershore; Dr. Liddell, now Dean of Christ Church, Oxford.—Eton: Dr. Hawtrey, died Provost of Eton; Dr. Goodford, now Provost of Eton; Dr. Balston, now Fellow of Eton.—Charterhouse: Dr. Saunders, now Dean of Peterborough; Dr. Elder, left in ill-health, and died shortly after; Dr. Elwyn, now Headmaster of St. Peter's School, York.

TYRO (Penzance).—An aphorism is applied to sentences which limit and distinguish clearly and concisely: a precise, exact, sententious saying; a sagacious maxim.—An apophthegm is anything spoken out, shortly, clearly; a short and sententious speech or saying.

W. WRIGHT.—Boyle's Court Guide first appeared in 1796.—Upper and Lower Thornhaugh Street, Bedford Square, having become a disreputable locality, the names

were changed into the present Alfred, Huntley, and Sussex Streets.

T. K. TULLY (Broughton).—The Spanish expression "Ay de mí" has been discussed in "N. & Q." 4th S. v. 24, 51, 103.

S. REID (Clapton).—The celebrated song, "Fanny, blooming fair," has been usually ascribed to Lord Chesterfield; but there are very strong reasons for supposing that it was written by Mr. Thomas Philips, a dramatic writer, who died in March, 1738–9.

JONATHAN (Philadelphia).—The taunt used by boys, "Cowardly, cowardly, custard!" is supposed to have its origin in the shaking, quivering motion of the confection called "custard." In *Microcosmos* (1637), Act III., Tasting says, "I have a sort of cowardly custards, born in the city, but bred up at court, that quake for fear."

JOHN SIMPSON (Gravesend).—The adoption of the horse-shoe as a sign was an invocation of good luck, or success; and of course had a peculiar protective power against witches, as Gay expresses it—

"The horse-shoe's nail'd, each threshold's guard."

W. H. P. (Belfast).—In 1789 Dodsley published a translation of Paul and Virginia under the title of Paul and Mary, for which the editor had no French authority.

W. G. (York).—The bird called the Liver is the Glossy Ibis (*Ibis falcinellus*). According to Montagu "the Ibis is adopted as a part of the arms of the town of Liverpool. This bird is termed a liver, from which that flourishing town derived its name, and is now standing on the spot where the Pool was, on the verge of which the liver was killed." The arms of the town of Liverpool are, however, comparatively modern, and seem to have no reference to the Ibis. The bird has been adopted in the arms of the Earl of Liverpool.—Yarrell's British Birds, edition 1856, ii. 605; "N. & Q." 2nd S. ix. 90.

WM. HENRY JENKINS (Climping).—The passage in *Dallaway's West Sussex*, "He hath tythe herrings at due time called Christe's share," we take to mean at fishing time. Flue, in *Bailey's Dictionary*, is explained as a small fishing-net.—Ing, as a local termination, has been discussed in "N. & Q." 4th S. v. 559; vi. 61, 120, 303, 418, 509, 570; vii. 105.

C. CHATTOCK.—Another reply on "Hotch-Pot" is in type, and only waiting for insertion. It may render your present communication unnecessary, and this we will suppose not hearing to the contrary.

J. H. (Stirling).—The subject is exhausted, and the exact reference to *Punch* has been given.

M. V. and G. M. T.—Your replies have been anticipated. See *Notices to Correspondents*, p. 211 of the present volume.

E. C. (and other Correspondents).—Our space will not admit of the insertion in extenso of "The Squire's Pew."

W. BATES.—Your Edgeworth note has already appeared. See p. 188.

J. H. C. A.—Will you forward your name and address to S. Vesper-Thomas, Esq., New Borough, Wimborne? He wishes to place himself in direct communication with you.

ERRATA.—4th S. ix. p. 247, col. i. line 7 from bottom, for "Tawa" read "Tana"; p. 266, col. ii. lines 23 and 24, for "bit" read "list."

### NOTICE.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

All communications should be addressed to the Editor at the Office, 43, Wellington Street, W.C.



LONDON, SATURDAY, APRIL 13, 1872.

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## Notes.

## THE RUINS OF METAPONTUM.

In passing along the coast of Magna Græcia in the south of Italy, nothing strikes the attention of the traveller more forcibly than the utter desolation that has come upon it within the last two thousand years. How thickly studded with cities it must have been, from the seventh down to the first century, before the Christian era! There stood the cities of Locri, Caulonia, Croton, Sybaris, Heraclea, and Metapontum; and, of all these, Croton is the only one that now exists, and it is contained within the circuit of its ancient citadel. What is still more surprising is, that no modern cities have taken the place of the ancient. You find small villages along the coast, and around them the country is cultivated to some extent; but the silence that surrounds you, as you jog along on your mule, is positively oppressive. When I looked down from the precipitous pass over the Apennines leading to Locri, I was struck by this want of population; and still more so as I approached the ruins of Metapontum, near the mouth of the Bradanus, on my way to Taranto. Some attempt has been made to account for this decrease of population by the malaria that infests the whole of this coast; and, no doubt, the stagnant water that now exists at the mouths of the mountain streams, which fall into the sea along the coast, must create marsh fevers and dropsical

complaints. It did not require that I should be told that this was the case, as the pale emaciated faces of the agricultural labourers whom I saw were a sufficient index of the state of the atmosphere. The nobility of Naples, who have large estates in this quarter, administer their property by means of agents; but I found that these agents lived in some distant village on the hills during the greater part of the year, and only came down during the day to attend to the business of the property.

In the room of Sybaris, of which I have before (4th S. iv. 269) spoken, it may be said that Cassano occupies its place to some extent; but Metapontum is utterly desolate, and has no representative of any kind except a large "masseria di Torre-a-Mare," which serves for agricultural purposes. It is about a mile from the sea and from the mouth of the Bradanus, near which considerable ruins are still to be seen. The hills recede here for a considerable distance, and between these hills and the shore would no doubt be the plains; so rich, that the inhabitants of Metapontum have recorded the fact on their coins by a sheaf of corn. Of its history little is known, except that it was one of the most opulent of the cities of Magna Græcia; and the scene of the last days of the philosopher Pythagoras, who is believed to have flourished between B.C. 540-510. His house was consecrated as a temple of Ceres, and his tomb was still to be seen in the days of Cicero, B.C. 106-43. There is some appearance of the remains of a large building near a spot called "Chiesa di Sansone," and which may have been the Temple of Ceres; and, indeed, I could not help being willing to believe that this might be the exact spot where the philosopher had passed the closing scenes of his life. Cicero (*De Amicitia*, c. 4) speaks of the decayed state of all the cities in this part of Italy and Pausanias (vi. 19), who lived about A.D. 180: mentions Metapontum as being in his time completely in ruins, and says that nothing remained of it but the theatre and the circuit of its walls. Both theatre and walls have crumbled into dust, or at all events I saw nothing of them.

It is curious that neither Cicero nor Pausanias should have referred to the magnificent temple, the pillars of which still remain, known to the inhabitants as the "Tavola di Paladini." It must, I imagine, have been outside of the city, as it is situated about two miles up the river Bradanus, on its right bank. It is a striking object placed in a plain, like the Temples of Paestum, where the human voice is seldom heard except when some stray traveller like myself wanders over its ruins. The ground on which it stands rises somewhat from the plain, so that the pillars are seen at a considerable distance; and when you approach close, you regret to find that Time has laid a heavy

hand on much of the building. The two ends have altogether disappeared, with the whole of the entablature above the architrave and the walls of the cella. Still there are fifteen columns, ten on one side and five on the other, of the Doric order, but to my eye scarcely so massive as those of Paestum, indeed more approaching in appearance to the columns which give name to the "Capo di Colonna" (4<sup>th</sup> S. v. 415) which belonged to the Temple of Juno Lacinia.

I alluded to the streams in this direction, and however pestilential may be their stagnant waters, nothing could exceed the beauty of their banks. I spoke of the view from the pinnacle of "I Scali" (4<sup>th</sup> S. ix. 153), of which your correspondent P. A. L. gives us so vivid a description. I wish that he had wandered along the banks of the Sinno, the ancient Siris, that we might have had some more of his poetry in prose. It was a perfect paradise, and reminded me of some of Ariosto's descriptions, such as the harbour in Orlando Furioso (vi. 20)—

"Non vide nè l' più bel nè l' più giocondo,  
Da tutta l' aria ove le penne stese,  
Nè, se tutto cercato avesse il mondo,  
Vedria di questo il più gentil paese;  
Ove, dopo un girarsi di gran tondo,  
Con Ruggier seco il grande augel discese.  
Culte pianure, e delicati colli,  
Chiare acque, ombrose ripe, e prati molli.

"Voghi boschetti di soave allori,  
Di palme, e di amenissime mirtelle,  
Cedri, ed aranci, che avean frutti e fiori  
Contesti in varie forme, e tutte belle,  
Facean riparo al fervidi calori  
De' giorni cativi con lor spesse ombrelle;  
E tra quei rami con sicuri voli  
Cantando se ne giano i rosignuoli."

"A more delightful place, wherever hurl'd  
Through the whole air, Rogero had not found;  
And, had he ranged the universal world,  
Would not have seen a lovelier in his round  
Than that where, wheeling wide, the courser furl'd  
His threading wings and lighted on the ground,  
'Mid cultivated plain, delicious hill,  
Moist meadow, shady bank, and crystal rill.  
Small thickets, with the scented laurel gay,  
Cedar and orange, full of fruit and flower;  
Myrtle and palm, with interwoven spray,  
Pleached in mixed modes, all lovely, form a bower;  
And, breaking with their shade the scorching ray,  
Make a cool shelter from the noontide hour;  
And nightingales among those branches wing  
Their flight, and safely amorous descants sing."

I stopped my mule to gaze with delight on such another scene as that described by Ariosto, and thought that the bright imagination of the poet was exceeded by the reality of nature. The wonderful beauty of the flowers has made it to be supposed that the gardens of the inhabitants of Heraclea, situated some three miles distant, must have been at this spot, and that these flowers had been thus introduced. Numerous flowering creepers hung in graceful festoons from the

branches of the poplar: the underwood consisting of the lentiscua, thorn, wild vine, oleander, arbutus, and sweet bay. The dwarf oak abounds everywhere along this coast, and the liquorice plant grows wild and in great luxuriance. It was the rich plains in this neighbourhood that occasioned many wars between the inhabitants of Tarentum and Sybaris, and which induced the latter city to found Metapontum, in order that the Tarentines might be excluded from the Sirites. I have no doubt that the nature of the soil is as rich and productive as it was in those early days, but there is no population to turn it to account. Towards the end of May I found the Sinno to be a considerable stream, and we know that in ancient times it is said to have been navigable for several miles into the interior. I passed it without difficulty on my mule about a mile from its mouth, and I am certain that it must have been a very flat-bottomed boat that could have ascended it. I attempted to penetrate to the sea along its left bank; but I got so involved in marshy ground, like that I had seen at Paestum, that I gave it up in despair. When I left the banks of the Sinno, which were certainly very beautiful, the appearance of the country no longer bears any resemblance to the glowing description given to it by the poet Archilochus, who asserts that there was no spot more lovely than the country round Siris. His words, as quoted by Athenæus (xii. 523, c.), are the following, and they show what the state of the district was B.C. 600:—

Ὁ γὰρ τι καλὸς χῶρος, οὐδ' ἐφίμερος,  
Οὐδ' ἐπαρὲς, ὅλος ἀμφὶ Σίριος ῥοός.

"For there is not a spot on earth so sweet, so lovely, or desirable, as that which is around the streams of Siris."

On passing the river Bradanus, which rises some fifty miles distant at the foot of Mons Vultur, I came down upon the beach of the Gulf of Taranto at the Torre di Matone. Five-and-twenty miles on a warm May day, with the sun reflected from a calm sea, and hot sand without water, tried the resolution; and it was not without a feeling of delight that I got a Pisgah view of the castellated towers of Taranto, and at last rested my wearied limbs under the hospitable roof of the Cavaliere d' Ayala.

CRAUFURD TAIT RAMAGE.

#### JOHN DIX, THE BIOGRAPHER OF CHATTERTON.

It is necessary to sometimes nail up fresh vermin on the barn-door of infamy, already sufficiently crowded. One of the most shameless literary forgers of the present century was John Dix, *alias* John Ross—a man who wrote a short 8vo *Life of Chatterton*, which was published in Bristol in 1837. This writer, who many years ago fled to America, was first publicly exposed by that acute critic Mr. Moy Thomas in *The Athenæum*

of Dec. 5, 1857, when Mr. Thomas proved a report of the proceedings of the inquest on the body of Chatterton, forwarded by this Mr. Dix to Mr. J. M. Gutch of Worcester, and afterwards published in "N. & Q.," to be a shameless and badly invented forgery. Mr. Thomas, with the keen sagacity that distinguishes him, showed that except where Mr. Dix follows the scanty notes of Warton, or that not very scrupulous literary adventurer, Sir Herbert Croft (himself a great mixer of truth with fiction, *vide* his *Love and Madness*, his spurious and absurdly romantic imaginary letters of the Reverend Mr. Hackman and Miss Reay, the mistress of the Earl of Sandwich), he was always inventing.

Mr. Dix, in the aforesaid report, mentions the "Three Crows" in Brooke Street—a public-house which there is every reason to suppose never existed, and he makes the date of the inquest Friday, August 27, 1770, when it happened, unfortunately, to be a *Monday*, the 27th of that year. He also makes the house where Chatterton died No. 17, whereas, as Mr. Thomas most ingeniously and convincingly proved, it was really No. 39.

In reply to this exposure, Mr. Dix, still in retirement in America, wrote a letter to the *Boston Saturday Evening Gazette*, impudently agreeing with Mr. Thomas that the report of the inquest was a fraud. It had been given to him, he said (*credat Judæus*) by the late Robert Southey at the time he, Dix, was writing the *Life of Chatterton*. Considering it unauthentic, he, Dix, did not use the copy of the report taken by him from the anonymous document returned by him, or said to be returned by him, to Southey, who was then, by-the-bye, lying in a quiet place where no persons are either asked or answered.

Mr. Thomas, in a second letter to *The Athenæum*, January 23, 1858, complained with natural anger that Mr. Dix had let five years since the publication of the report elapse without explanation; and also that, considering the document a forgery, he gave a copy of it without comment to Mr. Gutch of Worcester; moreover, like all literary men of London or Boston, that he must have known that the romantic report of the inquest had been interwoven into an elaborate essay on Chatterton by Professor Masson, and had been made the basis of an elaborate pamphlet on the boy poet by Dr. Maitland.

In the above-named letter Mr. Dix had the shamelessness to almost openly avow that the portrait of Chatterton affixed to the first edition of the *Life* was also a forgery. The likeness was really taken from the hydrocephalous son of a poor Bristol printer named Morris (?), who in mere caprice had written "Chatterton" on the back of the portrait and sold it for a mere song to a Bristol broker. From him it reached Dix, who instantly jumping at it, had it engraved. No authentic

portrait of Chatterton exists, and in Dix's edition of 1851 the likeness was left out. It took, it appears, Mr. Dix years to discover this fact about the portrait, which was known to several Bristol people the very year of Dix's publication.

After these disclosures, how can we place any reliance on the Chatterton traditions in Dix's book? How can we credit the doubtful and miserable verses found after the poet's death, the legend of his body being carried secretly to Bristol and buried in Redcliffe churchyard, or even the pretty story of the poet when a mere child, on being asked what device he would have painted on a mug, exclaiming, with the fire of genius "Paint me an angel with wings and a trumpet, to trumpet my name over the world."

Indeed in this last almost too good story I think I detect a Dix flavour. Dreadful doubts also come into my mind about the appendix to the *Life*, "Communicated by G. Cumberland, Esq.," that once used to delight me, and which pretends to be notes of conversations with the scholars and friends of Chatterton's mother, written down as early as 1808. I doubt half the letters, even the interesting anecdote (too interesting, I fear) about how the boy forger used to lock himself in a back room and in Redcliffe church with old parchments, and reappear with hands and face begrimed with ochre and charcoal. The career so gallantly commenced by Dix in 1837 was continued somewhat subterraneanly. In 1846 the noble exile produced *Local Loiterings and Visits in Boston, by a Looker on*. We cannot trace him again in his dark windings, till 1847, when the Bristol Museum cataloguer notes John Dix, author of *The Poor Orphan*, as the printer or author of *Jack Ariel, or Life on Board an Indiaman*. This book reached a second edition in 1852, and a third edition in 1859. The last edition has on the title-page, "By the author of *Travels in America*"—a work not catalogued at the British Museum. In 1850 appeared a book full of most impudent fabrications, called *Pen-and-Ink Sketches of Eminent English Literary Personages, by a Cosmopolitan*; in 1852 he produced *A Handbook to Newport and Rhode Island*, and the same year a work of imagination, still more slovenly than usual, and called *Lions Living and Dead*—a book abounding in mistakes of all kinds, and full of imaginary conversations between the author, Coleridge, Hazlitt, &c. According to the author's own account, he was actually present when Shelley tried to induce an old gentleman at Hampstead to take care of a poor woman whom the poet had found fainting in the streets. Thom, the weaver poet, who had befriended Dix, is cruelly maligned. Altogether the work is below contempt. In 1853 Dix wrote a feeble book which he named *Passages from the Diary of a Wasted Life*, but which is little more than a fulsome eulogy of the Ameri-



can temperance orator, Mr. John B. Gough. In 1854 this miserable man produced *Pen-Pictures of distinguished American Divines*, and probably not long after died, for he has since that forged no more.

In his *Lions Living and Dead*, Dix says of Bristol that "It is a place which has damned more talent than perhaps any other place in Queen Victoria's dominions. I speak strongly, but I do so with all my heart and soul." There writes the exile of a city which had seen his disgrace. It is as well that American literary men should know how miserably unreliable are the imaginary conversations of this literary *chevalier d'industrie*, who has muddled so many subjects with wilful untruths.

It is curious to see how lies breed lies. As Macpherson led to Chatterton, so Chatterton was followed by Dix. It is to the eternal disgrace of this John Dix, *alias* John Ross, that he has confused, entangled, and corrupted the subject of Chatterton's life in such a way that only the last day can ever set it right.

WALTER THORNBURY.

#### EDMUND KEAN.

The *Manchester Guardian* of October 18, 1870, published the following:—

"An Unpublished Witticism of Edmund Kean. We saw a few days ago a road-book, now the property of a gentleman in this city, which formerly belonged to Edmund Kean. On the fly-leaves before the title-page Kean had copied in ink the following epitaph, which he had probably seen in some country churchyard:—

'Beneath this tomb his mangled body laid,  
Cut, stabbed, and murder'd by Joshua Slade,  
His ghastly wounds a horrid sight to see,  
And hurried at once into eternity.  
What faults you've seen in him take care to shun;  
And look at home, enough there's to be done.  
Death does not always warning give,  
And therefore be careful how you live.'

"To this Kean has added, in pencil, the following witty lines:—

'Worse, worse than Slade, thou murderer of verse;  
Deserving more than he the culprit's hearse:  
Slade killed the living, perhaps by hunger led;  
You, by your doggerel, have damned the dead.'

THOS. RATCLIFFE.

#### FLEETWOOD HOUSE, STOKE NEWINGTON.

I this day, in company with a friend, went over the old house on the north side of Church Street, Stoke Newington, which was once the residence of Lieutenant-General Fleetwood. Here he spent the last years of his life, and here he died. The house is now about to be pulled down to make way for a new street, and is already partially dismantled. It is an Elizabethan or Jacobean mansion. Robinson, in his *History of Stoke Newington*,

says it is supposed to have been built in the latter end of the reign of Queen Elizabeth. The coat of arms mentioned by Robinson in his account of the house we saw lying in plaster uninjured on the floor, having been removed from the ceiling of one of the rooms: it is the coat of the Hartopps and not of Fleetwood, as Robinson says. Thomas Cooke, Esq., a Turkey merchant, occupied the house early in the last century; and on one of the panes in an upper window the following words appear written in a good hand with a diamond—"I came into this house to live 12<sup>th</sup> December, 1728. Elizabeth Cooke." This Elizabeth was daughter of Sir Nathaniel Gould (who also lived in Fleetwood House) by Frances, daughter of Sir John Hartopp. The house is full of reminiscences of the Puritans. From the intimate friendship existing between Sir John Hartopp (who lived here for many years) and the celebrated Dr. John Owen, it is more than probable that he was a frequent guest in this mansion; and as we passed in and out of the numerous apartments, we pleased ourselves with the thought that we were perhaps pacing a chamber that had once witnessed the prayers and meditations of that great master of the human heart, the Puritan Owen. The house was divided into two in the last century; it contains on the whole about sixty rooms. We observed some remains of panelling, and an early example of a sashed window. Nothing appears to be known of the history of this interesting place of residence before its occupation, about the time of the Restoration, by Dame Mary Hartopp, widow of Sir Edward Hartopp, married in the early part of 1664 to General Fleetwood. She was Fleetwood's third wife, and in consequence of this marriage he came to reside at Stoke Newington.

S. ARNOTT.

Turnham Green, April 3, 1872.

#### BONNY CLABBER.

When I made my last communication to "N. & Q." I thought my days were numbered, but the spring has revived me along with all nature, and I present the reader with this first-fruit of my revivescence. It is the explanation of a word which is entirely Irish in its origin, and which is to be found in Ben Jonson and other old writers, and has never been explained. The best attempt is "sour buttermilk," the worst "a nauseous mixture of it and beer,"—this last liquor was hardly known in Ireland at the time. I think I can offer a better than either; for which purpose I must say a few words respecting the making of butter in the eastern counties of Ireland. Morning and evening the cows are milked, and when the milk which is necessary for immediate consumption has been taken away, the remainder is strained into large crocks, where it remains

until sufficiently acid for churning; it is then poured into the churn, hot water added, and the churning commenced. There is always found at the bottom of the crock a sediment, as I may call it, which is not put into the churn, and is of a pleasant sub-acid taste very agreeable to the palate. This is called "crock bottom," and I think in Irish *beunna clabber*, whence the English term "bonny clabber," that is, "milk mud"—a very expressive, if not a very elegant term, for it lies at the bottom of a crock as mud at the bottom of a pool. As for sour buttermilk, the only name I ever knew for it was "cut-throat," from its great acidity; but even that is not very bad.

THOS. KRIGHTLEY.

P.S. I entirely agree with PELAGIUS in what he says about the echo in Milton's poetry. When I was writing my notes I thought the matter too plain to require one; I now see that it can be misunderstood.

Will MR. SKERT be so kind as to inform me if any one of the terms in the northern languages which he says are akin to the Anglo-Saxon *cōde*, is to be found in the elder or poetic Edda? for if they are only in the younger Edda or the Sagas, they may be derived from the Anglo-Saxon, or even from the English, like the Welsh words which he gives as one of the terms adopted from the English, like so many others adopted both by the Welsh and Irish. Thus, an Irishman will call his great-coat a *cota mor*. Coat seems to be only a form of *cōda* (covering, envelope), as we talk of a coat of paint, lime, manure, &c. The French *cotte* would, therefore, come from the English, not the reverse; *redingote* (riding-coat) is the French for a great-coat.

T. K.

EYES: MISTAKE OF COLOUR BY PAINTERS.—The writer of the interesting article on the National Portrait Gallery (*Compan. to the Almanack*, 1871, p. 142), states that the doubt thrown on the genuineness of the Fraser Tytler portrait of Mary Queen of Scots arose from the colour of the eyes. Sir Thomas Lawrence made a coloured crayon portrait of my grandfather, whose eyes were almost blue: they were grey, and he drew them as hazel-brown. He also, oddly enough, made a similar error in another drawing, when the eyes were clear bright grey. These errors were noticed by many persons when the drawings and the subjects of them were in the same room.

T. F.

Usk.

OBJECTING TO KILLING PIGS BY THE WANING MOON.—A correspondent of yours asks for the reason why some country people think the fat will waste in the pot if they kill their pigs by the waning moon. I suppose it is for the same reason that the people of Iceland will not cut

their hair by a waning moon, saying that if they do so, the remaining crop will fall off; but if they cut it while the moon is increasing, it will grow. I suppose it is on the same principle that they say that there will be more blood from the sheep (of which they make black puddings) if killed when the tide is running out. They also build their chimneys while the tide is running out, to prevent them from smoking. But if they build them while the tide is running in, they say the smoke is sure to spread over the house and never to go out by the chimney. The door of a sheep-pen must, according to their ideas, be built while the tide is running in, or else it will be impossible to make the sheep enter it.

JÓN A. HJALTALÍN.

Advocates' Library, Edinburgh.

SEVERE SENTENCE ON A NONJURING CLERGYMAN, FEB. 10, 1736.—

"On Thursday last Mr. Nixon, the nonjuring clergyman, was brought from Newgate to the King's Bench, Westminster, to receive judgment on his late conviction,\* when the court was pleased to give the following sentence—viz.: That he should walk round Westminster Hall with a paper on his head denoting his offence; to pay a fine of one hundred marks; to be imprisoned in the King's Bench for five years, and to give security for his good behaviour during the remainder of his life."

ANON.

SELLING A WIFE.—The following instance of wife-selling is recorded in the *Lincoln, Rutland, and Stamford Mercury* for March 21:—

"At Hull police-court on Friday, James McMahon was charged with assaulting John Mills. It appeared that defendant bought for her husband for 2s. 6d. a young woman named Bottomley. The complainant, who had known the woman from childhood, having been born in the same village, tried to persuade her from entering upon such a disgraceful contract. Defendant thereupon knocked him down, and struck him when he was down. Not content with that, he seemed to be entirely without any sense of decency, and actually when he was in court seemed to be unaware that he had committed an offence against decency and morality as well as against the law. He appeared to be under the impression that he was the aggrieved individual, and that the complainant had no right to try to persuade the woman from doing what she was about to do. The defendant was fined 50s. and costs."

K. P. D. E.

PUNISHMENT IN 1728.—The sentence passed by the Lords of Council and Session on John Currie is as follows:—To be whipt through the city of Edinburgh; to stand with his ears nailed to the pillory; to be transported to his majesty's plantations; and if he ever returns, to be for ever imprisoned in the Tolbooth, and to be publicly scourged through Edinburgh on the first Wednesday in every quarter.

What would be said of such a punishment in these days, when the cat is so sparingly used—even upon the most brutal criminals? H. W. D.

\* Before Lord Chief Justice Hardwicke.

## A WORN JOKE.—

"When the beggar wound up an appeal to Talleyrand by the declaration, that 'a man must live,' the diplomatist replied that he did not see the necessity."—*Saturday Review*, March 23, 1872, p. 371.

When orator Henley was brought before the Privy Council, he made the same excuse and received the same answer: "That," said Henley, "is a good thing, but has been said before." I have read this anecdote often, but cannot remember where. I believe the "good thing" is at least as old as the time of Louis XIII., and I crave assistance in tracing it.

FITZHOPKINS.

Garriek Club.

"RICHMOND AND ITS INHABITANTS."—I lately purchased a somewhat pretentious book, entitled *Richmond and its Inhabitants from the Olden Time*, published at Milton House, Ludgate Hill, in 1806 (I need not be more particular). On pp. 212-216 are given what purport to be extracts from the parish registers of Richmond, and being then engaged in examining those registers, I tested their accuracy. Out of the entire number given there are not more than half a dozen that are correct. All the others are full of the most egregious blunders, either as to dates or names, showing conclusively that the person who made the extracts was utterly incapable of reading the old writing of the registers. The following may be adduced as the culmination of the series of blundering. The printed volume reads: "Elizabeth Mason, *Ass tamer*," while the original is distinctly "Elizabeth Mason als [alias] Tanner." I need not suggest the moral to be deduced from these facts.

J. L. C.

## Queries.

## ENCLOSURE OF MALVERN CHACE.

Some of the readers of "N. & Q." who have ascended the Worcestershire Beacon at Great Malvern may be surprised to hear that the summit of the hill has been recently enclosed, and several ugly buildings erected there by a local speculator and photographer, for refreshment and photographic rooms, &c.; and I am told that even a croquet ground is to be laid out, thus utterly spoiling the natural aspect of the spot. It was always supposed that the greater portion of these noble hills, being included in Malvern Chace, could not be enclosed according to the compact made with the commoners by Charles I., whereby the king was empowered to sell *one-third* of the lands included in the Chace, and the other portion was to remain unenclosed for the use of the commoners for ever.

This agreement or decree by which the Chace was disafforested, 8th Charles I., was ratified and confirmed by Act of Parliament, 16th Charles II., and it is recited in Nash's *Worcestershire* (vol. i.)

under "Forests." I cannot find, however, any description or boundary given of the third part taken for the king's benefit, and sold or granted away by him. I understand on inquiry that the photographer mentioned has taken a lease of three acres of land, which unfortunately includes the summit of the Worcestershire Beacon, from J. V. Hornyhold, Esq., of Blackmore Park, who claims a slip of land extending from the western, or Mathon base of the Beacon, to the very top of the hill, the boundary between the parishes of Great Malvern and Mathon, being a little below the summit eastward.

Having written a history of Malvern Chace for the *Transactions of the Malvern Naturalists' Club*, I am desirous to know if any record or plan exists of "the third part of the Chace" sold by Charles I., and whether it lay in contiguity or in separate pieces; and if the latter, where designated? In Dr. Thomas's *Antiq. Prior. Maj. Malv.*, "the thirds" are nominally placed in the vicinity of Blackmore Park, but not clearly defined. According to Drs. Thomas and Nash, the original grant of the third part was to Sir Robert Heath and Sir Cornelius Vermuyden; but when the Act of Parliament was passed (16th Charles II.) it is stated that it had "come into the hands of Sir Nicholas Strode, of the Inner Temple, Knight, and the rest in Herefordshire being then in the hands of John Birche and William Thackwell, gentlemen." I want to know where it can be found to whom Strode devised the Worcestershire part of the thirds, and what became of "the rest in Herefordshire." Some plan or survey must have been originally made defining these thirds, and may yet be in existence. I can find no allusion anywhere to the summit of the Worcestershire Beacon now enclosed, and which, unless part of the thirds, ought to have remained open to the commoners, as Mathon parish was included in Malvern Chace. The dean and chapter of Westminster are now lords of the manor of Mathon; but in the act of disafforestation the only mention made of manorial rights is, "that no mean lords of manors, or other freeholders, should enclose any part of the same [the Chace], or fell any woods or trees growing thereon, whereby the commons might be hindered of their estovers." Thus lords of manors (if any) are treated only as simple commoners, and if they had no other rights when the disafforestation of the Chace took place, I wish to know how they could assume superior privileges to other commoners afterwards. When the earls of Warwick were lords of the Chace, the abbots of Westminster and Pershore, and the priors of Great and Little Malvern were "free suitors" to his court. What did this title mean, and did manorial rights accrue thereby?

EDWIN LEES.

Green Hill Summit, Worcester.



**ANONYMOUS.**—Who is the author of *Antonio Foscarini*, a historic drama, 1836, Edward Ball publisher? The play is dedicated by the author to his aunt, the Countess Annibale Vimercati. Among the subscribers to the book are, his excellency Count Annibale Vimercati, Earl Clanwilliam, Earl of Chesterfield, Earl of Pembroke (four copies), &c. &c. Was Count A. Vimercati ambassador from any of the Italian courts in 1836? And was the Countess Vimercati a native of this country?

Who is the author of *Jephtha*, a drama in two acts, 1821? The *dramatis personæ* are Jephtha, Naamah his daughter, &c. &c.

Who are authors or compilers of the librettos of the following oratorios?—*The Triumph of Faith*, music by F. Ries, produced in Dublin about 1830. *Abraham*, an oratorio, music by Molière, 1860, in German and English. Who is the author of the German libretto, and by whom was it translated?

R. INGLIS.

**JOHN AUGUSTUS ATKINSON.**—What is known of this caricaturist? He published in 1807 a clever series of illustrations of "The Miseries of Human Life" somewhat in the style of Rowlandson, but without his coarseness and vulgarity.

P. P.

**MISS BALFOUR**, a lady of Belfast, is author of *Hope, and other Poems*, Belfast, 1810. I have seen an anonymous play of which she is said to be also the author, entitled *Kathleen O'Neil*, which was performed at Belfast, and published in 1814. Can any of your readers tell me whether the authoress was a native of Ireland, or give any information regarding her? I do not remember to have seen her *Poems*.

R. INGLIS.

**BELFRIES BLACKENED.**—Can anyone say why some of the City churches have the belfries blackened? I have a faint impression of having read that these are the churches which were not destroyed in the great fire of London.

N. S.

**BELL INSCRIPTION.**—I am in possession of an old bell about eight inches high, surmounted by a figure of Bacchus astride on a barrel. The name of Fredrik Lakenman is engraved on it, followed by a shield with arms. All round it are engraved the words "A° 1719—IAN CRANS," followed by "DESE KLANK ROEPT OMDRANK." Is this Dutch or Flemish, and what does it mean?

TINTINNABULUM.

[Dutch and Flemish being almost identical, the inscription on the bell may be assigned to either language. The literal translation is, "This sound (clink) summons to drinking." *Omdrank* should be written in two words, *om drank*.]

**BIBLES.**—Will any one kindly furnish me with a little further information respecting the following? viz.—

1. In one volume, The Prayer-Book, Psalter or Psalms "pointed as they are to be sung or said

in Churches." The order for the services for Nov. 5, Jan. 30, and May 29, is by "Marie R. Given at our Court Oct. 6, 1692," and signed "Nottingham." The Old Testament, The Apocrypha, The New Testament, "newly translated 1695." The Psalms "in English Metre, by Sternhold, Hopkins, and others," and the Lord's Prayer, Creed, Commandments, Te Deum (the first of these is by D. Cox), and several other pieces turned into verse. It appears to have been originally in 8vo, but to have been rebound and recut. The Old and New Testament have short marginal notes and numerous references. Is not this date a rather early instance of notes and marginal references? It is in small but very good clear type by Bill and Newcomb on the New Testament title-page, but the first one is missing.

2. In folio:—

"An Illustration of the Holy Bible, containing the sacred text of the Old and New Testament, together with the Apocrypha. The notes and comments are selected from the best annotators, whereby the sublime passages are pointed out, and some *mis-translations rectified*. Stafford. Printed by Nicholas Boden, 1772."

Of the Apocrypha it states on the title-page that "the difficult passages are elucidated, and the seeming contradictions (which frequently occur) reconciled." Stafford, Printed by Sarah Boden, 1776.

On title-page of New Testament it states—"Birmingham: Printed at the Verulam Press by N. Boden and T. Appleby. 1770." The artists' names are—Wanloo, C. Vanloo, Le Brau, Jouve-net, Le Moine, and Domenichino; the engravers C. Grignion and Westwood. The illustration of "Susanna and the Elders" (at a fountain) is without artist's name, but is engraved by Westwood. Under one engraving are the words "engraved for Boden's and Adams's Bible." The notes are numerous and copious, generally without the author's name, though some are extracts from the works of Grotius, Locke, and Shaftesbury, and it has a good index at the end.

C. CHATTOCK.

Castle Bromwich.

**BRITTON, BRETTON, BRITAIN, BRETON, OR BRITTEN.**—I should feel much obliged if some of your correspondents could enlighten me as to the origin, meaning, derivation, and first settlement in England of the family or families which bear the above names, and which, as Mr. Britton, the antiquary, assures us, have one common origin. Mr. Britton seems to point out the original name as being Le Breton, and this name is found in the "Hundred Rolls," temp. Edw. II.; and I believe there was a Sir John le Breton who held property at Baxted about temp. Richard II. There is, I observe, a place called "Brittons" near Dagenham, and a "Britton Ferry" in Wales. Can either of these places have any connection with the an-

cient seat of the family? I believe there is a pedigree in the British Museum relating to the family, but I have not examined it.

There was a law writer, who is still sometimes referred to, of the name of Britton in *temp.* Edw. I. or II. Who was he, and what is known of his family?

The name of Le Breton is well known in France, and if the name Britton, Bretton is to be traced thereto, it clearly indicates that Brittany must be the nest from which the family or families sprung. Madame le Breton is, I observe, a constant attendant on the ex-Empress Eugénie.

The question, however, is, whether the names Britton, Brittain, Bretton are deducible from *Bretton*, or whether they have not rather a Saxon than a Celtic origin, i. e. from *Bricht*, *Brit*, *Bret*, and *ton* (a town). Any light thrown upon these matters would be very acceptable. One of the crests belonging to the family is out of a naval crown—a mermaid holding in dexter hand a comb, and in sinister a purse; and another is a naked arm (to elbow) holding a key; the motto is "*Amor patriæ vincit*." Can any one tell me when, and on whom, these crests were conferred respectively, or by whom first assumed?

J. J. B.

CHINESE VEGETABLES.—There is a peculiar vegetable in China, apparently a hybrid between a lettuce and a cabbage. Several packets of seeds came to England in 1862, and were distributed. Has the plant been successfully reared? The leaves of this vegetable are frequently used in the ornamentation of Chinese porcelain, and they produce an acanthus-like effect. S.

ST. PETER'S CHURCH, CHESTER.—In the *Vale Royal*, under Sect. II. "Of the Barons Spiritual," I find:—

"We shall therefore, till further light, set down the two bishops and six abbots as the barons spiritual of this earldom, sitting in Parliament at Chester. Now, although the six abbots were not all extant in the time of the first earl, yet, before the decease of Ranulf, the second of that name, earl of Chester, they were all fixed in their pontificalibus.

"1. The bishop of Chester, whose episcopal seat in the Saxon days I have read to be at St Peter's church, near the High Cross in the city.

"2. The Bishop of Bangor.

"3. The abbot of St Werburghs in Chester, which church was not the seat of the bishop till the days of King Henry VIII., but a peculiar residence for the abbot."

Can any of your readers give me any clue as to the correctness of this? ROBERT MORRIS.  
Chester.

COLLINS.—Edward, seventh Earl of Meath, married Martha, daughter of the Rev. William Collins of Warwickshire; she died in 1762. Who was Mr. Collins, and whom did he marry?

Y. S. M.

COTTON BALL.—The following is a cutting from *The Standard*, March 16, 1872. What is the explanation to the cotton ball?—

"A breach of promise case was tried at Maidstone yesterday. The defendant and complainant's father were both employed at the Sheerness Dockyard, and the young people had been acquainted from childhood. They were teachers at the same Sunday school, and having courted for some years, the marriage was arranged to take place last October. At the last moment, however, defendant broke off the match by giving the young lady a cotton ball, and telling her to go home and forget him. What the cotton ball symbolised was not explained, and the jury gave their verdict for the plaintiff—damages 80*l*."

R. & M.

HERALDIC.—To whom do the following arms belong? Gules, on a fess argent between two chevronels ermine, three leopards' [or cats'] heads cabossed. I cannot distinguish the tincture of the heads. W. M. H. C.

JOHN JACKSON, R.A.—Can any one inform me if John Jackson, the celebrated portrait painter, who died in 1831, left male descendants?

PHILIP MENNELL.

NINIAN MENVIL.—Can any of your readers give me any information as to the ancestry or descendants of Ninian Menvil of Slechwish, co. Palatine, who was attainted of high treason and his estates confiscated, in 1553, for having taken part with John Duke of Northumberland, Sir John Gates, Knt., and others, in proclaiming Lady Jane Grey queen after the death of Edward VI.? The estates of this gentleman were nominally restored to him by Queen Elizabeth, but it seems doubtful whether he ever really obtained possession of them again. I should also be glad to learn the date and circumstances of his death. P. M.

NEWSHAM HOUSE.—There is, or was, at Liverpool, eastward of the town, and not far from public gardens, a Newsham House, occupied by a family named Molineux. Can any correspondent oblige by giving the reason of the house being so named, or any particulars concerning it? An old Catholic family long resided at Goosnargh and in the neighbourhood of Preston. NOVAVILLA.

NURSERY BALLAD.—Can any of your readers tell me where I can find a nursery ballad either beginning or ending each verse with—

"Dick of Taunton Dean"?

L. R. P.

PHOTOGRAPHIC PRINTING.—We, who live in remote country parts, are constantly hearing of new processes for illustrating books inexpensively by photographic printing. Some contributors to "*N. & Q.*" must be able from experience to advise on the best method of reproducing, in a permanent form, photographic portraits and views. They would oblige some of your country readers by communicating the results of their experience,

and by telling us where and how we can get such things done at no great cost. TEWARS.

**PRAYER OF PIUS IX. FOR FRANCE.**—The following appeared in the *Pall Mall Gazette* of Aug. 29, 1871:—

"The *Univers* publishes the following prayer, which the Pope is said to offer up daily for France:—'O Mary, conceived without sin, look down upon France; pray for France; oh, save France! The greater its guilt, the greater its need of thy intercession. A single word to Jesus, reclining in thine arms, and France is saved. O Jesus, obey Mary and save France!'"

I wish to know whether this prayer is genuine, but this is *all* that I wish to know. I do not wish for any opinion upon the doctrines embodied in the prayer, and indeed I feel quite sure that no such opinion would be allowed to find its way into the pages of "N. & Q." F. CHANCE.

Sydenham Hill.

**RED CROSS, HEREFORD.**—Can you give me any information concerning this? I have a print of it published by Longmans in 1815, but no guide-book, ancient or modern, alludes to it.

A. O. K.

[This interesting relic is one of the principal vestiges of the ruins of the Black Friars' monastery, founded 1276, in the Widemarsh suburb of Hereford. It is an hexagonal preaching cross of cinquefoil arches open on each side, and standing on a flight of steps gradually decreasing in their ascent. In the centre is a base of similar form supporting the shaft of the cross, which, branching out into ramifications, forms the roof, and passing through it, appears at the top in a mutilated state. There is an engraving of it in the *Beauties of England and Wales*, vi. 483. Consult also Duncumb's *Herefordshire*, i. 404, and Murray's *Handbook of Herefordshire*, ed. 1867, p. 143.]

**"A RESIDENCE IN FRANCE."**—Can you inform me who was the authoress of—

"A Residence in France during the years 1792, 1793, 1794, 1795, described in a Series of Letters from an English Lady, with general and incidental Remarks on the French Character and Manners. Prepared for the press by John Gifford, Esq. 2 vols. in 8vo. Longman, Paternoster Row, 1796."

These letters have lately been translated into French by Mons. Taine, and produced a great sensation in France. HENRI VAN LAUN.

The Academy, Edinburgh.

[It has been conjectured that this work is the production of John Richards Green, who assumed the name of John Gifford, born in 1758, died March 6, 1818. He was the son of a barrister, and inherited considerable property, which he dissipated, and had to retire to France. During the administration of Mr. Pitt he was appointed a magistrate in Worship Street, and subsequently in Marlborough Street. It is right we should state that in the third edition of the above work (p. xxvi.) he declares that the letters were from the pen of a lady, whose name has never been divulged.]

**RIZZI AND PELL.**—Can you or any correspondent kindly inform me where I can find any account of Rizzi and Pell?

Pilkington's), three biographical dictionaries, and a cyclopædia, in neither of which are their names to be found. G. E.

**SONGS.**—I shall be glad to know where I can find the words of the national songs of the United States, N.A., "Hail! Columbia," "The Stars and Stripes," and "Yankee Doodle," with any history of their origin, &c. I believe the air of "Yankee Doodle" is a very old English one, to which the words were rather nonsensical—

"Lucy Locket lost her pocket;  
Kitty Fisher found it:  
Nothing in it, I declare,  
But the binding round it."

Is this so? I also want the words of "Shan Van Vocht," the song of the Irish Rebellion of 1798, and "The Wearing of the Green." Is there any book on the national songs of various countries?

W. HAMILTON.

48, Bridge Road West, Battersea, S.W.

["Hail! Columbia" and "Yankee Doodle" are in *A List of New Songs*, No. III., published by Andrews, 38 Chatham Street, New York. "The Stars and Stripes" is given in Beadle's *Dime Song Books*, No. x. p. 25, New York. In Frank Moore's *Songs of the Soldiers*, pp. 6, 25, 270 (New York, 1864), are three songs with the latter title, by James T. Fields, Thomas Williams of Alleghany, Penn., and Edna Dean Proctor.—The "Shan-Van Voght" will be found in Trench's *Realities of Irish Life*, p. 196, and the music at p. 367: two versions of it also are in *The Wearing of the Green Song Book*, published by Cameron and Ferguson, Glasgow. For the history of "Yankee Doodle" consult "N. & Q." 1<sup>st</sup> S. iv. 344, 392; v. 86, 572; vi. 57; 2<sup>nd</sup> S. x. 426; 3<sup>rd</sup> S. i. 468, 513; ii. 57; 4<sup>th</sup> S. ii. 220; and for "National Music" the following work: *An Introduction to the Study of National Music, comprising Researches into Popular Songs, Traditions, and Customs*, by Carl Engel, 1867.]

**SWORD EXERCISE.**—I am desirous of ascertaining if there is a *Treatise upon the Sword Exercise*, by Capt. R. Hinde, in existence. It is supposed to be written in the seventeenth century. Any information will oblige S. JACKSON, Librarian.

**TENNYSON.**—In Tennyson's latest idyll he describes Lancelot—

"Sighing wearily, as one  
Who sits and gazes on a faded fire,  
When all the goodlier guests are past away."

*Last Tournament*, lines 153-155.

We have the same thought occurring, with slight variations, thrice in the present century: in 1823 (*circa*) in rhymed verse; in 1834 in prose, and in 1871 in blank verse. Can this be accidental coincidence of thought?

SPARKS HENDERSON WILLIAMS.

18, Kensington Crescent, W.

**VICAR OF HELL.**—Can you give me the name of the person whom Henry VIII. used to call his "Vicar of Hell"? (See Milton's *Areopagitica*, p. 47, Arber's Reprints.)

Benares College.

Digitized by R. G.



mation in England. It was applied to Sir Francis Bryan, one of the most accomplished courtiers of the court of Henry VIII.—a man of great probity, as well as a poet:—

“And sweet-tongued Bryan, whom the Muses kept,  
And in his cradle rock’d him whilst he slept.”

Drayton’s *Epistle of the Earl of Surrey*.

Dr. Nott (Sir Thomas Wyatt’s *Works*, ed. 1816, p. lxxxiv.) informs us that “Saunders, in his malevolent account of the Reformation in England, relates the following absurd and wicked story of Sir Francis Bryan:—‘Cum autem Henrici Regis domus ex perditissimo genere hominum constaret, cujusmodi erant aleatores, adulteri, lenones, assentatores, perjuri, blasphemæ, rapaces, atque adeo hæretici, inter hos insignis quidem nepos extitit, Franciscus Briannus, Eques Auratus, ex gente et stirpe Bolenorum. Ab illo Rex quodam tempore quæsit, quale peccatum videretur matrem primum, deinde filiam cognoscere. Cui Brianus, ‘Omnino,’ inquit, ‘tale, o Rex, quale gallinam primum, deinde pullum ejus gallinaceum comedere.’ Quod verbum cum Rex magno risu accepisset, ad Brianum dixisse fertur, ‘Næ! tu merito meus es inferni Vicarius.’ Brianus enim jam prius ob impietatem natiesimam vocabatur ‘Inferni Vicarius’; post autem et ‘Regius Inferni Vicarius.’ Rex igitur cum et matrem prius, et postea filiam Mariam Bolenam pro concubina tenuisset, demum ad alteram quoque filiam, Annam Bolenam, animum adjicere cepit.’ (*De Schismate Anglicano*, Romæ, 1586, p. 24.) This disgusting calumny (adds Dr. Nott) Davanzati gravely repeats in his *Schisma d’Inghilterra*, p. 22, ed. Comino, 1727.”]

CHARLES E. WALKER.—In the British Museum library there is a melodrama called *The Warlock of the Glen* (date about 1822), by Charles E. Walker. In the title-page of this drama is Mr. Walker named as author of other pieces; and if so, what are their titles? The Rev. C. E. Walker, whom I presume to be the same person, was the author of *Sigesmar the Switzer*, acted in Sept. 1818 at Drury Lane; *Wallace*, a tragedy, acted at Covent Garden in 1820; and *Caswallon*, a tragedy, 1820. Besides these three dramas, all of which were printed, he wrote some others which were performed in London: *Geraldi Duval*, *Poor Relations*, &c. &c. Can any reader of “N. & Q.” inform me if Mr. Walker is still alive, or give any further particulars regarding the author and his writings? I think Mr. Walker was B.A. in 1824 of Exeter College, Oxford. R. INGLIS.

WASHINGTON ARMS.—Can any one explain the quarterings of the Washington arms in the painted glass of the bay window at Hengrave Hall, Suffolk? Gage (*Hundred of Thingoe*, p. 220) describes them thus:—

“Quarterly, 1st and 4th *argent*, two bars, and in chief three mullets *gules*; 2nd and 3rd *azure*, a cross flory between four cinquefoils, *or*. Crest: issuing out of a ducal coronet *or*, a raven with wings endorsed, *sable*. *Washington of Sulgrave*.”

The 1st and 4th coats are the arms of Washington, and have a place in the window at Hengrave, because Margaret, daughter of Robert

1538), married John Washington of Warton. They were the father and mother of Lawrence Washington of Sulgrave, ancestor of President George Washington. But the 2nd and 3rd coats in the shield, to which Gage makes no further reference, appear to be the arms of Manning, except that in the Kentish family of that name the field is *gules*; and in the Norfolk line usually, quarterly, *azure* and *gules*. When and with whom did a match take place (before 1538) between the families of Washington and Manning?

C. R. M.

### Replies.

#### SIGNS ON DOORPOSTS.

(4th S. ix. 261.)

A communication from me on the subject of the Jewish *mezuzah* appeared in “N. & Q.” for Oct. 14, 1865. It described one which had been found in the house of a Jew in London, after the Great Plague. It was taken to America by a learned gentleman, who presented it to Count Delafield. He brought it back to England, and gave it to a friend of mine, who made me a present of it. My specimen corresponds, in most respects, with that of J. T. F. It is, however, of common parchment, measuring three inches by three and a half, folded in six folds, and fitting into a narrow tin case. The small opening in the upper part of mine is not round like that belonging to J. T. F., but square, and it allows the word *Shaddai*, in three Hebrew letters, to be seen without the intervention of any talc. The passages written inside in very beautiful Hebrew characters are the same from Deuteronomy as those described by your correspondent J. T. F.

In the *Archæological Dictionary, or Classical Antiquities of the Jews*, &c., by Rev. Thomas Wilson, of Clitheroe, is the following account of these curious parchments:—

“Certain pieces of parchment, which the Jews rolled up and put into a case of reeds, or other coverings, writing at the end of the case the word *Shaddai*, which is one of the names of God. This parchment, thus prepared, they fixed to the doors of their houses, chambers, and other frequented places; and also fastened to the knockers of their doors on the right side, and as often as they went in or out they touched it very ceremoniously with the tip of the finger, which they immediately kissed out of devotion.”

Some further particulars may be interesting, which I extract from a long explanation of my *mezuzah*, by a learned Hebrew scholar:—

“Since the dispersion among the Gentiles, the practice of the Jews has been merely to write short portions of the Law upon a piece of parchment, and placing it within some covering for concealment, to nail it on the outside of the right-hand post of the outer door of the house. It is optional to use a cane or other hollow tube, in lieu of the

one. A *mezuzah* in the hands of a Christian may be considered a curiosity, because a Jew would not knowingly permit it."

F. C. H.

#### PASSAGE IN CHESTERFIELD.

(4<sup>th</sup> S. viii. 45, 93, 272.)

Greatly respecting the authority of Lord Chesterfield, I am glad to see what he wrote upon laughing exactly quoted. Lord Coke says that when Littleton states two opinions, the latter is the best, and I hope that the second passage may be held to modify the severity of the first, and that a gentleman, though "seldom heard to laugh," may be audible on great provocation, if, like Charlemagne and Charles V., he is so "avec beaucoup de retenue et de gravité" (1 *Chevrana*, 308). Lancellotti, after stating that Cicero would not define laughing, says:—

"Un bell' ingegno Tedesco conchiude che 'Risus est deductio oris in transversum, facta ab homine propter rei ridiculæ sensum et considerationem, ad declarandum animi voluptatem.' Questo sarà il riso ordinario. Ed ancora una gran pazzia. 'Noli dissolutis labiis,' scrive a non so che San Basilio, 'risum proferre: amentia namque est cum strepitu ridere, sed subridendo tantummodo mentis lætitiā indica,' Basil, epis. l. 3."—Lancellotti, *Farfalloni*, Far. xlvii. p. 111. Venetia, 1667.

I have not the works of S. Basil; perhaps some one who has will see whether his Greek is adequately translated.

In Congreve's *Double Dealer* Lord Froth never laughs at a play, but restrains his inclinations to mortify the poets.

"Frequent and loud laughter is the characteristic of folly and ill-manners; it is the manner in which the mob express their silly joy at silly things, and they call it being merry. In my mind there is nothing so illiberal and ill-bred as audible laughter. True wit or sense never yet made anybody laugh; they are above it. They please the mind and give a cheerfulness to the countenance. But it is low buffoonery or silly accidents that always excite laughter; and that is what people of sense and breeding should show themselves above. A man's going to sit down in the supposition that he has a chair behind him, and falling on his breech for want of one, sets a whole company a-laughing, when all the wit in the world would not do it—a plain proof in my mind how low and unbecoming a thing laughter is, not to mention the disagreeable noise that it makes, and the shocking distortion of the face which it occasions" (p. 87).—*The Polite Philosopher*. Edinburgh, 1734, 12mo, pp. 149.

I admit that people who laugh at practical jokes are not likely to be moved by wit. A stage laugh is difficult. When well done we enjoy it as an imitation of nature. Some still live who have heard Mrs. Gibbs laugh, many remember Mrs. Nisbet, and I ask them whether they found the noise disagreeable or the distortion ugly? Being myself on the other side, and having answered the query, I ask permission to add one or two authorities. The logicians treat risibility as the *mark* of man.

"Notandum est: Quædam accidentia non posse separari a subjecto sine essentiæ subjecti destructione. In hoc genere sunt illæ aptitudines et habitudines rerum essentielles; verbi gratia, risibilitas, ut dicit intrinsecam hominis habitudinem ad ridendum, est talis proprietas, ut non possit negari de homine, nisi negetur rationalitas, quia homo propter rationalitatem est aptus ad ridendum. Negare igitur aptitudinem ad ridendum, est negare rationalitatem et est tollere essentialiam hominis" (p. 281)—Smigleci, *Logica*, Disp. v. Quæst. x. 4to. Oxon, 1658.

Pacius (*Ad Porphyrii Isag.* c. vi.) concludes a similar argument with "Ideoque ineptus ad ridendum non est homo."

"No man who has once laughed heartily and wholly can be altogether irreclaimably bad. How much lies in laughter; the cipher-key with which we decipher the whole man! Some men wear an everlastingly barren simper; in the smile of others lies a cold glitter of ice; the fewest are able to laugh what can be called laughing, but only sniff and titter and snigger from the throat outwards; or at best produce some whiffy, husky cachinnation, as if they were laughing through wool. Of such comes no good."—Carlyle, "Sartor Resartus," *Fraser's Mag.* Dec. 1830, p. 592.

Peter Pindar, after describing various things at which different persons rejoice, says that none—

"Can more rejoice  
Than I, the poet, in a lucky ode  
That catches at a hop the cynic race,  
Kills with a laugh the grave bubonic face,  
And tears in spite of him his jaws abroad."

*Lyric Odes for 1785; ode v.*

This is the *deductio oris in transversum* of the "Bell' ingegno Tedesco":—

"Les hommes même n'ont pas en Perse la gaité qu'ont les Français; on ne leur voit point cette liberté d'esprit et cet air content, que je trouve ici dans tous les états et dans toutes les conditions.

"C'est bien pis en Turquie, où l'on pourroit trouver des familles où de père en fils, personne n'a ri depuis la fondation de la monarchie."—Montesquieu, *Lettres Persanes*, L. xxxiv.

H. B. C.

U. U. Club.

#### ETYMOLOGY OF "HARROWGATE."

(4<sup>th</sup> S. viii. *passim*; ix. 20, 121, 203.)

ALMONER's seem to me fair questions, and I willingly answer them. My view of the basis of ancient names more fully expressed is, that, generally speaking, they uniformly consist of a reference to, or description of, the physical features of the spot. The ground of this view is a conclusion arrived at from an induction of hundreds of particular instances carefully investigated. I believe this principle to apply to the primitive nomenclature of all countries. My view is, I think, fully corroborated by Mr. E. H. Palmer, of the Sinaitic survey:—

"The nomenclature of the East," he says, "may be divided into three classes: 1. Names derived from some physical peculiarity or natural production of the spot. 2. Those derived from former owners or inhabitants. 3. Those derived from legendary or historical association.

*Arbitrary appellations, I believe, never occur.* — *Times*, October 26, 1869.

The italicising is mine. In the latter conclusion I entirely concur. My conviction accordingly is that, in spite of many seeming instances to the contrary, the name of neither beast, bird, fish, insect, nor reptile enters into the composition of the nomenclature of this country, and that neither did a single place get its name from either *army* or *battle*. The questions relative to the stages of the change of *ard* into *Harrow*, as also respecting Knaresborough and Pinner, are, I think, sufficiently answered at the reference 4th S. viii. 312. Although I think the phrases are readily intelligible from the context, I will just say that "a spurious syllable" is one which is false and redundant and not a legitimate part of a word, and that a "loan-word" is one which is not native to a particular language, but borrowed and imported from some other. The latter is not a word of my coining. My assertion that *Ard* and *Ken* generally "form the central name of a group," I do not think fairly open to the construction which A. puts upon it. *Ard*, when in composition, I should not call a "name," but an ordinary word, as it really is. What I intended was this, that the *ards* and *kens*, viewed physically, present central objects, about which other physical objects are grouped by name. The most common of the latter, as might naturally be expected, is the adjacent lowland. For this various terms were used according to the particular word current for it, in each tribe. The oldest, I think, was *dān* (*den*, *dene*, *dean*), as in the numerous *Ardens*, and in *Arkesden* and *Harrowden*. Another term was *ley* (= *low*), which occurs in *Ardley*, and in its variations, as *Eardisley*, *Hartley*, and *Yardley*. Again, we have *dale*, as in *Arundel*, *Arkendale*, &c. To the same central object were referred streams and waters, as in the case of *St. Alban's*, a name founded, as I believe, like *St. Pancras*, on a British one, which here was *Aldbourn* (for *Ardbourne*). This name occurs again in *Aldbourn*, *Berks*, and in *Albourn*, *Sussex*, and again in *Hartburn*. Then for waters we have numerous *Hardwicks*, where *wick*, I conceive, represents *weyg*, a guttural form of *wey*; we have also *Hartismere* and *Hartwell*. In *Hartwith* *with* = *weyth*, not *wick*, as previously thought. Corresponding classes of names were grouped also about each *ken*. Thus we have for lowlands, *Kendal*, *Kensal*, and *Kinsale* (each = *Ken's-vale*), *Pinden*, *Pendeen*, *Pinsley*, *Pimlico*, *Kenley*, &c., *Cantelow* near *Kentisstonne* (*Kentishtown*), and *Cantalupe* near *Cantsbrycge* (*Cambridge*). For streams we have *Pembroke*, *Pimsbrook* near *Finchley*, *Camborne*, and *Pangbourne*, and for waters *Candover*, *Pendower*, *Pensax*, *Kenwyn*, *Penwith*, *Kentmere*, *Painswick*, *Kenswick*, and *Keswick*.

Let me here state an additional evidence of the

derivation of *Harrow* from *ard*, that we have instances of *ard* in the intermediate stage of *arroed*. We find an *Arrod Foot* near *Plumpton*, *Lancashire*, and *Harratt's End*, near *Berkhampstead*. Again we have it in *Parrotts* near *Cholesbury*, *Bucks*, in the *Parrott River*, *Dorset*, and *Perrots Park*, *Banstead*. I conceive that *Parrott* = *Op-arrod*. Compare its confluent *Tone* (= *at hone*). As evidence that *Harratt's End* = *Ard's-End*, I adduce *Berk* (= *ob-ark*). *Ark*, i. e. *arg*, is a guttural of *ard*. The same I believe to be the origin of *Barking*, *Essex*, and *All Hallows Barking*, near the *Tower of London*, of *Baughurst*, *Hants*, and probably of *Brecknock* by metathesis for *Berkknock*. A specially noteworthy instance is *Barkham* near *Finch*, *Finch-Hampstead Ridges*, *Berks*. Here we have a cluster of words all implying elevated ground, that is, an *ard*. *Finch* itself has *ard* incorporated in it, as I believe. *Hamp* represents *han* (= a height), while the word *Ridges* speaks for itself. This view of *Berk* I hold to be supported by such names as *Dur-ob-rive*, *Tiggwocobauc*, where *obauc* = *ob-arg*, and *Obohornby* (*Up-horn-town*) at *Orme's Head*. These instances prove that the Britons used the phrase *ob-arg* (= *up-height*), and where they point the way, it is not only wise, but obligatory, for us to follow. This method of dissecting and explaining British names, to which we have been accustomed to attach some romantic and recondite meaning, doubtless produces painful disillusion. But "truth before all things." It is certainly annoying that the classical *Caractacus*, *Cassivellaunus*, and *Boadicea* should disclose, when analysed, a meaning sadly commonplace. But the annoyance is compensated for by the result. The name of *Boadicea*, rightly interpreted, serves to explain a historic statement otherwise inexplicable. The true meaning is not to be judged of by the grandeur of a name's appearance. *Osaftada* and *Agetinimome* look imposing enough, but they evolve into something not merely prosaic, but vulgar, absolutely vulgar.\* I have just discovered that *Prince Vortigern* (*Wyrtegeorne*) = *Prince Greenhorn*.

As an authority readily accessible for the identity of *mac* and *map*, *ken* and *pen*, I would refer to *Max Müller's* essay on the question "Are there Jews in Cornwall?" in *Macmillan* for April 1867. It is, moreover, a paper which I would strongly commend to the attention of those interested in the origin of names of places and in kindred subjects. The best compendium on this branch of etymology which I have met with forms an appendix to *Sullivan's Dictionary*. It has not a few errors, as where he derives *Derby* and *Durham* (and inferentially *Dereham*) from *deer*, and in the

\* These words are combinations of vocables meant to represent the items of an account, sent in by an illiterate person.



case of Norfolk makes *folk* = *people*; but on the whole the views it presents are rational and enlightened, and greatly in advance of those commonly entertained.

Before closing I would observe that the etymology of topographical names is a department of knowledge which, like every other, needs to be specially studied in order to be properly understood. It resembles in one respect botany or geology. An ordinary student, finding a plant or fossil, may puzzle long and deeply over it, and after all be mistaken. But when an expert in either of those sciences sees a specimen, he can, from having seen scores of it perhaps already, at once give its order, genus, and species. W. B. Notting Hill.

MR. CHATTOCK, who gets among the Gnomes or Celts\* (whom I hold to be one and the same), translates the name "*Harlow* = the burying ground of the army."† Are we to suppose that at this spot was entombed an entire military host? What, too, does your correspondent mean by a "genuine Anglo-Saxon word"? It is well known that the language which we call Anglo-Saxon consists of a very diverse mixture of Scandinavian and other Gothic dialects; and that this identical dialect (see Worsaae's *Danes and Northmen*) is found on the stone monuments of Scandinavia. Will you allow me to add a single fact to what has already been communicated on the subject of discussion, namely, that in the topography of Cumberland and Westmoreland occurs the name "*Harrowthwaite*" (Norwegian *thveit*)? plainly showing my conjecture as to the Scandinavian origin of the names Harrow and Harrowgate to be well founded. J. Ck. R.

LEADERSHIP OF THE HOUSE OF LORDS IN 1851 (4th S. ix. 281.)—The person alluded to, I apprehend, was either the late Lord Lansdowne or the late Lord Derby; but without seeing the context, it is not quite clear which.

Lord Lansdowne was leader of the House, i. e. of the Government (Lord John Russell's); but it might be said that, the Conservatives being an admitted majority, the Conservative leader really led the House. Now the Duke of Wellington was still living, and traditionally

\* Your correspondent MR. MIDDLETON (see 4th S. ix. 243) seems in doubt as to how the language of this people should be set down on paper. The rule to be observed is, that it should be written Celtic or Keltic; Celt or Kelt, as one should choose between writing Cicero or Kikero; Cæsar or Kæsar, Chest or Kist. Thomson says Celtiberia implied merely the borders of the Iberus, without any allusion to Celts, who were probably never considered as a distinct nation any more than the Tartars.

† Is it impossible to conceive that *Harlow* means simply "high-tomb"?

leader of the Tories; but he had rather declined, and Lord Derby (who did not become so till a little later than the date of the article, but had been "called up" some time before as Lord Stanley) might be called virtual leader.

Again, Lord Derby's peerage in the United Kingdom was much the older (1485); but Lord Lansdowne's *Irish* peerages (Kerry and Lixnaw) were of the remote period of 1181.

LYTTLETON.

"NOTHING CAN COME FROM NOTHING" (4th S. ix. 217.)—In the days when the album was the *bête noir* of the boudoir, my father was pressed to contribute by one witty as she was fair. Pleading in set phrase that he had "nothing to write about," his tormentor rejoined that the subject of his inspiration had at least the merit of novelty, and that she would have him to write about "Nothing," as he had proposed. Thus urged, he bewailed his intellectual poverty as follows:—

"NOTHING.

"To please the fair, a luckless wight  
Vainly attempts on *nil* to write.  
Brainless!—Can he her wish fulfil?  
The proverb's true—'Ex nihilo nil.'"

G. R. W.

"BOYLE'S COURT GUIDE" (4th S. ix. 292.)—I have myself got the volume for 1792, and this I believe to be really the first, although the circumstances of its being described as "the second edition, corrected and much enlarged," seems to point to its having been issued in the previous year. The title-page runs—"The Fashionable Court, or Town Visiting Directory, for the Year 1792. The Second Edition, corrected and much enlarged." I have also the volume for 1796, "with near three thousand alterations carefully corrected." W. WRIGHT.

[We were misled by the title-page of that of 1796, which reads as follows: "The first edition ever published of Boyle's New Fashionable Court and Country Guide, and Town Visiting Directory, for the year 1796."]

REV. ANTHONY DAVIDSON, M.A. (4th S. ix. 93, 171.)—This clergyman's daughter, Mary Elizabeth, was wife of a Mr. George Gold, sometime bailiff to the late Joseph Neeld, Esq., of Grittleton, in N. Wilts. Being old and in reduced circumstances, they were both admitted (and were the first persons admitted) into an almshouse built here and endowed by Mr. Neeld. The husband died in 1860, the wife in 1861. Before her death she gave me some MS. sermons, turned into blank verse by her father Mr. Davidson; but whether they are the same as those which (p. 93, *supra*) MR. INGLIS mentions as having been printed at Romsey, I cannot say, never having met with that volume. The texts of those which I possess in MS. are—Pa. cxix. 59; Job xxxv. 10; Gal. v. 1; Matt. xxv. 10; 1 Cor. xv. 53; Eccles.

xii. 1; \* James iv. 14; Acts v. 38, 39; Phil. ii. 12; Matt. xxvi. 41. Also a poem in MS. headed thus:—

"DUMFRIES: a Poem. By Anthony Davidson, a native of Galloway; but pirated and printed by some unknown hand."

It begins—

"Flourish DUMFRIES, may Heaven increase thy store,  
Till Criffel sink and Nith shall glide no more."

Besides the above—

"Shandy's Apostrophe at the Tomb of Nestor: occasioned by the death of the Rev. William Rankine, Minister of Sanquhar, N.B."

J. E. JACKSON,  
Hon. Canon of Bristol.

Leigh Delamere, Chippenham.

ONE-PENNY (4<sup>th</sup> S. ix. 201, 251.)—May we connect this with *penny-stane*, a north-country word, as Brockett hath it, meaning a stone quoit with which children play? H. S. SKIPTON.

Tivoli Cottage, Cheltenham.

THE LORD BOQUEKI (4<sup>th</sup> S. ix. 74, 169, 247.)—In my childish days I heard a different version of Dr. Bokanki (or, as the name was pronounced to me, "Dr. Bullkanki"). When I had done anything naughty, I was told that I was like Dr. Bullkanki, who bled his wife to death with a pickaxe. M. V.

Froome-Selwood.

"ASSIDUA STILLA SAXUM EXCAVAT (4<sup>th</sup> S. ix. 269.)—The original of this is sought. It may be the Latin version of *ῥαῖς ἐνδελεχοῦσα κοιλᾷνει πέτραν*; which is the prose version of *πέτραν κοιλᾷνει ῥαῖς ὕδατος ἐνδελεχέειν*, *l. c.*, which in the Latin hexameter is:—

"Stillula mollis aquæ lapidem assiduo cavat ictu."

The above is derived from the notice of the saying in *Adagia, id est, Proverbiorum, &c., Collectio*, p. 74. Typis Wechel. 1629, s. v. "assiduitas."

It has been confirmed by the notice in Langii *Polyanthea Novissima*, col. 278, s. v. "assiduitalis," where it is also cited. My copy is defective, so that I cannot give the place and date.

Sandford.

ED. MARSHALL.

SENLAC (4<sup>th</sup> S. ix. 161, 225.)—This name seems to be the same with Shenley, or Shelley, which in Saxon will translate "beautiful field or place" (*scene-leag*). R. S. CHARNOCK.

HERON OR HERNE (4<sup>th</sup> S. viii. 517; ix. 45, 129, 189, 227.)—The pronunciation *herne* is of far older origin than any instance hitherto adduced by your correspondents. In the ballad of "John de Reeve," which could not have been written later than the middle of the fifteenth century, occurs the following stanza, descriptive of the dishes that the villain set before Edward III.:—

"Swannes they had piping hott,  
Coneys, curleys, well I wott,  
The crane, the *hearne* in fiere,  
Pigeons, partrides, with spicerye,  
Elkes, flomes, with frotarye.  
John bade them make good cheere."

Bishop Percy's *Folio MS.*, ii. 576.

This bird is also described both in the *Moderne World of Words*, 1796, and in Bailey's *Dictionary* under "Hern," as well as "Heron"; the latter, too, gives "Hernshaw, hernery, a place where herna breed." A hernery (not *hernry*, as MR. PICKFORD suggests), which was in existence a few years ago in the neighbourhood of Dunster, Somerset (and which is probably still in being), was invariably, in my hearing, pronounced as I have spelt it. At the same time I may mention that I was acquainted with a family in the same county who were very particular in pronouncing their surname of "Heron" as a dissyllable.

J. CHARLES COX.

Hazelwood, Belper.

HOTCH POT (4<sup>th</sup> S. ix. 180, 248.)—MR. TEW says that *hotchpot* was a custom confined to the City of London, and that from this is derived the dish now called "hodge-podge," of which, may I be permitted to add, his paper furnishes a literary illustration. *Hotchpot* is part and parcel of the English law, and I am not aware that it has ever been repealed. Wharton derives this term from French "*haché en poche*," a confused mingling of divers things,\* while Bailey, in his *Dictionary Britannicum* (edit. 1736), finds its origin in Dutch *huts-pot*, flesh cut into small pieces, and stewed with herbs and roots; and hence, he says, by way of metaphor, the putting together of lands for the equal distribution of them. The custom of the City of London might account for the English "hodge-podge," though hardly, as I think, for the Scotch "hotch-potch," which means the same thing. Jamieson derives the latter from Teutonic *huts-pot*. As to the derivation from French "*haché en poche*," it seems infinitely more probable that some form of this word may be found in other dialects of the Gothic;† and that it descended to the Normans from their progenitors the Northmen, to whose institutions it is only reasonable to believe the feudal law in its elements is mainly to be referred. A MIDDLE TEMPLAR.

DIVORCE (4<sup>th</sup> S. ix. 200, 251.)—MR. CHARNOCK tells us that "a woman divorced retains her marriage name." May I beg to be favoured with some authority for this statement, which I do not

\* A blending or mixing of lauds and chattels, answering in some respects to the *collatio bonorum* of the civil law.

† Thomson gives Belgic (a German dialect) *huts pots*, and Icelandic *hossa*; Teut. *hotesen*; Belgic *hutsen*, to shake, to jumble. He says: "*Hotch-potch*, a confused mixture of food boiled together."

[\* Only the sermon on Eccles. xii. 1, is printed in Davidson's *Sermons in Blank Verse*.—ED.]

find? Wharton's *Law Lexicon* (ed. 1867), as I read, says:—

"It is *not known* by what surname a woman can properly be known after she is divorced from a husband by a decree of dissolution of marriage. A woman *judicially separated* from a husband retains his name; and one whose marriage has been *adjudged null and void* reverts to her maiden name."

Need I inform your correspondent that "divorce" and "judicial separation" are not identical? "Null and void," which differs from both, explains itself. Of this last the case of Miss Longworth (?), in the cause *Yelverton v. Yelverton*, is a notable example. MR. CHARNOCK goes on to say that "there is nothing to prevent any one from assuming any name he or she may think fit." This is true in point of fact;\* but, I submit, wholly irrelevant to the inquiry, which such remarks tend to obscure rather than elucidate.

BARRISTER-AT-LAW.

To "PROGRESS" (4<sup>th</sup> S. ix. 26.)—If S. supposes that the Americans say "to *pro-gress*" or "to *prog-ress*," he is utterly wrong. The accent is always laid on the last syllable. I think that I showed in one of the early volumes of "N. & Q." that the verb "to progress" was not an Americanism. "It is a good word, and a word of exceeding good command." Its meaning is not identical with that of the verb "to proceed." It implies regularly proceeding.

UNEDA.

Philadelphia.

FRESCOES AT FETCHAM PARK, LEATHERHEAD (4<sup>th</sup> S. ix. 138.)—MR. JOHN HEBB inquires as to this place, and certain frescoes in the hall, &c. there. It is curious, and proves, I think, the use and value of "N. & Q." that at the very time of his inquiry, I should happen to be looking over a large mass of very dirty papers which once belonged to the family of Moore of Fetcham and Polesdon in Surrey, and which are now the property of the Baroness North. [Her ancestor Lord North, the minister, having by will on the extinction of the Moore family in 1746 succeeded to what little remained of their inheritance.]

Among these papers, I laid my hand upon the following, in the autograph of William Moore, Esq., the eldest son of Arthur Moore, who died in 1734, which I have transcribed, as I think it will be found to answer at least some part of MR. JOHN HEBB's query:—

"To be sold at Fetcham near Leatherhead, Surrey.

"The mansion house and offices of the late Arthur Moore, Esq., dec'd, being a beautifull building from the design of the late Mr. Tallmen, consisting of many rooms of a floor, a large hall and staircase, *painted by the late famous Laguerre*, with a saloon and gallery, and several other rooms finely painted *by the same hand*, particularly one wainscotted with japan, *with Tartarian*

*tapestry silk*. Together with the gardens and park, containing by estimation about one hundred acres, the whole being finely adorned with canalls, basins, statues, vases, iron gates, pallisades, &c., and laid out in the most elegant manner; with three ponds, containing the space of six acres, in which are several clear and deep springs, which by large engines serve the canalls, basins, reservoirs, &c., and furnish the house with water convey'd in strong leaden pipes."

N.B. The words which I have italicised are effaced in the original. EV. PH. SHIRLEY.

FELTHAM FAMILY (4<sup>th</sup> S. ix. 217.)—MR. CUMMING, in his edition of the *Resolves* (1820), says that the father of Owen Feltham died March 11, 1631, aged sixty-two. He died and was buried at Babraham, co. Cambridge, and an altar-tomb of black marble was erected over his remains in the south-east corner of the chancel of that parish church. The *Gent. Mag.* (vol. lxxxv. part i. p. 301) gives the Latin inscription on the tomb, which represents him as having died on the *tenth* of March, 1631, *sue militie* sixty-one. The year of course is 1631-2. As in all probability he was not buried till after his death, Mr. Cumming has misstated the date of the latter event. In my extracts from the Babraham parish register I have a note of his burial, which is thus recorded—"Thomas Feltone, Gent., buried March 10, 1631" [-2]. It would appear from this that he was buried on the same day that he died. We have also in the phonetic spelling of his name a key to its ordinary pronunciation; we may at least conclude that the letter *h* was silent.

E. V.

WHO WAS SIR P. T. *circa* 1649? (4<sup>th</sup> S. ix. 185.)—Might he not have been Sir Peter Temple, Bart.? He was member for Buckingham in the Long Parliament, and was nominated to the office of King's Judge; but did not perform it, or complete it, by signing the death-warrant. (See Thomas Carlyle's *Letters and Speeches of Oliver Cromwell*, edit. 1871, ii. 261.)

HENRY W. HENFREY.

15, Eaton Place, Brighton.

REV. MR. MOULTRIE (4<sup>th</sup> S. ix. 118, 184.)—I remember of a Rev. Mr. Moultrie whose Christian name, I think, was Thomas. He was a poet of the Haynes Bayly school, and wrote for annuals when that class of publication was in the hey-day of its popularity. I remember only two fragments of one of his poems, which perhaps may lead your correspondents to the man they are in search of. They are as follows:—

"Forget thee! If to dream by night,  
And muse on thee by day,  
With all the ardour deep and wild  
A poet's heart can pay;  
If prayers in absence breathed for thee,  
To heaven's protecting power;  
If sunny thoughts that flit to thee,  
A thousand in an hour;

\* This was first decided in a cause tried before Sir Joseph Jekyll, Master of the Rolls, 1717, and has been ever since held.



If busy fancy blending thee  
With all my future lot,  
If this thou call'st forgetting,  
Thou indeed shalt be forgot.

Keep, if thou wilt, thy maiden place,  
Still calm and fancy free;  
For God forbid thy gladsome heart  
Should grow less glad for me.  
But while that heart is still unwon,  
Oh! bid not mine to rove,  
But let it live in simple faith  
And uncomplaining love.  
If these, preserved for patient years,  
At last avail me not,  
Forget me then, but ne'er believe  
That thou canst be forgot."

J. H.

Stirling.

CUSTOM FORMERLY EXISTING IN ENGLAND OF INVITING PRAYER FOR THE BUILDERS OF BRIDGES (4<sup>th</sup> S. ix. 258.)—I possess the brass plate taken from the foundations of the old bridge over the river Teme at Stanford, Worcestershire, at the time the new iron bridge was erected by Nash, the architect. Upon it is this inscription:—

"Pray for Humphrey Pakynton, Esq., born in Stanford, whyche payde for the workmanshepe and making of this brygg—the whyche was rered and mayed the 1<sup>st</sup> day of May, and in the 1<sup>st</sup> year of the rayne of King Edward the Sixth."

THOMAS E. WINNINGTON.

ERLKÖNIG (4<sup>th</sup> S. ix. 138, 187, 242.)—I am glad that my query respecting the Erl-king has induced PROF. BUCHHEIM to explain so clearly the meaning of a word to which (as used by Herder, Goethe, and Heine) it seemed, previously, difficult to attach any meaning whatever. But we must not lightly charge such men as these with want of knowledge. Herder, translating the Danish *Ellekonge* as *Erl* (or alder) *könig*, instead of *Elfen könig*, may have had in mind the *Wudu-elfen* of the Saxons.\*

In thanking MR. AINGER and MR. GASPEY for their replies (4<sup>th</sup> S. ix. 187), I may mention that, when referring to my German dictionaries, I had not overlooked the word *Erle*; but it gave no meaning which I could then connect with the subject of my inquiry. The word that I looked for, and could not find, was *Erl*.

PROF. BUCHHEIM says—

"People would do well to consult Grimm's *Wörterbuch* as far as it has been published, or the *Wörterbuch* by Saunders, before they address to you any queries about the etymology or signification of German words."

He is himself fortunate in having easy access to such works. When those who dwell in remote districts wish for more than commonplace information, they can only avail themselves of so valuable a medium as "N. & Q.," and feel grateful that it exists.

W. M. T.

\* Vide *Minstrelsy of the Scottish Border*.

"NAM NIHIL EST GEMMIS," ETC. (4<sup>th</sup> S. ix. 57, 144.)—There is apparently a considerable variety of punning effusions of this kind. I have met with the following, which I believe has not appeared in "N. & Q.," but which, I think, deserves insertion:—

"Quid levius vento?	. . .	Fulmen.
Quid fulmine?	. . .	Fama.
Quid fama?	. . .	Mulier.
Quid muliere?	. . .	Nihil."

F. C. H.

"BARLAY" (4<sup>th</sup> S. ix. 238.)—Jamieson derives the word *barley*, as used by children in games, from French *parlez*, English *parley*. Madden suggests that the *barlay* of *Sir Gawayne*, l. 296, is from French *par loi*. I have mislaid my *Morris's Specimens*, and so cannot refer to his notes. *By'rlady*, *by'rladykin*, *by'rlakin*, are of late use, in the dramatists for instance. The *Sir Gawayne* word is puzzling.

JOHN ADDIS, M.A.

*Barlay*, used all over Scotland in children's games, where one chases another. The one hard pressed saves himself from being caught if just on the eve he cries *barley*. The word is French *parlez*, and means that the conquered wishes to negotiate with the victor.

W. M.

Paisley.

Everyone who has been in Scotland in his youth will, I think, readily accept Dr. Jamieson's definition of "Barley"—"A term used in the games of children, when a truce is demanded, S.—Fr. *parlez*; E. 'Parley.'"  
*Barley*, in such games, is always cried in a frolicsome way. The word does not appear to have been used by Robert Burns, if I can rely on the glossaries to the following editions of the poet's writings as being exhaustive: Morison, Perth, 1813; Edin. Trade edit. (1819); Chambers's edit. 1838; Aldine edit. 1870. I have not seen the word used in composition excepting in Smollett's *Reprisal; or the Tars of Old England*, "Printed [at Glasgow?] in the year MDCCCLVIII." where "Maclaymore, a Scotch ensign in the French service (Act II. Sc. 10) exclaimed, "I've no be the first to cry *barley*." Dr. Smollett has the word printed in italics, although certainly there are enough and to spare of cant and Scots words in the ensign's share of the dialogue. Mr. Wedgwood (edit. 1872), *verbo* "Parley," has added but little to our previous knowledge; and, I suppose, it may be still concluded in the words of a Quarterly Reviewer, the Rev. Richard Garnett, (*Rev.* vol. liv. p. 299; *Athenæum*, April 23, 1859, p. 545) that—

"We fear that our best means and appliances are far from trustworthy; and we feel rather inclined to agree with a worthy Hibernian of our acquaintance, who declared that the only good English dictionary we possess is Dr. Jamieson's *Scottish* one."

T. S.

Crieff.

**ROYAL HEADS ON BELLS** (4<sup>th</sup> S. ix. 76, 250.)—Thanks are due to J. T. F. for his additions to these bells; we will hope more may yet be found; but I beg leave to differ from him on one point. All bell-hunters know that nothing is more common than to find on bells of all ages, words and names misspelt and letters placed upside down; but I believe no one ever found that a bellfounder could not spell his own name; therefore I beg to protest against the fanciful heresy lately set forth, into which my friend J. T. F. seems in his haste to have fallen, viz. that Awsten Bracker was Austen Bracyer, one of the noted family of that name of Norwich.

Though the said Awsten Bracker blundered in impressing his types backwards, his name, *Bracker*, is plain enough to all beholders who have seen his bells. H. T. E.

**SUN-DIAL INSCRIPTIONS** (4<sup>th</sup> S. vii., viii. *passim*.)—Cyrus Redding, in his *Fifty Years' Recollections*, iii. 81, has the following passage:—

"Mottoes on dials are curious. One in Italy, I remember, is pretty. *Hora, dies, et vita fugit, manet unica virtus.*"

Another ran—

"Once at a potent leader's voice I stayed,  
Once I went back when a good monarch prayed;  
Mortals, howe'er we grieve, howe'er deplore,  
The flying shadow will return no more."

EDWARD F. RIMBAULT.

**ANNE BOLEYN'S BOOK OF DEVOTIONS** (4<sup>th</sup> S. ix. 137.)—HAS R. MARSHAM examined whether this collection of prayers, &c. is included in Bentley's *Moment of Matrons, containing several Lamps of Virginitie, or distinct Treatises*. 1582?

I possess the first, second and third, and fifth, sixth and seventh lamps, but *not* the fourth. The second contains "Diuers godlie Meditations and Christian Praiers made by sundrie Vertuous Queenes and other devout and godlie women in our time." And the third, various Prayers, Meditations, &c. "to be said of our most vertuous and deere Soueraigne Ladie Queen Elizabeth," &c.

S. M. S.

**HUNTINGDON COUNTY HISTORY** (4<sup>th</sup> S. ix. 241.) There is no history of this county, although collections were made for such a work by Hutchinson, who proceeded so far as to collect subscriptions for its publication. JOSEPH RIX, M.D.  
St. Neots.

**HAIGH OF HUDDERSFIELD** (4<sup>th</sup> S. ix. 241.)—Haigh Hall, and other places in the north of England, is derived from and is a corruption of the ancient Scottish name of Haig. They are first heard of in the twelfth century as "de Haga," and the word and family is supposed to be Danish, and signifying "underwood," being derived from the same Norse root as *hag*, Scottish "under-

wood"; *haggard*, "a farm-yard," &c. *Vide Webster*.

The present representatives of the family in the direct line are the two Miss Haigs of Bemerside. The present male representative is

J. R. HAIG, of Blairhill, Perthshire.

Arms, a cross saltire, two mullets and two crescents argent in a field azure. Crest, a rock. Motto, "Tyde what may."

University Club, Edinburgh.

**CAPT. SAMUEL KING'S NARRATIVE** (4<sup>th</sup> S. ix. 239.)—Surely MR. SPEDDING is wrong in saying that *so little* of the manuscript of "Captain King's Narrative of Sir W. Raleigh's Motives," &c. &c. is given in Mr. Oldys's *Life of Sir Walter Raleigh*, for I think the whole account of the time, from Sir Walter's landing at Plymouth to his arrival in London, is taken from the said MS. From "Nevertheless as we are assured by Captain Samuel King" . . . on page ccix. to end of page ccx., where his letter of defence to the king comes in, the narrative goes on at end of this letter on page ccxii. down to the middle of page ccxiii., where Manourie's declaration commences, and proceeds to middle of page ccxvii., where we have, "And now comes on the remainder of Captain King's Narrative" . . . and continues to page ccxix., where it is finished with the following words, "and so concludes his Narrative," which I should think, taken altogether, would quite fill two sheets of MS. fol.

The history I quote from is that prefixed to Raleigh's *History of the World*, eleventh edition, 1736, by Oldys. If any of your readers could tell me where the original painting, from which the print in said work is taken, is, I should be very glad to know of it, as it was for some years in possession of our family, but lost sight of about 1763.

DUDLEY CARY-ELWES, F.S.A.

South Bersted.

**SPRANGER BARRY** (4<sup>th</sup> S. ix. 199.)—The portrait which led to my inquiry is *not* that by Harding after Sir Joshua Reynolds, as suggested by the Editor, but an engraving of it is said to be in the collections to which I referred. I trust therefore my query may elicit the required information. CHARLES WYLIE.

**BARONIES IN ABEYANCE** (4<sup>th</sup> S. ix. 261.)—MR. PINK is referred to Burke's *General and Heraldic Dictionary of the Peerages of England, Ireland, and Scotland, Extinct, Dormant, and in Abeyance*. A copy of the 8vo edition, 1831, is in Beet's last sale catalogue. W. T. M.

Shinfield Grove.

**LUISE HENSEL'S NACHTGEBET** (4<sup>th</sup> S. ii. 149.) In turning over the pages of "N. & Q." (a perpetual solace and recreation), I happened to see, for the first time, some German verses com-

municated by your valued correspondent HERMANN KINDT, and having been unable to resist the temptation of attempting a translation of them, I submit to you my version of the charmingly devout original, fully conscious, at the same time, of my inferiority. Perhaps I may be singular in my opinion, but from long acquaintance and familiarity with the language I consider the German to be superior to the English in power and unction of *religious* expression.

JOHN MACRAY.

Oxford.

"EVENING PRAYER.

"Tired and sinking down to rest,  
Let mine eyes by sleep be press'd.  
Father, may Thy kind regard  
O'er my bed keep watch and ward.

"Have I evil done to-day,  
Look not sternly on it, pray:  
Jesus' blood, and grace divine,  
For all sins atone—e'en mine.

"All by dearest ties I love,  
For their weal stand guard above;  
All men, great and small to Thee,  
To Thy care committed be.

"To sore hearts send rest and peace,  
Weeping eyes their anguish cease;  
Let the moon from heaven behold  
Quiet wrap us in its fold."

"SPHÆRA CUJUS CENTRUM," ETC. (4<sup>th</sup> S. viii. 329; ix. 265.)—MR. MARSHALL will find a still earlier notice of this idea than 1577 in the celebrated romance of Rabelais (*Gargantua et Pantagruel*, book III. chap. 13), which is believed to have been written in 1532. In my French volume (*Beautiful Thoughts from French Authors*, p. 223) he will see it referred to at the quotation from Pascal. Rabelais says:—

"En contemplation de ceste infinie et intellectuelle sphère, le centre de laquelle est en chacun lieu de l'univers, la circonférence point (c'est Dieu, selon la doctrine de Hermes Trismégistus), à laquelle rien ne advient, rien ne passe, rien ne déchet, tous temps sont présents."

Tennyson, *In Memoriam*, xxxiii., says somewhat to the same effect:—

"Whose faith has centre everywhere,  
Nor cares to fix itself to form."

In a note (i. 474) to the edition of the works of Rabelais by Burgaud des Marets et Rathery (Paris, 1857), the following observation is found:

"Cette définition géométrique de la Divinité, attribuée par Voltaire à Timée de Locres . . . paraît devoir être définitivement restituée à Empédocle, que Vincent de Beauvais, d'après le poète du xii<sup>e</sup> siècle Hélinand, désigne formellement comme l'auteur de cette belle image."

Here, then, we have it mentioned by a poet of the twelfth century. Is anything known of Hélinand?

C. T. RAMAGE.

[Daniel Hélinand, French monk, theologian, poet, and historian (obit. 1229), is noticed by Didot, *Nouvelle Biographie Universelle*, ed. 1852-66, and by Michaud, *Biographie Universelle*, 1843-66.—ED.]

"ARE YOU THERE WITH YOUR BEARS?" (4<sup>th</sup> S. ix. 137, 228.)—This is an original Joe Miller, No. 123, but is not found in Whitaker's expurgated edition. It professes to record the unseemly exclamation of a parishioner, who, having heard a clergyman preach on the story of Elisha and the she bears, and not at all relishing the moral, went to a neighbouring church next Sunday. To his discomfiture the same clergyman made his appearance in the pulpit, when the agonised auditor could not resist the temptation of crying out—"O! ho! are you here with your bears again?"

Possibly it was a part of Mr. Miller's own experience when, giving up his usual booth at Bartholomew Fair, he retired to live at Strand-on-the-Green, and may have hesitated between attending church at Brentford or Chiswick.

E. CUNINGHAME.

PURGY (4<sup>th</sup> S. ix. 263.)—The word "purgy" is in common use in the West of England, but not in the sense described by SIR THOMAS WINNINGTON. It means "thickset," "short," "fat." There is, however, another word in use not very unlike "purgy," which has precisely the meaning given by SIR THOMAS. This is "perky." Is it possible that he has mistaken the word?

JOHN MACLEAN.

Hammersmith.

Jamieson gives—"Pirzie. Conceited, loth; Fr. *parsoy*, by one's self."

JOHN ADDIS, M.A.

CAPTIVE'S COFFIN IN PROSPECT (4<sup>th</sup> S. ix. 262.) The tale of "The Iron Shroud" was told by William Mudford in *Blackwood's Magazine*, Aug. 1830. The scene is there laid in the castle of the Prince of Tolfi, which was "built on the summit of the towering and precipitous rock of Scylla, and commanded a magnificent view of Sicily."

W. T. M.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*Beunan's Meriasch. The Life of Saint Meriasch, Bishop and Confessor. A Cornish Drama. Edited, with a Translation and Notes, by Whitley Stokes. (Tribner.)*

The MS. from which this curious and valuable addition to the small stock which we possess of the Old Cornish language and literature is taken, was discovered some three years ago by Mr. Wynne of Peniarth among the Henegwt MSS. in his library, and is believed to be in the handwriting of "Dominus Hadton," who is stated in the colophon to have finished it in the year 1504; but the MS. has been corrected in several places by a subsequent possessor, who has inserted the stage directions. A very small portion (some thirty-six lines) was printed in the *Archæologia Cambrensis* for 1869 by the Rev. Robert Williams of Rhydyroesau, but the drama is now printed for the first time in a complete form by Mr. Whitley Stokes, who has taken great pains to produce the work in a manner which should be satisfactory to students of Old Cornish and creditable to himself. His introduction though short is complete and to the purpose. It opens with a careful description of the MS. This is followed



by an abstract of the plot of the drama, which is founded on three stories not very skillfully interwoven by the dramatist—viz. (1) that of Saint Meriasek, which is given by the Bollandists (June 7) under the title *De Sancto Meriadoco*; (2) that of S. Silvester and Constantine, which is well told by Mrs. Jameson in her *Sacred and Legendary Art*; and (3) a story of the Virgin's rescue of the "filius mulieris," of the origin of which story the editor confesses his ignorance. These are followed by a notice of the localities mentioned in the play, and lastly by some remarks on the language—(Middle Cornish, rather more modern than that of *The Passion* and the dramas edited by Mr. Norris)—and of the metres in which it is composed.

*The Vulgate New Testament with the Douay Version of 1502 in Parallel Columns.* (Bagster.)

This is, as the title-page shows, a copy of the Vulgate New Testament accompanied by the translation which the Romanist exiles at Rheims in the reign of Elizabeth provided for their fellow-countrymen and co-religionists, in the same way as the Protestant exiles at Geneva had done in the preceding reign; and there are doubtless many readers who, without reference to the polemical and controversial questions connected with this translation, may be glad to have the means of consulting these two versions in this well-printed and convenient form.

*Genealogical Table; showing the Royal Descents of certain Branches of the Ancient Family of the Metcalfes of Tappa, in Wensleydale, emblazoned with Forty-seven Coats of Arms, Crests, and Badges.*

When a late worthy, if not very accomplished Secretary of the Society of Antiquaries, published his *Collections for a History of the Ancient Family of Carlisle*, the book called forth the remark from the erudite Keeper of the Records at the Tower—"It is lucky the man's name was not Smith!" We do not say the same of the enthusiastic compiler of the handsomely executed genealogical chart of the Metcalfes, in which is shown their descent and that of their kindred and allies from royal personages. Its compilation has obviously been a labour of love; and only if his enthusiasm is shared by all the branches and connections of his family can Mr. J. H. Metcalfe, by whom the chart has been prepared, hope to receive the smallest reward for the time, labour, and research which it must have cost. The Metcalfe pedigree, in which three royal descents are shown through certain allied families, is carried back to Adam de Medecalf de Deneke, temp. Hen. III., and is not a mere dry record of names and dates, as many interesting family traditions, monumental inscriptions, grants of arms, and historical facts, are given in notes, which, together with the numerous emblazoned shields of arms, are calculated to interest even those persons who have but a slight knowledge of heraldry, and but little sympathy with the labour of the genealogist.

**CAMDEN SOCIETY.**—The readers of Mr. W. D. Christie's *Life of the First Earl of Shaftesbury* will doubtless remember the good use made by that gentleman of the Williamson Correspondence, and will be glad to hear that he is about to edit it for the Camden Society under the title of "Letters written from London to Sir Joseph Williamson while Plenipotentiary at the Congress of Cologne in the Years 1673-4, illustrative of the History of the so-called Cabal Ministry."

**PHOTOGRAPHY AND WAR.**—The use of photography as a means of sending messages to and from Paris during the late war was fully described in "N. & Q." of Feb. 4, 1871. The following paragraph affords a curious illustration of the practice, and shows what great ends may be accomplished by small means:—"One ounce weight of

collodion sheet is capable of containing about 2,800,000 microscopic messages of twenty words each. This gives 56,000,000 of words per ounce, or about seventy times the letterpress contained in the Holy Bible."

**RECONSTITUTION OF THE MUNICIPAL LIBRARY OF STRASBURG.**—The numerous cares and heavy obligations which, after the siege of Strasburg, were laid upon the municipal authorities have prevented them till now undertaking the restoration of the library destroyed in the night of August 24, 1870. Whilst the University, recently founded in Strasburg by the German government, was busy in adding new treasures to the ancient academical library, which has entirely escaped the destroying effects of the bombardment, the same efforts could not be attempted by the city for the purpose of obtaining by the means of generous benefactors some compensation for so many irrevocably lost treasures. The Municipal Council has now come to the resolution of creating a new library, and a commission, presided over by the Mayor, has issued an appeal for contributions to all who feel with them the cruel pain of seeing so inestimable and carefully gathered treasures destroyed in a moment. Persons wishing to take part in the creation of the new library are requested to send books or manuscripts, or objects of art or archaeology, to the *Maire de Strasbourg*, addressed "Bibliothèque municipale de Strasbourg."

In a letter to the *Guardian* Canon Gregory states that at the last meeting of the St. Paul's Restoration Committee it was decided to call in additional professional advice.

## BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

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## Notices to Correspondents.

G. W. M. (Taunton).—*The scandal against Queen Elizabeth has been discussed in our 1<sup>st</sup> S. vols. ii. iii. iv.; 2<sup>nd</sup> S. vols. vii. viii.; 4<sup>th</sup> S. ii. 389, 499, 542, 584.*

A. J. (anté, p. 263) may obtain a copy of Ajax's Speech, &c., of A. Brown & Co., Aberdeen, price 4d.

BOYDELL'S PRINTS.—*The gentleman who wrote to the Rev. J. C. Jackson, Hackney, is requested to send his address, as it has been mislaid.*

H.—*The quotation, "Flesh'd thy maiden sword," is in Shakespeare's Henry IV., Part I. Act V. Sc. 4.*

J. S. (York).—*The custom at some weddings in Yorkshire of pouring hot water on the front door-steps has been given in "N. & Q." 4<sup>th</sup> S. v. 172.*

L. MARSHALL (Manchester).—*For some account of a poisonous water called Tophania (Aqua tufania), and the "Slow Poisoners" of England, Italy, and France, see Dr. Mackay's Memoirs of Popular Delusions.*

J. THOMPSON (Brighton).—*Our familiar saying, "To make a man pay through the nose," has its semblance in another kind of cajolery as expressed by the French phrase, "To extract the maggots from a man's nose," that is, to pump him, to extract his secrets, "tirer les vers du nez à quelqu'un."*

L. SANDERS (Westminster).—*An excellent account of the history of the Great Tom Bell of Westminster is given in*

*Sir Henry Ellis's edition of Dugdale's St. Paul's Cathedral*, p. 184.

H. STEWART.—*The origin of the legend of "The Three Crocks of Gold" is purely Eastern. It is given by Mr. Lane in his Arabian Tales and Anecdotes.*

JOHN PITMAN.—*Who the recent author was that boasted that he was the first to introduce the word Fatherland into English we cannot say; but the term was undoubtedly in use two centuries ago. Thomas Odell has entitled his work A Brief and Short Treatise called the Christian's Pilgrimage to his Fatherland. Amsterdam, 1635, 4to.*

J. PERRY.—*We regret that we are unable to find space for the musical queries.*

D. P.—*The use of the article in the case referred to is undoubtedly wrong, and of course offends—especially the ear of a University man.*

JOHN PIGGOT.—*With reference to the Sobieski query, see p. 211 under "Notices to Correspondents."*

"THAT MAN'S FATHER," &c.—*We cannot insert more on this subject; a further reference should have been given, 4th S. vii. 24.*

"STILL WATERS," &c.—*That this query has been well ventilated in our columns, and that recently, the following references will show:—3rd S. vii. 156, 270; 4th S. iv. 133, 420, 542; v. 46, 260; vi. 185, 257, 424.*

A. M.—*Before sending your query consult the General Indexes of "N. & Q."*

REV. R. H. DAVIES (Chelsea).—*For the descendants of John Dudley, Duke of Northumberland (beheaded 1553), consult Arthur Collins's Memoirs of the Sidneys and Dudleys, prefixed to Letters and Memorials of State, 2 vols. 1746, fol., and the following works printed at the Lee Priory Press:—Sydney Family, 1816, 8vo; and Sydney Pedigrees, 2 Tables, 8vo.*

#### NOTICE.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

All communications should be addressed to the Editor at the Office, 43, Wellington Street, W.C.

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LONDON, SATURDAY, APRIL 20, 1872.

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## Notes.

## EDWARD OF SALISBURY.

So much has been written about Edward of Salisbury the Domesday sheriff of Wilts and his heirs, that many people will suppose it to be an exhausted subject, on which nothing more remains to be said. However, the received accounts, in spite of their number and length, all leave a residuum of difficulties, which seem to me capable of solution.

The received history of this family is derived more or less directly from the *History of Lacock Abbey* by Bowles, if he can be called the author of a book in which the statements of his text are systematically controverted by the notes of Mr. J. G. Nichols and the appendices of Stapleton. This very puzzling method of including in one book the researches of three different authors, each contradicting and correcting the other, has induced most readers to prefer the briefer and clearer narrative, which was contributed by Mr. J. G. Nichols to the Salisbury volume of the *Archæological Institute*. Mr. Nichols has embodied in his "Memoir on the Earldom of Salisbury" the critical corrections of Stapleton, but he has overlooked that in one important particular Stapleton discovered on further research that he had been mistaken, and with the candour which distinguished that great genealogist, he in the *Rotuli Normannie* (ii. 49) convicts himself of error in having supposed that Ela,

Countess of Salisbury, had two sisters of the whole blood, as he had stated in *Lacock Abbey*, and as Mr. Nichols repeats in his Memoir.

This recantation of Stapleton is the more important because it vindicates the accuracy of the *Chronicle of Lacock*, which distinctly asserts that the Countess Ela was the only child of her parents. The Book of Lacock is included in the Cotton MSS., and was almost destroyed in the fire of 1731, but the fragment which has been preserved is one of the most valuable of the monastic chronicles, and has stood the test of the severest criticism. It was compiled, in its present form, during the lifetime of Isabella, queen of Edward II., and the general accuracy of its statements, combined with its remarkable omissions of persons and family events not connected with the succession of the Wiltshire estates, sufficiently proves that it was compiled from local records, and that the writer strictly confined himself to facts of which he had the proofs before him. Some of the most striking incidents in the history of this family were of foreign occurrence, and are altogether ignored by the chronicler of Lacock. For instance, the only daughter of Walter of Salisbury married no less personages than Rotro Count of Perche, and then Robert Count de Dreux of the blood-royal of France, and yet she is not mentioned in the genealogy. The same silence is observed respecting the two foreign wives of Earl Patrick who were both of princely houses, and about the origin of his earldom; nor did the chronicler know that the widow of Earl William was buried in the Abbey of Mondaye near Bayeux, as was unquestionably the case. These considerations naturally suggest that in reconstructing the pedigree of the Earls of Salisbury we may rely on the positive statements of the *Lacock Chronicle*, but must expect to find those members of the family omitted whose career and estates were foreign to Wiltshire.

I proceed to show how this canon of criticism bears upon the difficulties of the pedigree.

Edward of Salisbury, descended from a common ancestor with the Sieurs de Roumare near Rouen and the founder of St. George's Abbey at Bocher-ville, was invested with the shrievalty of Wilts long before Domesday, for "Edward Vice-comes" subscribed the charter of Selby about 1075, a charter to Malmesbury in 1081, and another to St. Peters Gloucester in 1082. In the reign of William Rufus he gave his daughter Matilda, with the barony of Trowbridge, to Humphrey de Bohun II., whose son and successor was of full age before 1120. The name of Edward of Salisbury (without the title of Vice-comes) is said by Mr. Nichols to be appended to the charters of Savigny in 1112, but I do not find it in Lobineau's transcripts; I cannot doubt, however, that he has authority for his statement, and that this witness



is identical with Edward of Salisbury, whom Orderic Vitalis mentions as the king's standard bearer and a stout warrior at the battle of Brenmule in 1119. This same Edward and his cousins had the prudence to leave the Blanche-Nef on the eve of its fatal voyage in December 1120, and he died just before 1130, for the Pipe Roll of that year includes the fine for his widow's second marriage to Pagan de Hocton, by whom she had a daughter.

It is so improbable that the Domesday sheriff would be a stout warrior in 1120, and would leave a marriageable widow in 1130, that Mr. Nichols suggests that a generation must have been omitted in the pedigree, and that Walter of Salisbury must have been the son of a second Edward, and the grandson of the Domesday sheriff. But this theory is in direct contradiction to the Book of Lacock, whose high authority I have already commented on, and which in this case is confirmed by the independent testimony of the Chronicle of Lanthony, which distinctly asserts Walter of Salisbury to be the brother of Matilda de Bohun, whilst the date of her marriage proves that she could not be the daughter of a second Edward. We must therefore look for another solution of the problem.

Mr. Nichols's theory is open to the further objection, that it obliges him to assume the existence of a third Edward, whose place in the pedigree he cannot determine, but who is necessary to account for two records of later date which mention the name of Edward of Salisbury. The Plea Roll of 1203 (*Plac. Abbrev.* p. 41) records a suit respecting the advowson of Gunby in Lincolnshire, in which the jury found by their verdict that Edward of Salisbury, who was the eldest brother (*frater primogenitus*) of Graelent de Tani, had a daughter Leonia, who married Robert de Stuteville, and recovered this advowson against Graelent in the reign of Henry II. This Leonia is mentioned in the *Rot. de Dominabus* (p. 38) as a widow in 1185, and the heiress of Dedham in Essex, which formed part of the Domesday fee of Roger de Raimes. She is described as "de parentela Edwardi de Salesburia ex parte patris, et ex parte matris est de progenie Rogeri de Raimes." On the same page of the record we find another widow "de progenie Rogeri de Raimes," Aliz de Tani, whom we know to have been the widow of Picot de Tani, and the daughter of William Fitz-Jocelin, who held two knights fees in Essex under Robert de Raimes in the *Liber Niger*.

Mr. Nichols suggests that "the words '*frater primogenitus*' in the Plea Roll probably signify that Edward of Salisbury's wife Leonia was the elder sister of the wife of Graelent de Tani," but without cavilling at the confusion here made between Edward's wife and his daughter, I cannot

think that records ought to be interpreted in any other sense than the plain and natural meaning of the words, and especially when so strained an interpretation is not borne out by the facts of the case. If the wives of Edward and Graelent were sisters, the wife of Graelent must also have been a coheir of Raimes, whereas there is no ground whatever for supposing that Graelent or his heirs had any interest in the inheritance of Raimes. It is quite immaterial whether Picot de Tani was or was not related to Graelent, for his widow's interest in the fee of Raimes was derived from her parents and not from her husband.

I now venture to offer my own solution of the problem.

I believe that Edward, the Domesday sheriff, after the death of the mother of Walter of Salisbury and Matilda de Bohun, married a second wife Matilda, and had by her a son of his own name, who is ignored by the Chronicler of Lacock because he had no part in the Wiltshire inheritance. The elder Edward died in the reign of William Rufus, and his widow Matilda quickly remarried Asculf de Tani, and is the same Matilda who, with her husband Asculf and her son Graelent de Tani, granted Fifhide in 1107 to the monks of Bermondsey. In this way the younger Edward of Salisbury would literally be the "*frater primogenitus*" of Graelent de Tani. I cannot doubt that Gunby (which belonged in Domesday to Ralph Fitz-Hubert de Rye) was the inheritance of Matilda, and that after her death it was wrongfully detained by Graelent de Tani from the infant heiress of his mother's first marriage, until her husband, Robert de Stuteville, recovered it at law.

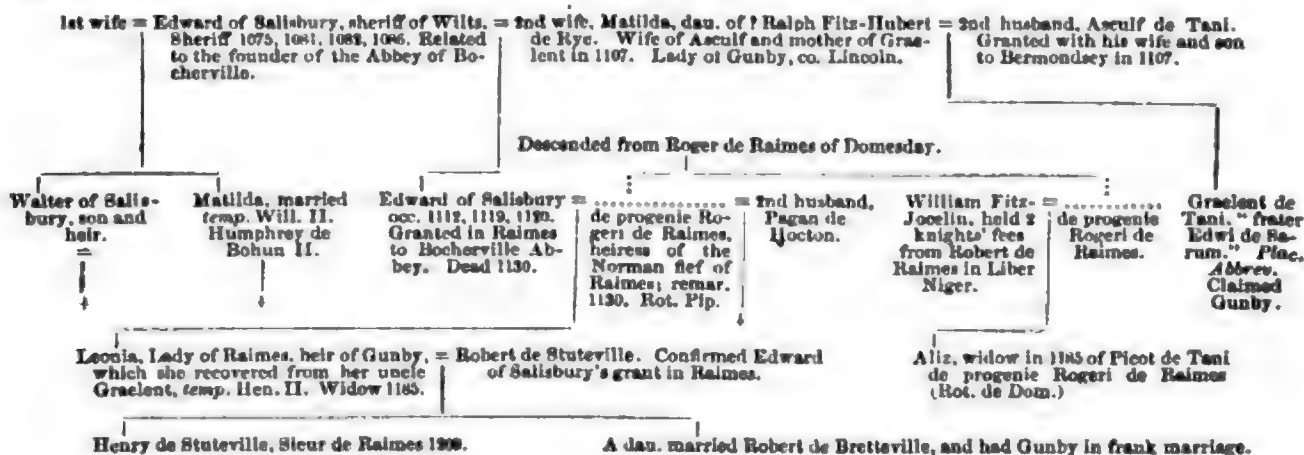
I believe that the younger Edward is the witness of the Savigny Charters and the hero of Brenmule, and that he married the heiress of the Norman fief of Raimes in the Pays de Caux, wherein he granted rents to the Abbey founded at Bocheville by his father's kinsman. He died just before 1130, leaving a widow who remarried Pagan de Hocton, and an only daughter Leonia, who carried the seigneurie of Raimes to her husband Robert de Stuteville, who at the request of his wife Leonia confirmed to Bocheville the grant of Edward of Salisbury. Leonia must have been very young when her father died, for she long survived her husband, and their only son Henry de Stuteville confirmed to Welbeck Abbey the grants of his mother "Leonia de Raimes," and was confirmed in her Norman inheritance by Philip Augustus after the conquest of Normandy. Leonia had also two daughters, one of whom married Robert de Bretteville, and had for her portion the manor of Gunby, as stated in the Plea Roll of 1203.

This simple explanation seems to me to fulfil all the conditions of the problem, and to account

for every existing record which bears upon the subject. I have, for greater clearness, stated my version of the pedigree in a tabular form below.

Conjectures of this kind are always liable to be modified by the discovery of fresh evidence and the acuteness of more skilful genealogists, and therefore it is well that they should be subjected to the test of critical discussion. "N. & Q." reckons amongst its contributors the well-known

writer from whom I have ventured to differ, and who of all others is the best qualified by his previous studies to detect any flaw in my reasoning. Moreover, Mr. J. G. NICHOLS, by the candour with which he accepted my remarks on his account of the Earls of Lincoln, has earned the confidence of your readers that his judgment will not be influenced by his having hitherto maintained a different theory.



TEWARS.

#### "WARBURTON'S LETTERS TO DODDRIDGE."

Some years ago I picked up at a stall a slender volume in royal 8vo, pp. 58, containing eighteen letters from the celebrated churchman to his Nonconformist brother. They are deeply interesting, and exhibit the character of the former in a very pleasing light. Their tone, in addressing the author of the *Family Expositor*, is that of profound respect and affection. "Difference of religious persuasion," says the writer, "never was, I thank God, any reason for restraining or abating my esteem for men of your character in life and learning."

I remember, since this acquisition, to have had in my hands a *second* copy; and this last week has brought under my notice a *third*, which, besides its being in nice condition, in half morocco, announces a bibliographic fact, perhaps of sufficient importance to justify this short "note." It possesses the autograph of "Henry Pidgeon, 1831," chemist, perfumer, and topographer of Shrewsbury; and also the earlier one of "Thomas Stedman," the editor, with the statement in his handwriting to the effect that "there were but twelve copies of these letters printed." Of the authenticity of this statement there cannot be the slightest doubt, strange though it may appear, that, out of the dozen copies, three have, without my seeking for them, fallen in my way. Another collector may not be so lucky; but he need not despair, as these letters are actually only an excerpt, struck off for some purpose in a separate form, from the very interesting volume entitled—

"Letters to and from the Rev. Philip Doddridge, D.D., late of Northampton, published from the originals, with notes, explanatory and biographical, by Thomas Stedman, M.A., Vicar of St. Chad's, Shrewsbury. Shrewsbury, 1790," 8vo.

Of this collection, these letters from Warburton to Doddridge are numbered 46 to 63.

For the benefit of those whom it may concern, I may as well state that the choice volume which forms the subject of this note is in the hands of Mr. Downing, bookseller of this town, from whom its transference may readily be effected—for a consideration.

WILLIAM BATES.  
Birmingham.

#### PARISH REGISTERS.

The return moved for by Lord Romilly in the House of Lords on March 19 relative to parish registers will, in effect, afford much the same information as is given in vol. iii. of the *Population Returns of 1831*, in which are shown the number of register books of baptisms, marriages, and burials in each parish; the dates to which they respectively extend; their degree of completeness, and their condition, down to the year 1812. Lord Romilly's return will bring down similar information to the end of last year.

The question of the custody of parish registers is one of considerable importance and difficulty. So far as my experience goes, which is by no means small, the registers, though grossly neglected during last century, are now preserved with care, though in many parishes the earlier, espe-

cially, require to be rebound. It would be a loss to the parochial clergy if the registers were removed from their custody without compensation, and it would be, in many cases, a great inconvenience to the parishioners if, in consequence of the removal of the registers to London, they were precluded from obtaining information from them without a journey thither, or the employment of an agent, at perhaps considerable expense, to make the necessary searches in their behalf. It seems to me that the difficulty might be fairly met in this way, viz., that all the parochial registers should be removed to the custody of the Master of the Rolls, and that each rector or vicar should be furnished with an official copy of his own register, certified extracts from which should have the same force as if made from the originals. By this means the clergy would not be deprived of their fees, and both they and their parishioners would be able to read their registers, which now, as regards the earlier ones, a large number of the clergy are unable to do; and the proper preservation of the originals would be secured, whilst opportunity of access would be afforded for literary and genealogical purposes.

As regards the transcripts directed by the seventieth Canon of 1603 and the Act of 52 Geo. III. cap. 146, to be sent to the bishops' registries, it matters little whether they have been so sent or not, for anything more discreditable than the manner in which these transcripts have been treated it is impossible to conceive. Whatever may be the decision respecting the parochial registers, the transcripts in the episcopal registries should be transmitted to the Record Office without delay, there to be repaired and arranged; and in future the incumbent and churchwardens of every parish should be compelled to send the transcripts thither instead of to the bishop's registry. And because, in consequence of the legal abolition of church-rates, no fund exists from which the expense of making the transcripts can be paid, the churchwardens should be enabled to recover the cost, which would be very trifling, from the poor-rate or some other public source.

JOHN MACLEAN.

Hammersmith.

#### IAMBICS: HEXAMETERS.

If the Homerism of the *Iliad* is more attractive than its subject, the metre most analogous thereto should be adopted in its translation.

The Homeric hexameter possesses between its seventeen and thirteen syllables a full and free variety, which the decasyllabic prescription of our heroic measure possesses not; the energy of a single line elongated into a line and a half, or, *ex necessitate rhythmici*, into two, becoming sensibly impaired. Let me not be charged with pre-

sumption when I say that neither Pope's couplet, nor Cowper's or Lord Derby's blank-verse, have mated their decasyllabics against Homer's hexameters. Milton himself, vigorous as is his original epic, could hardly have accomplished that traductive feat.

But there is a metre almost as ancient as the Homeric, and in later time brought within two syllables of its average—the *iambic tetrameter catulectic*; not only accordant with the indispensable condition of accordance with our syntax and prosody, but naturally assimilated with our language. Released from Chapman's rhyme and Mr. Newman's semi-mute bi-terminals—as horsey men would say—it might run neck-and-neck with the hexameter of the old Grecian.

Seven years ago my version of the moonlight scene in the eighth *Iliad* was graced with its acceptance in "N. & Q." Having enlarged my stock of Homeric translations, I venture to ask the like indulgence for another sample of our national iambics:—

ILIAD XX. VV. 490—503.

Ἵς δ' ἀραμαίμει βαθεὶ ἄγρεα θεσπιδάες πῦρ.\*

"As when the lightning flashes down a mountain's  
woody side,  
Through the parched thickets of a vale, and fires their  
lowest depth,  
Whilst here and there the whirling wind scatters the  
furious flame;  
So, Demon-like, he right and left rushed onward with  
his spear,  
Holding in chase the doomed-ones till the earth ran  
dark with blood:—  
As when the husbandman hath yoked his sturdy broad-  
browed steers,  
To shed the ripened corn along the well-laid threshing-  
floor,  
Under their feet doth quickly fall the finely-shedded  
grain;  
So were the solid-hoofed steeds of great Achilles driven,  
Trampling the bodies of the slain beneath their bat-  
tered shields,  
While axle-deep the gore is splashed up from the  
reeking soil  
On harness, bearing-rein, and tire, and double chariot-  
board:—  
For thus Pelides to himself the glory yearned to win,  
And in the battle's dust and blood embued his con-  
quering hands."

EDMUND LENTHALL SWIFTE.

INSCRIPTIONS ON BELLS.—Great Tom at Oxford was once inscribed with the words—

"In Thomæ laude resono Bim Bom sine fraude."

But, I suppose because this "rude rime" was opposed to the delicacy of Oxford scholarship, the

\* Ὡς δ' ἄρα πῦρ διαφλέει δρυμόν, ὥς δ' ὀλβὴ κατὰ κλάσσα  
δρη—

"Like as the fire that burneth up the wood; and as  
the flame that consumeth the mountains."—*Psalms* lxxiii.  
v. 13.



present inscription, "Magnus Thomas clusius Oxoniensis," was substituted for it.

On the original peal of three bells in the parish church of Cheltenham, cast in 1623, there was this inscription—

"Abraham Rudhall cast all wee,  
Sixteen hundred twenty-three."

The inscription on the present tenor bell is—

"I to prayer the living do combine,  
The dead shall hear a greater sound than mine."

There is a very interesting set of inscriptions on bells, and much information concerning them in *The Graves of our Fathers*, by C. H. Hale, royal 8vo (Hamilton and Adams), 1858, p. 124, fol. See also *Quarterly Review*, vol. xcv. *passim* (Murray).  
H. S. SKIPTON.

Tivoli Cottage, Cheltenham.

The bells at Northfield, Worcestershire, bear the following inscriptions:—

Bell No. 1—

"Henry Knowles, Clerk.  
Though once but five, we now are six."

Bell No. 2—

"And 'gainst our casting some did strive."

Bell No. 3—

"Joseph Smith made me.  
But when a day of meeting there was fixed."

Bell No. 4—

"Appeared nine 'gainst twenty-six.  
Squire Smith."

Bell No. 5—

"Samuel Palmer & Thomas Silk, Churchwardens."

Bell No. 6—

"Thomas Jervoise, Esq., patron. William Worth, D.D. Rector.

It was William Kettle that did contrive  
To make us 6 that were but 5. 1730."

R. B. P.

THE ALTAR CLOTHS OF OLD ST. PAUL'S.—As probably few of your readers have had the patience to wade through the eighteen volumes of the *Viage de España* by Ponz, the remarks he makes on some relics of Old Saint Paul's, when speaking of the curiosities he saw at Valencia, may be new to them. He says:—

"Great value is attached to three altar-cloths (*frontal, antependium*), which were bought in London by two merchants named Andres and Pedro de Medina, who were there when the change in religion happened. It is known that these altar-cloths were used in the cathedral of London. They are of exquisite texture, and embroidered with the Ascension of Jesus Christ and the Assumption of Our Lady, with sufficient art. They are for that, and especially for the skill shown in the embroidery, much admired by those persons who understand it."

RALPH N. JAMES.

Ashford, Kent.

BURNS AND CAMPBELL.—The original of the following is in the handwriting of the poet Burns. It may interest the readers of "N. & Q.":—

"O' ilk adventure a the deevil,  
The vera king an prince o' evil,  
Who'll like a preabyterian sneevil  
\*When fortune turns;  
I pray you gentlemen be civil  
To Mr. Burns. 1790.

"Faith, Jonny, I'm fou.

"\* *Nota Bene*.—I should have put this line further to the right, in whilk manner you'll be pleased to read it.

"ROBERT BURNS."

Note in another hand—

"Written in Jonny Dowie's tavern, Libberton's Wynd, Edinburgh."

The following correction of the fourth verse in "Ye Mariners of England" is in Campbell's autograph:—

"The meteor flag of England  
Shall yet terrific burn;  
Till danger's troubled night depart,  
And the morn of peace return."

Campbell's note:—

"This is an important correction, the other was damnable indeed. See Oliver & Boyd's edition.

"T. CAMPBELL."

"Star of peace" has, I believe, appeared in every edition of this poem. R. W. BINNA.  
Worcester.

A COINCIDENCE.—

"I believe that there is no God, but that matter is God and God is matter; and that it is *no matter* whether there is any God or no."—"The Unbeliever's Creed," *Connaisseur*, No. ix., March 28, 1754.

"When Bishop Berkeley said 'there was no matter,'  
And proved it—'twas *no matter* what he said."

*Don Juan*, c. x. s. 1.

FITZHOPE.

Garrick Club.

HOLBORN VIADUCT.—Is the following statement correct? It appears worthy of preservation in "N. & Q." I extract it from a capital tale for youths and young men lately published. The autobiographer relates the remark of an old friend with whom he was driving through the City many years ago:—

"I always tell Mrs. M. that if ever I come to my death by being driven over, it will be at the junction of Holborn Hill and Farringdon Street. Lots of people are run over there, you know, annually, but they are *no-bodies*; one of these days a *somebody* will be killed, and then there will be—a *Viaduct*." Which singular prevision has come true literally. The dangerous crossing was left in its normal condition of danger and difficulty, till only a very few years ago, an omnibus coming full tilt down the incline of Holborn Hill, ran over and caused the death of a very wealthy and philanthropic Bristol merchant, W. D. Wills, Esq. And there is the Holborn Viaduct, *un fait accompli* at this day, a monument to the memory of Mr. Wills for at least the remainder of the century."—*Nobly Born*, by E. J. Worboise. London, 1871, Clarke & Co., Hodder & Stoughton, p. 191.

S. M. S.

WALKING UNDER A LADDER.—I was told the other day that the reason it is unlucky to pass

under ladders is because one was used at the crucifixion.

TH. K. TULLY.

Broughton, Manchester.

[This subject has been broached before in "N. & Q." vide 3rd S. ix. 391, 460, 501; x. 36; xii. 139. At the last reference it is stated that the superstition took its rise in the structure and formalities of the gallows at Tyburn, where there was no platform, but to which the culprit ascended by a ladder that was afterwards withdrawn.—ED.]

MEANING OF THE VERB "TO JEW."—*The Atheneum* of March 30 reports from the *New York Nation* that a Jewish gentleman of Columbia has remonstrated with the American publishers of Webster's and Worcester's dictionaries, for having giving an intolerant definition of the verb "to jew," which they give as meaning "to cheat, defraud, or swindle." The defence of the publishers is, that the word is one of those to which an opprobrious sense is attached without any offensive meaning being necessarily affixed to the original word. This reminds me of a case I once knew, where a Jew himself used the objectionable verb. He came to a certain neighbourhood where I was, to purchase rabbit skins, and bought a considerable number of a tradesman whom I knew. Some time after he again visited the place, and complained that the skins were almost all rotten and worthless. The tradesman's defence was that the purchaser examined them, asked no questions, and was supposed to understand his business. Upon which the Jew said—"Ah, well! you've jewed one who has jewed a good many; come and dine with me at my inn." The tradesman, however, fearful of some fresh illustration of the verb, politely declined the invitation.

F. C. H.

DUKEDOM OF EDINBURGH.—It is pretty generally supposed that this dukedom, or one so called, was first created when conferred on Prince Alfred, the second son of her present Majesty; but the title had been previously borne by Frederick Prince of Wales, eldest son of King George II., who predeceased his father, and on his death descended to his son, and was borne by him while George II. lived. On his succeeding to the throne it merged in his title as king, and was given out by him to his brother the Duke of Gloucester, whose son took it when he died. The latter married Princess Mary, daughter of George III., but there was no issue of that marriage, and the title became extinct when this son died, and her present Majesty gave it to Prince Alfred. (See Chamberlayne's *State of Britain for 1741 and 1756*) as to the earliest part of the preceding statement, p. 3 of the official lists in both publications. The practice had been, when it could be followed, to create the sovereign's second son Duke of York, but that was changed in the existing instance.

G.

PEPPER'S GHOST ANTICIPATED.—In Edgar A. Poe's *Marginalia*, p. 51, he mentions—

"Von Raumer says that Euslen, a German physician, conceived the idea of throwing a shadowy figure by optical means into the chair of Banquo, and that the thing was readily done. Intense effect was produced, and I do not doubt that an American audience might be thus electrified; but our managers not only have no invention of their own, but no energy to avail themselves of that of others."

H. DE B.

LORD BROUGHAM AND HIS MATERNAL ANCESTORS.—In the first volume of his *Autobiography*, Lord Brougham ascribes his possession of superior faculties to his descent maternally from the house of Robertson of Strowan. The sept Robertson, or clan Donachie, were long distinguished in the Highlands: they claimed a royal pedigree. For a course of centuries the Strowan or Struan Robertsons had intermarried with the best Scottish families. The hero and poet, Alexander Robertson of Strowan, who died in 1749, is the supposed prototype of the Baron of Bradwardine in *Waverley*. Lord Brougham gives a specimen of his handwriting. His lordship refers correctly enough to Principal Robertson the historian and Adam of Blair-Adam being descended from the Robertsons of Strowan. But he seems to have been unaware that two other conspicuous and gifted persons are supposed to have inherited their genius from the same source. The Rev. Frederick Robertson of Brighton was, his father informed me, descended from the Strowan Robertsons; and the Baroness Nairne, author of the "Land o' the Leal" and so many popular Scottish songs, was, through her mother, a direct descendant of the house.

CHARLES ROGERS.

Snowdown Villa, Lewisham, S.E.

HOUSELING CLOTHS.—It is not generally known that houseling or husteling cloths are still used, but only in one place that I know of in England—viz. in Wimborne Minster, where they are said to have been used continuously since its foundation in the reign of Edward the Confessor, with the only exception when the edifice was converted into a stable by the forces under Cromwell.

J. JEREMIAH.

Poole Road, Wimborne.

P.S. The curfew bell is still rung at this minster at eight o'clock P.M.

### Queries.

"ADDRESS TO THE MUMMY."—Who was the author of "Address to the Mummy in Belzoni's Exhibition," given in *Flowers of Literature*, by William Oxberry, 2nd edit. 8vo, 1824, i. 183, and taken from the *New Monthly Magazine*?

W. P.

[By Horace Smith: see his *Poetical Works*, i. 11, edit. 1846.]

ANONYMOUS.—*The Table Talker, or brief Essays on Society and Literature*, 2 vols. 12mo. 1840; some of these, though short, are very well written. Is it known who was the writer? S. SHAW.  
Andover.

"THE BOAR HUNT."—I find on an unfinished proof of a boar hunt, painted by R. Wilson, that the landscape was engraved by B. T. Pouncey, the figures by W. Woollett. I have not met with any account of B. T. Pouncey. Is this plate common? It seems to me one of the larger Boydell landscape series. J. C. J.

[“The boar hunt” described by J. C. J. is, more properly speaking, “The Death of Adonis,” after Richard Wilson and John Hamilton Mortimer, engraved by William Woollett and B. T. Pouncey. A short account of the latter will be found in Nagler’s *Künstler-Lexicon*. The print was first published by Boydell in 1761 (not in a series), and afterwards by R. Sayer and G. Bennett, in 1779.]

CROZIER FAMILY.—Being engaged on a Memoir of this family, I should be glad of any general information respecting it, as located on the Borders. Also, any particulars as to the connections of the Rev. William Crozier, beneficed in the North of Ireland in the latter end of the last century. Communications may (if more suitable) be addressed to myself. EDWARD KING.

105, High Street, Lymington.

ALLAN CUNNINGHAM, THE BIOGRAPHER.—Has it ever been explained how this writer came to publish so extravagant an invention as his account of the courtship of Sir Henry Raeburn and Miss Anne Edgar? I ask the question because, in such subsequent Scottish biographies as I have seen, the story is repeated on Cunningham’s authority.

Anne Edgar was Mrs. James Leslie when her portrait by Raeburn was first taken. Leslie subsequently died in Deanhaugh House, and the artist shortly afterwards married his widow. These are facts that can be substantiated by a reference to the public records; as, for example, Reg. of Deeds, Dal., v. 223, f. 184, Reg. House, Edinburgh.

Leslie was a man of excellent family, a cadet of Balquhain; and his daughter, Jacobina, became the first wife of Daniel Vere of Stonebyres. Still farther to expose the absurdity of the story in question, it may be mentioned that Lady Raeburn was several years older than her husband Sir Henry. S.

DIE, DICE.—What is the history of the form *dice*? Is it a plural formed from *die*? or is *die* a singular formed from *dice*? or is *dice* a singular form Englished from the Low Latin *decus*? I offer the following notes towards an answer. The dictionaries derive the word from French *dé*, plural *dés*; from which also Du Fresne derives Low

“And danyel the dysplayere.”

*Piers Plowman*, vi. 78.

“Sent him a paire *dees* of gold in scorn.”

Chaucer, *Pardoner’s Tale*, 158.

“He neither pleieth at the *dees* ne daunseth.”

Chaucer, *Shipman’s Tale* (1494).

Six-text print here shows *dees*, *deis*, *dys*, *dis*, *dyes*.

These forms seem to me to come from the French plural form; then the *-ce* is a corruption of *-es*, or *-s*, as in *mice*, *pence*, *once*, *hence*, &c., for *mys*, *pens*, *ones*, *hennes*, &c. The form *dyes* perhaps points to a singular *dye*, which I have not found, and Strattmann quotes no instance. Lastly, “*Dycyn*,” or pley wythe *dycys*” (*Promptorium Parv.*) implies a singular *dyce* (as from *decus*?) Will some one clear up the history of the word? How early can a singular *die* be found? and how early can the Low Latin *decus* be found?

O. W. T.

HORACE AND HIS EDITORS.—I am anxious to trace out and examine the earliest printed copies of Horace in existence. Can any of your numerous readers inform me when the works of Horace were first printed, and where? Also, what are the earliest manuscripts, and where they can be seen? I am aware of the list given by Bentley in his edition (4to, 1711, Cambridge), but I think the list does not contain the earliest printed editions, only those that are most known. W.

“JUST LIKE LOVE.”—Who was Davy, the reputed composer of this melody, or the writer of both words and music? It is sometimes called “Davy’s Song,” and was arranged as a trio by Vincent Novello. W. D.

[The favourite rondeau, “Just like Love,” is a translation from the *Poems* of Camoens by Lord Viscount Strangford (edit. 1809, p. 37):—

“Just like Love is yonder rose,  
Heavenly fragrance round it throws,  
Yet tears its dewy leaves disclose,  
And in the midst of briars it blows,  
Just like Love.

“Cull’d to bloom upon the breast,  
Since rough thorns the stem invest,  
They must be gather’d with the rest,  
And with it to the heart be prest,  
Just like Love.

“And when rude hands the twin-buds sever,  
They die—and they shall blossom never,—  
Yet the thorns be sharp as ever,  
Just like Love.”

It was sung by Mr. Braham at Covent Garden, and by Mr. Mountain at Drury Lane. The music was composed by John Davy, of whom some account will be found in “N. & Q.” 3rd S. iv. 396; *Gentleman’s Magazine* for March, 1824, p. 280; the *Somerset House Gazette*, i. 350; and the *Biographical Dictionary of Musicians*.]

J. KIPLING.—Where was J. Kipling’s foundry,



**A LENTEN CUSTOM.**—Fifty years ago it was the practice of clergymen of the Protestant Episcopal Church to lay aside the surplice during the whole season of Lent, and to pray, as well as preach, wearing the black gown. This has been disused for many years. I have been told that such is the practice of the Church of England. Was my informer right?  
UNEDA.  
Philadelphia.

[The nearest approach to this custom in England is at York Minster, where the youthful choristers discard the surplice for black gowns during Advent and Lent.]

**MARY G. LEWIS** is author of *Zelinda*, a poem, and *Cardiff Castle*, a drama, published, with a few minor poems, in 1823. The book (which is not in the British Museum) is printed by Oxberry, London, and dedicated to the Marquis of Bute. There is a portrait of the author in the volume. One of the minor poems, "Lines on the Death of the Princess Charlotte," Nov. 1817, is said to have been written at the age of twelve years. Miss Lewis is author also of *Gwenlleian*, a tale, in three vols., 1823; and *Gwynne Arthur*, a Welsh national tale, in three vols., preparing for publication. Can any of your readers inform me if the authoress was a native of the Principality, and whether she is still alive?  
R. INGLIS.

**PROVERB.**—Who wrote the saying, "Fools build houses, and wise men live in them"? I have just seen the couplet—

"Tis thus that projectors the game always give in,  
And fools run up houses for wise men to live in,"

in "Milk and Honey," printed in the *New Monthly Magazine*, and reprinted in *Flowers of Literature*, by Wm. Oxberry, 2nd edit. 4 vols. 8vo, 1824, iii. 353. Is this the original quotation?  
W. P.

[In Bohn's *Handbook of Proverbs*, p. 94, it reads "Fools build houses, and wise men buy them."]

**QUOTATIONS.**—Mr. Froude, in one of his admirable essays, *Short Studies*, 2nd series, 1871, p. 73, observes, "It has been said, indeed, that no one has any real faith if he cannot afford to play with it." Who is the author of this saying? I think I have seen something equivalent to it quoted as by Jean Paul F. Richter.  
J. P.

"Praises on tombs are trifles vainly spent;  
A man's own life is his best monument."

J. W.

"Count that day lost whose slow revolving sun  
Sees . . . . . no duty done."

C. W. S.

Who was it that well defined a proverb as "the wisdom of many, but the wit of one"? T. Q. C.

[Attributed to Lord John Russell in Rogers's *Italy*, ed. 1856, p. 453. Consult also "N. & Q." 1<sup>st</sup> S. viii. 243, 204 492.]

"A Red Cross Knight from the North Seas came,  
And he came a-wooing to me;  
He told me he'd take me unto the North-lands,  
And I should his fair bride be."

A ballad commencing thus was published in an American newspaper some two or three and twenty years since. I shall be obliged to any one who can tell me where I may find the whole.

THOS. RATCLIFFE.

Who is the author of a ballad entitled "The Devil and Owen O'Connell's"? It thus commences—

"It was in an Irish churchyard where the bones were  
lying bare,  
The devil walked out one morning to take a mouthful  
of fresh air," &c.

DURR.

From a correspondent, a clergyman at Lenox, Massachusetts, I have the following query, which, being unable to answer, I submit to the readers of "N. & Q." :—

"Where may these lines be found?—

"You'll take high road and I'll take the low,  
But I'll be in Scotland before ye;  
Where I and my true love will never part again  
From the bonnie, bonnie banks o' Ben Lomond."

CHARLES ROGERS, LL.D.

Snowdown Villa, Lewisham, S.E.

**ROMAN NUMERALS.**—Will any of your readers kindly instruct me how to do the four rules of arithmetic with Roman numerals? How, for instance, would the Romans have done a sum, say in compound addition?  
CLARRY.

**SALT THROWN OVER THE SHOULDER.**—Can any one tell me the origin and meaning of the custom of throwing salt over the left shoulder when any is spilt near a person?  
AGNES RUTHWAITE.

**A SUICIDE.**—Many years ago I heard that an English peer committed suicide in the last century, leaving as a reason for his act that life was "nothing but buttoning and unbuttoning." Is there any foundation for this story?  
UNEDA.  
Philadelphia.

[Whether this old story, of buttoning and unbuttoning the leathern breeches of former days, has any foundation in fact must still remain a query. Perhaps after all we may be indebted to Sterne for the legend. He says, "What is the life of man? Is it not to shift from side to side? from sorrow to sorrow? to button up one cause of vexation, and unbutton another?"—*Tristram Shandy*, ii. 110, cap. xxxi. edit. 1795.]

**SURNAMES.**—I have lately met with two surnames which are not mentioned in any published list of surnames, and I should be glad if some onomatologist among your readers would help me as to their origin and meaning. The names are Woodiwis and Vinrace.  
CYMRO.

"To TINKER."—When young, I frequently heard such phrases as "Don't tinker," "I wouldn't tinker if I were you" said by one boy to another.

who, having done part of an undertaking, showed a disposition to give up the remainder; and the other day a person, describing an exploit of some boys more than thirty years ago, said: "When they got some distance on the road, one of them began to tinker." What may have given rise to the phrase?

J. BEALE.

**TASSIE'S SEALS.**—The address requested of any artist in London who copies seals and gems, reproducing them in glass, in the same way that the late Mr. Tassie of Leicester Square used to do them.

H. T. E.

**REV. W. WICKENDEN**, known as the Forest Bard, and author of numerous miscellaneous productions, died, I think, about ten years ago. Can you give me the date of his death? He seems to have been alive about 1858.

R. INGLIS.

**WINDIBANK.**—Does any pedigree exist in print or manuscript of the family of Windibank, of which Charles I.'s secretary of state was a member?

EDWARD PEACOCK.

### Replies.

WHO WAS MAYOR OF LONDON IN 1335?

(2nd S. i. 353, *passim*; ii. 39, *passim*.)

As the above question never seems to have been definitely settled, I send the following extract from *A Chronicle of London from 1089 to 1483, written in the Fifteenth Century*, which will pretty well prove that Reginald at the Conduit was the man, and not Nicholas Wotton:—

"*Rex Edwardus Tertius.*

"Reynald at the Conduyt, m'. John Kyngeston; Walt' Turk. A° ix° [would equal 1334].

This same yere was a gret moreyn of beestes and of men also, and gret habundance of reyne, where thorough ther was so gret derthe of corne that a quarter of whete was worth xls.

Id'm maior. Walt' Moordon; Ric' Upton. Anno xmo [= 1335].

In this yere the Scottes offendedden ayeine; and the kinge wente over the Scottysch see and werred upon the Scottes, and overcame them myghtyly, at whiche tyme the erle of Morre was taken."

There is no mention of the mayor having died, or his office being held by Nicholas Wotton, as suggested by W. (Bombay), 2nd S. ii. 438, and I think there would have been if such had occurred, for in other years of the same reign is as follows:

"Adam of Bery, maior, skynnere. Simon Mordon; John Medford. A° xxxix [= 1364].

This same yere of oure lord a m' cccmo lxiij was the batell of Orrez in Britayne, where Sr Charles de Bloys chalanged to be duke of Breтайne, was slayn, and Sr Bertram Claykyn was take with manye othere lordes and knyghtes. Also this same yere at Saveye besyde Westm', deyde John kyng of Fraunce. And also in the same yere was a strong cold frost, whiche endured fro seynt Andrew's day to the xij of April." C. 1 long

Id'm maior usq' xxviii diem Januar, quo die p' p'ceptu' reg' illo amoto, Joh'es Lovekyn el'tus fuit in maiorem p' residuo a'. John Brikelsworth; John Irland. Anno xli<sup>mo</sup> [= 1365].

This same yere, the vij Kal' of Feverer, Edward the first sone of prynce Edward was born; whiche in the age of vij yere endyd hys lyf. Also in this yere was grete and stronge batailes of sparwes in Engelond in diverser places, wherof the bodyes were founden in the felde dede withoughte noumbre. And in this yere manye men and bestes were enfect with pokkes where thorough they deyden. And in this yere, on seynt Barnaby day, was Cornwayle hanged."

**MR. E. S. TAYLOR** ("N. & Q." 2nd S. ii. 213) appears to me to have got wrong altogether in his calculation of the anno Domini and the anno regni, for the latter commenced on Feb. 1, 1326, when, according to the Chronicle I quote from—

"Ric'us Betayn, maior, goldsmyth. Ric' Rotyng; Rog' Chauntecler. A° p'mo. [= 1326.]

Hamo Chikewell; m'. Herry Darcy; John Hawteyn. A° s'c' do. [= 1327.]

John Grantbam, m'. Simon Fraunceys; Herry Combe-martyn. A° iiij<sup>to</sup>. [= 1328.]

Simon Swaynlond, m'. Rob't of Ely; Th' Harewold. Anno iiij<sup>to</sup>. [= 1329.]

John Pounteney, m'. Rob't of Ely; Tho's Harewold. A° v<sup>to</sup>. [= 1330.]

Id'm maior. John Mokkyng; Andr' Aubrey. Anno vj<sup>to</sup>. [= 1331.]

John Preston, m'. Nicholl Pyk; John Housbonde. Anno vij<sup>mo</sup>. [= 1332.]

John Pounteney, m'. John Hamond; Will' Hansard. A° viij<sup>to</sup>. [= 1333.]

Anno ix° is Reynald at the Conduyt, as I have shown above. The name of Wotton does not occur as mayor or sheriff during the whole of the reign. [The brackets are my own addition of course, and so are the anni Domini.] D. C. E.

South Bersted, Bognor.

GOURMAND: GOURMET.

(4th S. ix. 89, 162, 242.)

It is exceedingly disagreeable to me to enter into controversy about the useless points of "you said" and "I said"; but a multitude of the correspondents of "N. & Q." seem to think that the slightest modification of what they have written partakes of the nature of rudeness. I understand quite well what MR. PICTON intended. The parallel he found was curious and interesting, and the diverse origin of the words curious also. I am not convinced that *gourmet* comes from *groom*, but I do not see that I called it in question. I may say, if it be worth saying, that MR. PICTON misunderstands my note: the purport of which was to point out that Frenchmen use the word *gourmet* for a man of keen palate, and this MR. PICTON impugned, for he said:—

"*Gourmet* has nothing to do with eating at all, being, according to Tarver, 'a judge, connoisseur of wine.'" He was busy with the destination I wish the

said on the latter point is what I called "confusion"—word of ill omen and much offence!

Again, MR. PICTON is not clear whether I derive *gourmand* and *gourmet* from one and the same root. He did not care whether he was clear or not upon that point. If he had cared, he would have seen that I dealt only with *gourmand* etymologically.

Again, MR. PICTON has only referred to Wedgwood to do me damage about Ronchi, and show that I am not exact in quoting—and that in a noter and querist is a very grave crime; but as MR. PICTON only went to gather this pebble that he might unamiably sling it at me, I shall not justify myself by turning to Wedgwood to see whether I am wrong or not.

All that MR. PICTON says about *gourmet* and *gourmer*, well supported as it is out of *Ménage*, *Ducange*, &c., is far from rendering it improbable that the verb *gourmer*, to stuff, gormandise, may be an even older word than that originated as *Ménage* would have it. I have no leisure to pursue it; but have a strong belief that, if I did seek it, I should be able to produce examples; but *le jeu ne vaut pas la chandelle*.

Again, MR. PICTON thinks my illustrations "not a little bizarre," and quotes once more "Cucumber and Jeremiah King." I should say that that jerkin was by this time worn threadbare, and that Jeremiah might be King and yet no *profit*. That ugly law called Grimm's law we all have heard of, "the essentials are G—r—m"; and if Grimm were Gorm, we should expect him to chaw all other laws up—and so with Grimm and Bopp MR. PICTON goes to Pott. MR. PICTON asks, most justly, why need he go further? I say, playing echo, "Why, indeed?" C. A. W.

Mayfair.

#### OLIPHANT BARONY.

(3rd S. ix. 55.)

Some time back (see reference above given) you had an interesting note on this subject from J. M., and I gather from the concluding sentence that the writer regards it as possible that heirs to the barony of Oliphant or Olyphant may still be found. J. M. may be right, but Oliver and Boyd's *Almanack* gives the peerage as dormant since the death of William, eleventh lord, in 1751. This William was the son of Charles Oliphant of Langton, one of the Clerks of Session, who seems to have assumed the title on the death of his kinsman, Francis, tenth lord, on April 19, 1748, Francis having succeeded his brother William, the *dragoon* of the ballad to which J. M. refers. It appears from the *Scottish Nation*, vol. iii. p. 264, that William, the eleventh lord, died June 3, 1851, having voted the previous year at an elec-

the title who so voted. It is not likely, as J. M. suggests, that there was issue of the marriage between "The Dragon and Peggy," as the brother succeeded; but from certain family documents in my possession I am led to think it doubtful whether the peerage should be recorded as dormant since 1751.

I have now before me several letters addressed to my grandfather, signed "Olyphant," and docketed in my grandfather's handwriting as "from Lord Olyphant." These run over some fifteen years previous to Lord Olyphant's death, which took place in London October 27, 1770, as announced in a letter to my grandfather from Mr. Kenneth Mackenzie, of Wigmore Street, Cavendish Square. This letter commences—

"I am extremely sorry to acquaint you of the loss of a valuable and worthy friend, *Lord Oliphant*, who dyed this morning about 10 o'clock, after a decline of three weeks or more."

Then I find a letter, written upwards of ten years subsequently by his son and successor, to my grandfather, in the following curious terms:—

"Pitheadles, 3rd Jan<sup>y</sup>, 1781.

"Dr Sir,

"I now acquaint that I was this Night married to my house keeper Jaennet Morton. And in all appearance as I am not long for this World, give me leave to recommend her and my son John Olyphant by her, or any other she may have by me, to your Protection, and it will be greatly serving an old acquaintance, who sincerely wishes you and yours well, and I am with great regard,

"Dr Sir,

"Your most obedient hble sert,

(sd) "OLYPHANT.

"P.S. Thomas Stewart and Patrick Stewart, his Brother, both of Perth, were Witnesses to the Marriage."

This letter has no post-mark, but was probably sent by hand, or even personally delivered; for within it is enclosed a memorandum in my grandfather's writing, and signed by him, as follows:—

"Potterhill, 8d (?) January, 1781.—This day Lord Olyphant sent a pressing Invitation to me to come to Pitheadles. I went there in the afternoon, when I found him in declining state, but sound in his judgement, after some conversation he told me That for some years past he had Lived with Janet Morton, his housekeeper in habits of familiarity, & that she had Born a Son to him & was now pregnant with another Child, & that it was his full Intention & Earnest desire to Legittimate these Children by declaring & acknowledging a Marriage with their Mother, & that for his own peace of mind & satisfaction he had sent for me as a Magistrate to make such declaration & acknowledgement, & I then promised to him to make & keep a Minute of the same. He also declared That he made and subscribed such declaration in writing, & Lodged a copy thereof with Mr Smyth of Balhary, & had another Copy Laid by him in his own Repository."

From the above it will be seen that up to 1781 a Lord Olyphant existed, and was recognised as such, and further, that he left a son behind him. The Lord Olyphant I have been referring to was



tion as John of Bachilton, who died in March 1781. The papers before me do not give the date of his death, but it is evident that, as he states himself in January to be "not long for this world," he was the Lord Olyphant who died in the following March. The child referred to in Lord Olyphant's letter as a contingency, and of which the memorandum states Lady Olyphant to be then pregnant, was the posthumous daughter Janet, mentioned in *The Scottish Nation* as the wife of the eighth Lord Elibank. But how about the son John, distinctly acknowledged by the father? It seems to me, not being much of a genealogist, that he must have left issue, otherwise his sister Janet, or her issue, would have claimed the barony, which was nearly two centuries older than the one into which she married. Where then are John's issue?

I am aware that the last Lord Olyphant, who is said to have voted at a peer's election—by the way, is this necessary to a Scotch peer's recognition?—i. e. the eleventh lord, acknowledged Olyphant of Gask as his heir, who, being attainted, was not heard of in this connection, so far as I know; but rightly or wrongly, the title was used and acknowledged, as I have shown, by more than one Lord Olyphant after the said eleventh lord's death; and as I suppose the issue of *the bold dragoon and Peggy*, suggested by your contributor J. M., did not exist, it may be interesting to know what became of "my son, John Olyphant," so designated by the Lord Olyphant who married Janet Morton at Pithearies in January, and died in March, 1781.

W. T. M.

Shinfield Grove.

#### AMERICAN CENTENARIANS.

(4th S. ix. 40.)

DR. EZRA GREEN.

Having, as I trust, proved the claims of Holyoke, Farrar, and Blowers, I proceed to the fourth centenarian among the graduates of Harvard, viz. Dr. Ezra Green.

He was born at Malden, Mass., and was in the fourth generation from Thomas Green, one of the early settlers of that town. (See *A Genealogical Sketch of the Descendants of Thomas Greene of Malden, Mass., by Samuel S. Greene*, Boston, 1858.) His father, Ezra Green, was thrice married. His second wife was Eunice, daughter of Hon. Eben. Burrill of Lynn, by whom he had three children. These are recorded on the Malden records, as given in a certified copy now before me, and made by the present town clerk, A. F. Sargent, Esq., as follows:—

"Ezra Green, son of Ezra and Eunice Green, born the 23rd of June, 1746.

Sarah Green, daughter of Ezra and Eunice Green,

Bernard, son of Ezra and Eunice Green, born the 15th Jan. 1752."

The mother died October 2, 1760.

Dr. Ezra Green died at Dover, N. H., July 25, 1847, aged 101 years, 1 mo. 8 days, current reckoning. In this case also we have the record of a man of some local position, a physician in good standing, a church-member, and a graduate of Harvard, whose age and chronological rank in the College lists was a matter of common knowledge and interesting discussion for years before his decease. From the *Bi-Centennial Book of Malden* (Boston, 1850), a town history, I take the following items concerning Dr. Green's life. He commenced practice at Dover about 1769, served as a surgeon in the War of the Revolution, resigned in 1781, and returned to Dover. He was during part of the time on board Paul Jones's vessel the "Ranger." For many years he was deacon of the Congregational church at Dover. He was a member of the N. H. State Convention, which adopted the Constitution of the United States. He married Susanna Hays, and had four sons and three daughters.

His brother Bernard died July 15, 1834, aged 82 years; and their half-brother, Rev. Aaron Green, born January 4, 1765, died December 23, 1853, aged 89 years, lacking a few days.

REV. DANIEL WALDO.

Another well-authenticated case is that of Rev. Daniel Waldo, born at Windham, Conn., September 10, 1762, who died at Syracuse, N. Y., July 30, 1864, aged 101 years, 10 months, 20 days. The Waldo family has always held a good position here, one of them, Gen. Samuel Waldo, being a great owner of lands in Maine. The first settler was Cornelius, whose son John had a son Edward, who removed to Windham, Conn. Edward was father of Zaccheus, whose family record stands as follows on the town record, as copied for me by Allen Lincoln, Esq., town clerk:—

"The marriage of Zaccheus Waldo with Tabitha Kingsbury, his wife, was February 3, 1746-7.

Ziporan, son to Zaccheus Waldo, by Tabitha his wife, was born Nov. 13, 1747.

Ruth, daughter, born November 28, 1748.

John, son, born April 22, 1750.

Eunice, daughter, born February 12, 1753.

Elizabeth, daughter, born October 11, 1754.

Zaccheus, son, born November 20, 1756.

Joseph, son, born October 5, 1758.

Tabitha, daughter, born August 5, 1760.

Daniel, son, born September 10, 1762.

A daughter, born December, 1765, and died soon.

Ebenezer, son, born August 15, 1766.

Ozias, son, born April 21, 1768.

Tabitha, wife of Zaccheus Waldo, died January 18, 1789."

I have been particular to give these full lists of families to prevent the suggestion that a younger child in any case has been mistaken for an earlier

notice of the Rev. Daniel Waldo in the *N. E. Historical and Genealogical Register* for 1865 (vol. xix. p. 84), I take the following items:—

Daniel Waldo, at the age of sixteen, in 1778 served in the Revolutionary army. He returned home and studied for college, entered Yale College in 1784, and was graduated in 1788. Studied theology, and was licensed to preach by the Association of Windham County. He was ordained May 24, 1792, at West Suffield, Conn., where he remained eighteen years. Preached at Cambridgeport, Mass., 1810-11, then was employed by the Evangelical Missionary Society in Rhode Island for nine years until 1820. He afterwards preached twelve years at Exeter, Conn., and in 1835 he removed with his son to the state of New York, where he chiefly lived till his death, preaching, however, at different places from time to time. In December 1856 he was chosen chaplain of the U. S. House of Representatives, and re-elected the next year, being 94 years old. His last sermon was preached after he entered his 102nd year. "He enjoyed comfortable health, till, about the beginning of July, he fell down stairs, and thereby received a shock from which he never recovered."

As will be imagined, his election as Chaplain to Congress brought his name and great age before the public. For the remainder of his life he was well known, and the possibility of any fraud or mistake seems entirely too remote for consideration. I presume even the most obdurate disbeliever in centenarians will not deny that men have lived to be 94 years old. In Mr. Waldo's case, when he was 94 years of age, he was elected to a prominent office, and he certainly lived seven years after that time. I can well remember the interest taken in his election, and the fact that in almost every succeeding year "Father Waldo" attended at some meeting of clergymen or of college graduates, or at some political gathering, and that the community watched with increasing interest his progress towards his one hundredth birthday and his passage beyond that point.

In my next I propose to give the facts relative to a Boston clergyman who will attain the age of 100 years if he live until June 21 next. I shall be much obliged if MR. THOMAS, or any other gentleman interested in this subject, will suggest any investigations proper to be made in such a case. I also hope that this series of articles may call forth some expression of opinion whether or not I have satisfactorily proved the existence of five undoubted cases of centenarianism.

W. H. WHITMORE.

Boston, U.S.A.

SIR BOYLE ROCHE.

(4th S. ix. 262.)

Sir Boyle Roche was created a baronet on Nov. 30, 1782. He was of respectable descent, and entering early into the military service, distinguished himself greatly in America, particularly at the taking of the Moro Fort in the Havana. On quitting the army he obtained a seat in Parliament, and such was the humour and drollery at his command that he could, it is stated, at any time entirely change the temper of the House, and convert angry discussion and debate into pleasant discourse and irrepressible laughter. He was subsequently Master of the Ceremonies at Dublin Castle, where he was much esteemed for his politeness and urbanity. He married the eldest daughter of an Irish baronet, and died (without issue) at his house in Eccles Street, Dublin, on June 5, 1807.

Sir Jonah Barrington, in *Personal Sketches of his own Times* published in 1827, says:—

"Sir Boyle Roche was without exception the most celebrated and entertaining anti-grammarian in the Irish Parliament. I knew him intimately. He was of a very respectable Irish family, and in point of appearance a fine, bluff, soldier-like gentleman. . . . He had a claim to the title of Fermoy, which, however, he never pursued, and was brother to the famous Tiger Roche, who fought some desperate duel abroad, and was near being hanged for it. Sir Boyle was perfectly well bred in all his habits; had been appointed Gentleman Usher at the Irish court, and executed that office to the day of his death with the utmost satisfaction to himself and to every one in connection with him. He married the eldest daughter of John Cave, Bart.; and his lady, who was a *bas bleu*, prematurely injured Sir Boyle's capacity, it was said, by forcing him to read Gibbon's *Rise and Fall of the Roman Empire*, whereat he was cruelly puzzled without being in the least degree amused."

Among his most interesting blunders are the following. In speaking on some financial question of the day, he is reported to have said:—"Why, Mr. Speaker, should we put ourselves out of the way to do anything for posterity? What has posterity done for us?" which he subsequently explained by assuring the House "that by posterity he did not mean our ancestors, but those who were to come immediately after them."

On another occasion, in supporting the Habeas Corpus Suspension Bill in Ireland, he argued—"It would surely be better, Mr. Speaker, to give up not only a part, but, if necessary, even the whole of our constitution to preserve the remainder." Perhaps, however, the most sensible of his blunders (and Sir Jonah especially recommends it to gentlemen in the army) was this: "The best way to avoid danger is to meet it plump."

Although I have been scarcely so concise as I might have been in answering your correspondent's query, I trust the extraneous matter submitted may not be altogether uninteresting to your readers.

CHAS. PETTIT.

R. H. M.'s question regarding this famous character is charming from its simplicity. He was born about 1735, was created a baronet Nov. 30, 1782, and died June 5, 1807: so, "unless he was a bird," could hardly be found in any "Baronetages or Knightages published subsequently to the year 1858."

On referring to the three indices of "N. & Q.," it appears that only one of his celebrated sayings has been discussed in these pages, but there are many others well worth rescue from oblivion. They were principally delivered in the last days of the Irish House of Commons.

Speaking of the Union on one occasion, he said he "would have the two sisters embrace like one brother."

Another time: "I smell a rat; I see it floating in the air before me; but mark me, sir, I'll nip it in the bud."

At the breaking out of the rebellion he wrote: "You may judge of our state when I tell you that I write this letter with a sword in one hand and a pistol in the other."

His pronunciation of French was after the old fashion: "Here perhaps, sir, the murderous Marshall law men [Marseillois] would break in, cut us to mince-meat, and throw our bleeding heads on that table to stare us in the face."

CHITTELDROOG.

I think information concerning this personage, who was a member of the Irish Parliament contemporary with Curran, could be found in any history of that period. There is an article on him and his "bulls" in the ninth volume of *All the Year Round*, p. 211. Probably the paragraph in *The Echo* was intended as a jocose comparison of a living blunderer with a person whose reputation for odd statements was established.

A. S.

[See 4<sup>th</sup> S. viii. 400.—ED.]

WESTON-SUPER-MARE (4<sup>th</sup> S. ix. 281.)—Begging your querist's pardon, this town is *not* "always named as if *Mare* was one syllable." It is only so pronounced by those who know no better, or half-educated people, or sometimes in irony, as it is also sometimes called *Weston-super-mud*.

EASTON.

FINGER CAKES, LLANTWIT MAJOR (4<sup>th</sup> S. ix. 175.)—The Rev. E. W. Vaughan, who has been vicar of the parish since 1845, assures me he never heard of any such custom. Having "interviewed" many others with the same unsatisfactory result, I am anxious to learn whether R. & M. have ever seen any of the Christmas cakes in question?

G. M. T.

Though I know not the origin of the custom, I

ago (perhaps now also) large sweet buns were made at Christmas, upon each of which were four paste figures, like ducks or birds, with currants for eyes. One was placed on each quarter of the cake, looking towards the centre, where was a tiny bit of paste hollowed, with two or three currants in it, to represent, possibly, a pool.

S. M. S.

ANCESTRY OF PRESIDENT WASHINGTON (4<sup>th</sup> S. ix. 140, 248, 302.)—If the writers of the notes on these pages, and of others that have recently appeared in "N. & Q.," will refer to the *Herald and Genealogist* for 1867 (vol. iv. pp. 40-64), they will find a paper which, as I have flattered myself, thoroughly disproves the alleged descent of President Washington from Lawrence Washington of Sulgrave. It is a pity that such an error should be periodically and persistently perpetuated, after it has been completely and publicly exposed. The paper referred to has been separately reprinted, both in England and America, and a copy will be found in the British Museum, calendared under the name of

JOSEPH LEMUEL CHESTER.

C. R. M. will find it proved that "Lawrence Washington of Sulgrave was *not* the ancestor of President George Washington," if he will read the interesting paper on the "Ancestry of Washington" by that accomplished and accurate genealogist, Col. J. L. Chester, which was printed some years ago in the *Herald and Genealogist*.

TEWARS.

"FLESH'D THY MAIDEN SWORD" (4<sup>th</sup> S. ix. 311.)—In Massinger's *Virgin Martyr*, Act I. Scene 1, is—

"The ne'er enough commended Antoninus  
So well hath flesh'd his maiden sword, and dyed  
His snowy plumes so deep in enemies' blood."

THE KNIGHT OF MORAR.

H.M.S. "CHANTICLEER" (4<sup>th</sup> S. ix. 261.)—Without knowing the end of the "Chanticleer" of 1832, it may be safely assumed that she is *not* the steam-sloop of that name just paid out of commission, nor is it likely that a vessel doing duty forty years ago as a hospital-ship in the river Thames should within this current period be actively employed on so distant a station as the Pacific. The general question of H. W. D. had better be referred to the new Board of Admiralty when constructed; but it will be necessary to define the term *duty*, active service and harbour service being two different things.

W. T. M.

I can very well remember seeing the "Betsy Cain" lying stranded off Tynemouth some forty years ago or more. She was the vessel that brought over William and Mary in 1688; she must have been at least 140 years old.

EDWIN L. BLANKINSHOFF.



**LORD LIEUTENANT** (4<sup>th</sup> S. ix. 220, 249, 283.)—Without giving any opinion as to what is the *correct* plural form, I will only observe that grammar is greatly swayed by custom and convenience, and it requires no great foresight to predict that, sooner or later, *lord-lieutenant* will be practically one word, with a plural *lord-lieutenants*.

But I cannot pass without a protest the statement of MR. SERGEANT (made in direct opposition to the fact) that such a form as *lords lieutenants* would be foreign to "English grammar;" a statement which he caps by saying that he cannot see what the French form *les hommes marchans* has to do with the question. It has everything to do with it, because our old authors constantly copied the French, and formed the plurals of adjectives (of French origin) in *-s* or *-es*. Hence we find in Chaucer *wateres principales* and *cosins germains*, and in much later English *letters-patents*, and the like. As for plural adjectives in *-s* used alone, there are plenty of them, when used as substantives, such as *worthies*, *calms*, *prodigals*, *empties*, &c., though this does not bear upon the present question. See Dr. Morris's *Historical Outlines of English Accidence*, p. 104, for further examples. I hope that this work, now just published, will tend to correct many of the prevailing notions regarding English grammar, and that a time may come when it will be recognised by writers on the subject that they ought not to evolve what is "correct" out of the depths of their internal consciousness, but condescend to the humbler, yet safer, plan of examining the phraseologies which our authors have actually at various times employed. WALTER W. SKEAT.

1, Ciotra Terrace, Cambridge.

How is it that the title "Lord" is added to that of "Lieutenant" of a county? Is it not the fact, that in official documents they are called "Lieutenants" only? The expressions in the Act of 2 Geo. III. chap. xx. sect. 5, are, "His Majesty's Lieutenant of a county, riding, or place." I once noticed they were called simply "Lieutenants, &c." in a general order relating to a review. Did the title "Lord" come into use because the office was generally held by a peer of parliament? There is a marginal note in Ruffhead's edition of Statutes styling the "Lieutenant" "*Lord Lieutenant*." (Stat. 2 Geo. III. p. 384.) T. F.

**MICROCOSM** (4<sup>th</sup> S. ix. 91.)—Like MR. RANDOLPH, I have not Plato's *Timæus* at hand; unlike MR. RANDOLPH, I have never read a word of it. Thus ignorant, I ask, Did Plato intend our planetary system? which, Sirius included, I conceive to be, compared with infinity, something smaller than a nutshell, or the *mundus universus*. Infinite space can hardly possess a form, which (to my

beyond the thing formed; and if, as the Platonic philosophy sets forth, "all Deity is globular," it cannot but have a circumference; beyond which there is something extraneous, and independent of Deity. Then again: Infinity has no circumference, and consequently no centre; it is to space what eternity is to time, more readily conceived than understood; but I seriously desire to be helped to its understanding. E. L. S.

"**GUTTA CAVAT LAPIDEM**," ETC. (4<sup>th</sup> S. ix. 82, 167, 269.)—I cannot now remember where I met with the following distich. The last, undoubtedly, is a modern and a halting line:—

"Gutta cavat lapidem, non vi, sed sæpe cadendo;  
Si fias doctus, non vi, sed sæpe legendo."

As regards the first line, MR. RAMAGE says he cannot remember any of our English poets who have appropriated the idea. Lord Byron, for one, has, and in his *Don Juan*, canto vi. stanza 20. These are his lines:—

"'Tis the vile daily drop on drop which wears  
The soul out (like the stone) with petty cares."

FRED. RULE.

**ECHLES** (4<sup>th</sup> S. ix. 206.)—MR. RAMAGE queries whether this name = steps. It appears to me certain that it = Eg-hills, where *eg* is the guttural of *ey*, the Celtic root-word for *water*. In the A.-S. Chronicle the elder form of our *hill* is more than once found as *hele*, as in Teotanhele. Eccles, Norfolk, is near a sandy ridge on the sea-coast, and formerly had also an inland water near it. *Eg* occurs also in Egham Wick (water) near Windsor, and in Egmore, Norfolk. Egmore Hole at the latter has a popular superstition, or burlesque proverb rather in the present day, connected with it amusingly illustrative of Virgil's *nimborum patria*. In a district which lies to the eastward of this place, it is said that all heavy rains come from Egmore Hole. I think I have heard of a similar saying connected with other localities. W. B.

**SERGEANT** (4<sup>th</sup> S. ix. 237.)—I believe S. is right in the matter of the confusion of *sergeant* with *segreant*, and the mistake is of old occurrence. There are in England twelve families spelling their names Sergeant, Serjeant, Sargeant, Sarjeant, Seargent, Seargeant, Sergeant, Sargeant, Sargent, Sarjent, Sargant, Sarjant—and almost "quot-cunque vis addere"—nearly all the up-looking branches whereof adopt the *griffin* as their heraldic sign, preferring cognation and cognomination with that respectable old beast rather than with a Norman man-at-arms. (My grand-uncle swore by *Ser Géaunt*, and as I never knew one of the family over five feet six inches, I think it a convenient derivation.) L. S.

**SCORES** (4<sup>th</sup> S. ix. 161, 225.)—The word "score,"

Lowestoft, though it may be in a wider sense local. It is most frequently, if not exclusively, applied to passages on a rather steep descent; perhaps where there has been originally a water channel. Rant was probably the name of a resident next the entrance of the score which bears his name, otherwise unknown in the chronicles of Lowestoft. BILBO is certainly mistaken in supposing that "scores" are "similar to the Yarmouth rows," or that the latter are ever called scores. Consult Gillingwater, *History of Lowestoft*, p. 356; Nall's *East Anglian Glossary*, and Man-ship's *History of Great Yarmouth*, ed. Palmer, i. 66, 271. S. W. RIX.

Beccles.

THREE LEAVES EATEN FOR THE HOLY SACRAMENT (4<sup>th</sup> S. ix. 39, 224.)—In much early mediæval "belief" there is evidence of strong faith in the life-giving properties of the three leaves: compare what Mr. Cox writes at p. 35 of the Introduction to *Popular Romances of the Middle Ages*; Cox and Jones, 1871. He is treating of a German myth, in which "snake-leaves" are introduced:—

"In the German tale a prince, seeing a snake approach the dead body of his wife, cuts it in two, and presently another snake brings in *three leaves*, which it places upon the severed portions and restores the snake to life."

In the Christian custom heaven-life, in the earlier one earth-life, is to be given by the three leaves. The number *three* would recommend the myth for translation to Christian uses as being emblematical of the Trinity. TH. K. TULLY.

Broughton, Manchester.

BLACK RAIN (4<sup>th</sup> S. ix. 137, 185, 267.)—In a paper on "Coloured Rain and Snow," in *The Leisure Hour* (volume for 1867), it is stated that Mr. Dunkin noticed a few years before that date a "gloomy" rain falling at Greenwich, containing great numbers of small black flies. A black rain fell at Montreal in 1819, and when analysed was found to contain soot. It was discovered that some forests in the south of the river Ohio had taken fire, and the sooty particles had been conveyed in the air. A black rain fell at Birmingham in May 1866, and such rains are not uncommon in Scotland. These rains are often of volcanic origin; of such a nature one which occurred in 1781, sixty or seventy miles from Mount Etna, was believed to be.

The blood-like red of a rain which fell at the Hague, in 1670, was caused by swarms of small red insects, perhaps a kind of water-flea (*Pulices arborescentes*). M. Sementini analysed some rain which fell in Italy, and found its colouring matter deposited from it, by the action of heat, became brown, then black, and lastly red. This may have come from an active volcano. Red rain fell in the valley of Oneglia, Piedmont, on Oct. 27, 1814.

Five years after MM. Meyer and Stoop, of Bruges, analysed some coloured rain, and found the colouring matter was chloride of cobalt. Some collected by Prof. Giuli yielded carbonate of lime, manganese, alumina, and silica, and some vegetable organism. Crimson cliffs, near Cape York, Baffin's Bay, were examined by Capt. Ross in 1818. This was owing to particles like small seeds (one thousandth to three thousandth of an inch diam.). Dr. Wollaston regarded this colouring matter as of vegetable origin. JOHN PIGGOT, JUN.

"THE BALLAD OF FLODDEN FIELD" (4<sup>th</sup> S. viii. *passim*; ix. 265.)—The Rev. Robert Lambe was notorious as an old ballad manufacturer. He foisted one of his shams on Evans, who inserted it in the first edition of his old ballads. The ballad was "The Laidly Worm." Lambe was, it is said, in the habit of giving his forgeries to ballad printers at Newcastle, Hawick, and other places; who published them and sold them to chapmen and flying stationers, and so obtained a circulation for them amongst the peasantry. There are good reasons for believing that some of Lambe's compositions found their way into Scott's *Border Minstrelsy*, as did some of the shams of Surtees and others. I have been requested to edit a new edition of *Flodden Field*; but the copy that was forwarded to me by an enterprising publisher I find to be so bad and incorrect, that I have returned it with an intimation that I cannot adopt such a text. Several of the stanzas are evidently modern, and are probably from the mint that produced the "Laidly Worm." DR. RIMBAULT's remarks are very interesting, and contain accurate information that, with his permission, I shall make use of should I be enabled to edit an edition.

In conclusion I would ask, was there ever such a schoolmaster as "Mr. Richard Guy of Ingleton," who, according to the Skipton copy, lived "about the time of Queen Elizabeth"? I suspect that he owes his paternity to Mr. Lambe, and that he is nearly related to "Duncan Frazer, Shepherd on Cheviot," and author of "The Laidly Worm."

JAMES HENRY DIXON, LL.D.

HORNECK AND JESSAMY (4<sup>th</sup> S. ix. 94, 149, 204.) The Jessamy song, p. 204, must have been widely known. I have heard it from a Lancashire "pace egger," say half a century since. P. P.

GAWVISON (4<sup>th</sup> S. ix. 200, 267.)—*Gauby* is much used in Lancashire, an amusing instance of its use being when one of two at a game of "chaff" says to the other, "Go whom (home) and tell thi mother to cheen (chain) th' gauby up."

TH. K. TULLY.

Broughton, Manchester.

ROUND TOWERS OF NORFOLK (4<sup>th</sup> S. ix. 136, 186, 249.)—The late Rev. Dr. Cromwell once

assured me that he had made a careful examination of the round towers of Norfolk and Suffolk, and was convinced they were much older than the churches to which they were attached. I have not seen any of them, but from the description given by Mr. C. W. BARKLEY, they seem to resemble the round towers of Ireland and Switzerland, particularly in the mode of entrance.

JAMES HENRY DIXON.

"I KNOW ON WHICH SYDE MY BREAD IS BUTTERED" (4<sup>th</sup> S. ix. 263.)—In John Heywood's *Dialogue*, &c., 2nd part, 7th chap. (first printed in 1548), we have this proverb.

JOHN ADDIS, M.A.

Rustington, Littlehampton, Sussex.

JOSHUA BROOKES, F.R.S. (4<sup>th</sup> S. ix. 83.)—Some amusement was caused many years ago, when I was a student, by the following lines which were posted above the door of a house in Elbow Lane, City—a street which no longer exists. I copied the lines at the time, and I now transcribe them from my commonplace-book:—

"They who enter here will speedy  
Be in trim for Doctor Eady:  
When they're enter'd in his books,  
They're just half way to Doctor Brooks."

VIATOR (1.)

"GENTLE" (4<sup>th</sup> S. ix. 200, 290.)—The word *Gillyvor*, evidently another form of Gilliver, occurs twice in *The Winter's Tale* (Act IV. Sc. 3); first where Perdita, speaking to Polixenes, says—

" . . . . . the fair'st flowers o' the season  
Are our carnations, and streak'd gillyvors,  
Which some call nature's bastards";

and later Polixenes to Perdita—

"Then make your garden rich in gillyvors,  
And do not call them bastards."

Mr. Dyce gives *gillyvor* as an old word for gillyflower (*The Works of William Shakespeare*, the text revised by the Rev. Alexander Dyce, 1807, vol. ix. [being Glossary], p. 184). A study of his article would, I feel sure, gratify correspondents interested in this question.

TH. K. TULLY.

Broughton, Manchester.

LUTHER (4<sup>th</sup> S. ix. 252.)—I am in great hope that the paragraph in your "Miscellaneous Notes" taken from *The Guardian*, in reference to the destruction by fire of certain memorials of the great reformer at Erfurt, may prove to be an incorrect report. There has certainly been an unfortunate fire at Erfurt, by which an orphanage has been destroyed; but it may be remembered that it is the Castle of Wartbourg, near Eisenach, where Luther was confined, and there are his room and his chair, and the splashings of his ink-bottle on the wall. I can say nothing about his Bible, but it will probably be found there too, and that our regrets have been unduly excited. W. S.

"GOD IN THE GENERATIONS OF THE RIGHTEOUS" (4<sup>th</sup> S. ix. 118.)—It is possible that F. M. S. may obtain this little book, or information concerning it, by inquiry at that excellent institution, the Cripples' Home. It was published and sold for its benefit. S. M. S.

LIQUIDS (4<sup>th</sup> S. ix. 235.)—With regard to MR. SERGEANT'S observations, it may be remembered that among the modern Greeks, following the ancients, a reverse process takes place. To a labial a liquid is added; thus the foreign *b* is made *mb*, and *p* is made *mp*, thus *Mbe* for *Bey*, *Pampor* for *Vapor*, &c. It is, however, to be noted that *p* also stands alone, but *beta* being pronounced *ve*, a *b* is obtained by the addition of the liquid. It is also to be noticed that the liquid *m* selects its labial *b* or *p*, and the liquid *n* its dental *d*, *t*, *th*, *dh*. With regard to *iron*, it may be observed that the southern pronunciation of the *r* is no suppression. There can be no doubt that in southern English there is, as in some other languages besides, the rough *r* or *rr* and the soft *r*.

HIDE CLARKE.

"AIRED" (4<sup>th</sup> S. ix. 172, 228, 288.)—Your philological correspondent of Sydenham Hill does battle on behalf of the "editorial remark" from which I dissented, not from any desire to differ, but simply to present the matter in another view. A room *aired* by opening the windows, and allowing the air to blow through it, suggests one thing, and damp clothes which have been *ared*—i. e. emptied or exhausted of moisture—quite another. *Ared* (spoken *ar-ed*) in the vernacular of the Scottish Lowlands, as already stated, has this meaning, and is apparently one and the same with Icelandic *öreydd*—a word of kindred significance. It is a recollection of more than thirty years that, being storm-bound in a farm-house in the county of Forfar, I heard the farmer's wife call to her servant girl, with reference to some newly-washed clothes which had been hanging upon a rope in the barn, "Odd, lassie, hae ye no brocht in \* the claes yet to be *ared*? Heist ye quick an' pit them till (to) the fyre, an' hae the wat taen oot o' them." This happened during a pelting wintry rain, when the air was surcharged with moisture, and evaporation by atmospheric influence impossible. If DR. CHANCE prefers to cling to his own imaginings, in contempt of known facts, the loss must be his. May I be permitted to add that my note does not "serve to show how people will go out of the way to hunt for etymologies." The word and its concomitant recurred to my memory on reading the "editorial remark." J. CK. R.

RANZ-DES-VACHES (4<sup>th</sup> S. ix. 220, 289.)—This expression, according to M. Littré, originated in the canton of Fribourg, the word *ranz* being the



German for "course." DR. BUCHHEIM, in making his suggestion, evidently does not consider that *rang-des-vaches* is almost meaningless in French. Moreover, he seems to forget that in German the word *Kuhreigen* is used as often as *Kuhreihen*, and surely *reigen* has nothing to do with *rang*. Still I must say that many Frenchmen pronounce *rang* in the same way as *rang*, while others sound the *z* as *a*.

G. A. SCHRUMPF.

Whitby.

BURNS AND KEBLE (4<sup>th</sup> S. ix. 158, 285.)—The proverb to which attention has been directed being "ex ipsa hominum natura sumptum adagium," may be expected frequently to reappear.

In Homer, *Od.* xv. 400, there is—

μετὰ γὰρ τε καὶ ἐλγισι τέρπεται ἀνὴρ,  
ὅστις δὴ μάλα πολλὰ πάθῃ καὶ πόλλ' ἐπαληθῇ.

In Aristotle, *Rhet.* i. 9, this is cited, and in *Rhet.* i. 11, there is—

ἀλλ' ἐνία καὶ οὐχ ἡδία, ἀν' ὃ ὅστερον καλὸν καὶ ἀγαθὸν τὸ μετὰ τοῦτο, ὅθεν καὶ τοῦτ' εἴρηται, ἀλλ' ἡδύ τοι, σθεδύτα μνησθαι πόνων, which is from a fragment of the *Andromache* of Euripides, preserved in Macrobius, *Sat.* vii. 2.

In Cicero, *De Fin.* there is—

"Quid si etiam jucunda memoria est præteritorum malorum, vulgo enim dicitur, 'Jucundi acti labores;'"

and where there is a translation of a Greek proverb resembling the former:—

ὣς ἡδὺ τοῖς σοφοῖσι μνησθαι πόνων,

"Suavis est laborum præteritorum memoria."

In Virgil, *Æn.* i. 203, there is—

"Forsan et hæc olim meminisse juvabit."

In Seneca, *Herc. Fur.* 656—

"quæ fuit durum pati,  
Meminisse dulce est."

And in Juvenal, xii. 82:—

"... gaudent ubi vertice raso  
Garrula securi narrare pericula nautæ,"

Where the Delphin edition has this note—

"Cicero, *Epist.* v. 12: 'Habet præteriti doloris recordatio delectationem.'"

In Cowley, as read in Bysshe's *Art of English Poetry*, p. 281, London, 1710, it is—

"Things which offend when present, and affright,  
In memory well painted move delight."

The above will evince that there is no reason for supposing that Keble had recourse to any English reproduction of this saying.

ED. MARSHALL.

HISTORY OF THE VAUDOIS (4<sup>th</sup> S. ix. 138, 210.) *The History of the Waldenses*, by the Rev. John Taylor, Wesleyan minister, may be added to the list. It was published at Rochdale at the close of the last century. The book is scarce, but may probably be met with in some of the public libra-

ries of the north of England. BIBLIOTHECAR. CHETHAM. might be consulted.

STEPHEN JACKSON.

SHAKESPEARE: CONTEMPORARY CRITICISM (4<sup>th</sup> S. ix. 237, 282.)—May I be allowed space for a little explanation? In transcribing my note on this subject from the *brouillon*, I inadvertently omitted a word. I wrote—"I was not aware of the existence of more than a single contemporary" [hostile] "reference to our great bard, and should be glad to be informed where the other is to be found." The word within brackets is the omission to which I allude. But, taking my sentence as it stands, without the omitted word, I do not exactly see how, in the phrase of MR. ADDIS, I "make more astounding the astounding declaration of *Once a Week*." Be it observed that I declare or asseverate nothing whatever, but simply express a *bonâ fide* wish for information on the point in question. What on earth, I ask, is there to astound anybody in this? Your correspondent girds at my poor doubt with the austere contempt exhibited by the gravedigger in his interview with Hamlet—"Cannot you tell that? every fool can tell that." Howbeit I thank MR. ADDIS for his references, some of which are new to me.

H. A. KENNEDY.

Waterloo Lodge, Reading.

THE INFLUENCE OF DIET ON LIFE (4<sup>th</sup> S. ix. 280.)—Permit me to draw the attention of your correspondent MAKROCHEIR, if he has not already seen it, to the "Memoir of Thomas Wood, the Abstemious Miller," in *The Book of Wonderful Characters*, published by John Camden Hotten (no date), at p. 146 *et seq.* Wood is there stated to have improved an impaired constitution by a severe course of abstemiousness and regularity, and to have died in 1783, in his sixty-third year. The book mentioned is an abridgment, or "réchauffé" of Wilson's *Wonderful Characters* and Caulfield's *Portraits of Remarkable Persons*.

JOHN PICKFORD, M.A.

Hungate Street, Pickering.

PURGY (4<sup>th</sup> S. ix. 263, 310.)—"Purgy" is a common word with the lower order here, the next parish to Hagley, and in the neighbouring villages (North Worcestershire), but how far its use extends I do not know. I have heard it most frequently applied in the phrase "a purgy temper," meaning a temper obstinate and impracticable. I should presume that it is a local corruption of *perky*, derived most probably from *pert*, Welsh *percu*, to trim or make smart; or perhaps from the French *apert*, open, free, or impudent; Latin *apertus*.

VIGORN.

Clent, near Stourbridge.

BISHOP HORNE OF NORWICH (4<sup>th</sup> S. ix. 241, 290.)—A chantry in the parish church of Brede, a village in Sussex, near the coast and in the

neighbourhood of Hastings, was formerly in the possession of the Horne family, who were also patrons of the living. Felicia, the daughter and coheiress of Bishop Horne, carried the manor farm to which the chantry is appended, and the patronage of the living in marriage to the Rev. Robert Hele Selby Hele. See *Sussex Arch. Coll.*, vol. viii. S. A.

Turnham Green.

"THE CLOUD WITH THE SILVER LINING" (4<sup>th</sup> S. ix. 239, 239.)—Though thinking that it would be a most difficult matter to trace the exact paternity of this beautiful saying, yet the idea must be a very old one indeed.

"One touch of nature makes the whole world kin."

As MR. TEW says, "it is one of those happy thoughts which go directly to the heart," and the truth of it at once strikes a responsive chord in the mind of every one. The following passages, from three of the greatest poets of Greece, Rome, and England (*Æschylus*, *Horace*, and *Shakspeare*), seem to me to be parallel, and to contain the germs of the same thought:—

XOP. Ἔστι θεοῖς δ' ἔτ' ἰσχύς καθυπερτέρα  
πολλάκι δ' ἐν κακοῖσι τὸν ἀμήχανον  
κάκ χαλεπὰς δῖας ὑπερβ' ὀμμάτων  
κρημαμενᾶν νεφελᾶν ὄρθοι.

*Septem contra Thebas*, v. 226 et seq.

—————"Informes hiemes reducit  
Jupiter, idem  
Summovet. Non, si male nunc, et olim  
Sic erit. Quondam cithara tacentem  
Suscitat Musam, neque semper arcum  
Tendit Apollo.

*Carminum*, lib. II. x. v. 15 et seq.

"Sweet are the uses of adversity;  
Which, like the toad, ugly and venomous,  
Wears yet a precious jewel in his head."

*As You Like It*, Act II. Sc. 1.

JOHN PICKFORD, M.A.

Hungate Street, Pickering.

HUBERT DE BURGH, *temp.* JOHN (4<sup>th</sup> S. ix. 219, 286.)—There appears to be considerable doubt as to who Herlewin or Herlevin, and now, according to the interesting communication of MR. DE BERGH, Harlowe, really was. The Crispyns claim Arlette or Harlott as well as the Burghs or Burgrs. Ancient MSS. say Hellowin de Comtesville, others Guilbert de Crispin (son of Geoffrey, Count of Eu and Brionne, brother of Rich. II., Duke of Normandy), married Arlette or "Harlotta, daughter of Rowland Fulbert de Croye." But Randle Holmes, a Cheshire antiquary of considerable authority, marries this Hellowin de Comtesville to Havis, the sister of Rich. II. of Normandy, by whom she had Alan, Count of Bretagne. A Crispyn certainly did, by some accounts, marry Havis, Countess of Bretagne, 1067, and so did Hoel, Count of Nantes, but the latter seems to have been second husband. Amid this confusion,

it has been suggested that Harlowin or Herlevin was merely a nickname or alias, Guilbert de Crispin coming from Arles, as from Anjou Angevin, from Poitou Poitevin, from Paris Parisien, from Nice Nizzard. So Herlevin of Comtesville might be so called, as we should say at Bath of a "Parisien of London," and Comtesville be the Count's Ville, Burgh, or Borough, and of that royal burgh come the surname Burgh; but this is no help to the Crispins. I am, however, inclined to think that Guilbert Crispin was Herlevin de Burgh, or Comtes-Ville, rather than that one of them was a second or third husband. There was about this time a family De Ville, which may be another alias of the De Burghs. These are points that any of your learned readers would confer an infinite obligation in clearing up or attempting to clear up. "N. & Q." will live to be thanked by, among others, every description of historian for the labour of which he will hereafter be relieved by the results of the patient investigations of many heads being deposited in its pages. T.

PHOTOGRAPHIC PRINTING (4<sup>th</sup> S. ix. 300.)—The Heliotype Company, 219, Regent Street, can furnish your correspondent with whatever he may want in that branch of art. G. E.

"THE MAN OF RESOLUTE," ETC. (4<sup>th</sup> S. ix. 139.) H. L.'s quotation is from Shelley's *Queen Mab*. N.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*A Dictionary of English Etymology.* By Hensleigh Wedgwood, M.A., late Fellow of Chr. Coll. Cambridge. *Second Edition, thoroughly revised and corrected by the Author, and extended to the Classical Roots of the Language. With an Introduction on the Formation of Language. Parts III. IV. and V.* (Trübner.)

If it was with considerable satisfaction we brought under the notice of our readers the first and second parts of this new edition of Mr. Wedgwood's *Dictionary of English Etymology*, it is certainly with no less that we call their attention to the completion of the book. There is an amusing story of an old lady who, having been seen to study a dictionary for a very considerable time, was asked what she thought of it, when, with great simplicity, she answered that she thought it would be very nice reading if it were divided into chapters. Mr. Wedgwood's *Dictionary* does not require any such re-adjustment to make it very nice reading. Open it where we may, we are sure to light upon some etymology which instructs and interests us, and sometimes surprises us to see how an old familiar epithet, in going back to its original root,

"Doth suffer a word-change  
Into something new and strange";

not but sometimes we miss a derivation, which, if not accepted, might have been noticed, and the grounds of its rejection stated. For instance, Mr. Wedgwood derives *Whitsunday* from *Dominica in Albis*; but this we think is a mistake. *Dominica in Albis* is not Whit Sunday, but Low Sunday, or the first Sunday after Easter. In the

next place, the form to be accounted for is not *Whit* but *Whitsun*, as in *Whitsuntide*, *Whitsun Week*; and we believe its origin will be found in the German *Pfingsten*. But a few defects like this only serve to contrast with the completeness and utility of the book generally—a book to which our notice would do scant justice if it omitted all reference to the interesting and ingenious Essay on the Formation of Language with which it is prefaced.

*The Ornithology of Shakespeare critically Examined, Explained, and Illustrated.* By James Edmund Harting, F.L.S., F.Z.S., &c. (Van Voorst.)

We confess to a liking for a book written by a man with a hobby, and to a sympathy with its writer, when he keeps his hobby well in hand, and does not urge him into the regions of boredom. The work before us belongs to this class. The author, who is a Fellow of the Linnean and Zoological Societies and the British Ornithological Union, appears to have relieved his study of the branch of Natural History which he specially affects with a study of Shakespeare. The result has been a very natural one. He soon found that, in the wide range of knowledge which characterises Shakespeare, he had not neglected to inquire "what was Pythagoras' opinion of wild-fowl," or, in other words, that Ornithology had been one of the subjects of the poet's inquiries and speculations. The result was, that Mr. Harting communicated a series of papers on this point to *The Zoologist*, the eighty pages which they there occupied being expanded in the handsomely printed book before us into upwards of three hundred, in which three hundred pages the reader will certainly find "much curious information" which the writer modestly hopes is there preserved. Will Mr. Harting, after what he says about gulls and seamells, "be surprised to hear" that Shakespeare never mentions "Seamells"? The word in the original, that is, in the First Folio, is *Seamells*—a word which will assuredly be found some day before the Early English Text Society have finished their useful publications.

**BOOKS RECEIVED.**—*The Herald and Genealogist*, edited by John Gough Nichols, F.S.A. Part XL. (Nichols) Besides much information respecting the Bohuns and Markhams, contains a short but interesting paper by Mr. Evelyn Shirley on "The Badges of the Great Nobility."—*Miscellanea Antiqua Anglicana; the Old Book Collector's Miscellany*, Part VIII. (Reeves & Turner), contains: "Taylor the Water Poet"; "Navy of Land Ships and Jack a Lent"; "A Counter-blast to Tobacco"; "Execution of the Gunpowder Plot Traitors"; and "The Penniless Parliament of Threadbare Poets."—*Notes on the Scientific and Religious Mysteries of Antiquity, the Gnosis, and Secret Schools of the Middle Ages, Modern Rosicrucianism, and the various Rites and Degrees of Free and Accepted Masons*, by John Yarker, Jun. (Hogg.) Not being one of the initiated, we must necessarily content ourselves with directing the attention of those who are, to this discourse on ancient and modern mysteries.—*Sancho Panza's Proverbs, and others which occur in Don Quixote; with a Literal English Translation, Notes, and Introduction* by Ulick Ralph Burke. (Pickering.) This beautifully printed little book may well be commended to those who would desire to study the genius of the Spanish language in its greatest purity, and the Spanish people in their characteristic simplicity and shrewdness, which it is said may be best done by the study of their Proverbs.

**MR. MURRAY ANNOUNCES**, among other forthcoming publications, "The Speaker's Commentary," Vol. II.: Joshua, Rev. T. E. Espin, B.D.; Judges, Ruth, Samuel, Bishop of Bath and Wells; I. Kings, Rev. George Rawlinson; Vol. III.: II. Kings, Chronicles, Ezra, Nehemiah, Esther,

Rev. George Rawlinson, M.A.; "Pekin, Jeddo, and San Francisco," the third and concluding volume of the Journal of a Voyage Round the World, by the Marquis de Beauvoir, translated from the French by Agnes and Helen Stephenson; Mr. Gilbert Scott's "Lectures on the Rise and Development of Mediæval Architecture"; "A History of the Church of France," from the Concordat of Bologna, 1516; to the Revolution, with an Introduction, by W. Henley Jervis, M.A.; "Notes of Thought and Conversation," by the late Charles Buxton, M.P.; "Tegner's Frithiofs Saga," translated from the Swedish, by Captain Spalding; and a new edition of "A Journey to the Source of the River Oxus, by the Indus, Kabul, and Badakhshan," by the late Captain John Wood (Indian Navy), edited by his Son.

**MESSRS. GRIFFIN & Co.** announce a cheap and popular edition of Dr. Rogers's "Century of Scottish Life," which first appeared in June last.

**DEATH OF MR. BLACK, F.S.A.**—Archæological literature has just sustained a great loss in the death of one of its most zealous and accomplished followers, Mr. William Henry Black, who died on Friday the 12th instant, in the 74th year of his age. Mr. Black's labours in the field of archæology are too well-known to call for enumeration. He had been engaged for some time in preparing for publication, in the Series of Chronicles and Memorials of Great Britain published under the direction of the Master of the Rolls, the "Iter Britanniarum: a Portion of the Antonine Itinerary of the Roman Empire relating to Great Britain." It is to be hoped that Mr. Black's labours upon this important subject will not be lost.

#### BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

ROCCA, DE CAMPANIS COMMENTARIUS. 8to.

Wanted by Mr. M. Brooksbank, The Bailey, Durham.

THE LONDON GAZETTE, No. 22,107, 1856.

Wanted by Surgeon-Major Fleming, 113, Marine Parade, Brighton.

LIFE OF ALEX. REID, a Scottish Covenanteer, written by himself. 3rd Edition. Manchester: Prentice, 1850.

Wanted by Mr. C. W. Sutton, 63, Egerton Street, Hulme.

#### Notices to Correspondents.

In our notice last week of Mr. Metcalf's Curious Genealogical Table, showing the Royal Descents of many Yorkshire Families, the ancient seat of the Metcalfs in Wensleydale, is by a misprint spoken of as "Tappa" Hall. It should of course be Nappa Hall.

M. D.—"Cater-cousins" are friends so familiar that they eat together. "They are not now cater-cousins: they are at dissension or debate one with another."—Terence in English, 1614.

J. A. C. (East Dereham).—Advice to a Son, in two parts, Oxford, 1656-8, &c., is by Francis Osborne, who died in 1659.

SARAH COOPER (Wolverhampton).—For the origin of kissing under the mistletoe, consult "N. & Q." 1<sup>st</sup> S. v. 13, 208; viii. 621; 2<sup>nd</sup> S. iv. 505; vi. 523.—For the costume of mourning, 2<sup>nd</sup> S. ix. 326; xi. 348, 399, 458; 3<sup>rd</sup> S. viii. 506; ix. 87, 144, 229, 304, 320; xii. 357.

JOHN PIKE (Old Burlington Street).—An account of the magnificent structure of Canons will be found in "N. & Q." 4<sup>th</sup> S. v. 175, 247; and of James Brydges, the first Duke of Chandos, in Collins's Peerage, by Brydges;



*Burke's Patrician*, ii. 43; and *Gent. Mag. for March*, 1865, p. 266.

**J. TURNER** (Brompton).—*Some account of the early days of Marie Taglioni, the famed dancer, is given in the Nouvelle Biographie Générale*, xliv. 775; *Encyclopédie des Gens du Monde*, xxi. 654; and *The Stage*, by Alfred Bunn, ii. 90-92, 283, &c. *During the late Franco-Prussian war Madame Taglioni lost much of her property, and is now in England giving private lessons in dancing, after a close retirement in domestic life of more than a quarter of a century.*

**ROBERT STUART**.—*That very curious piece of workmanship of the sixteenth century, the "Darnley Jewel," which formed one of the finest gems of the collection at Strawberry Hill, was purchased by Mr. Farrer, and sold to Her Majesty for about 200 guineas.*

**A COCKNEY**.—*The materials of the three City gates were sold in 1760 to a Mr. Blagden, carpenter, Coleman Street, namely, Aldgate for 177l. 10s.; Cripplegate, 912l.; and Ludgate, 148l.*

**D. D. D.**—*Consult the Tables of Classical and Scripture Proper Names, and Modern Geographical Names, with their Pronunciation, by N. Porter, in the Supplement to Ogilvie's Imperial Dictionary, Glasgow, 1855.*

**EDWIN SLOPER** (Ilminster).—*Carrum, otherwise spelt Cernmue, Cernmude, Cernmude, Cernmuth, Chernmue, and Chernmouth, of the Saxon Chronicle, Henry of Huntingdon, and Simon of Durham, is Charmouth, co. Dorset. See the Anglo-Saxon Chronicle, edited by Benj. Thorpe, edit. 1861, and Hutchins's Dorsetshire, i. 525.*

**"HARROWGATE."**—*Is not this subject almost exhausted? Your reply should be made as brief as possible.*

**ASTERISK**.—*We do not remember to have received any communication from you.*

**EDROMO**.—*You have been anticipated.*

#### NOTICE.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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LONDON, SATURDAY, APRIL 27, 1872.

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## Notes.

## SIR JOSHUA REYNOLDS AND "THE INFANT HERCULES."

At the sale of the fine library of George Smith, Esq., by Sotheby & Co., July 1867, occurs (lot 6689):—

"Robinson (W.). History and Antiquities of Enfield, Middlesex, 2 vols., 1823."

To this lot, which fetched 45s., the following note is appended by the auctioneers:—

"This was the author's own copy, and contains many MS. additions, cuttings, &c. There is also inserted an original drawing by Mortimer, in pen and ink, of Mrs. Everitt and her son—the gigantic infant of Enfield; also the rare engraving from it, with the original advertisement and exhibition bills. Sir Joshua Reynolds is supposed to have taken his idea of the 'Infant Hercules' from this child."

Northcote, in his *Life of Sir Joshua Reynolds* (ii. 216), informs us that, for the attitude and expression of the soothsayer Tiresias, the artist was indebted to a reminiscence of his deceased friend Dr. Johnson; and adds that the picture, which was painted in 1786, was, "in respect to beauty, colour, and effect, equal to any picture known in the world." Barry wrote that "nothing can exceed the brilliancy of light, the force, and vigorous effect"; and Hodges, the landscape painter, said, in reference to its warm and glowing tone of

colouring, that "it looked as if it had been boiled in brandy." We all know that it was painted for the Empress of Russia, and that it is thus lost to this country. Reynolds, when he received the commission, was puzzled as to the choice of subject. His first idea was Queen Elizabeth at Tilbury Fort; but this was abandoned for a representation of the "Infant Hercules strangling the Serpents," by which the artist meant to symbolise the conquest obtained by his royal patroness over the ignorance and barbarism of her infant empire. But his own difficulties were not over when his subject was decided upon. Crabbe, the poet, in the early flush of the sudden popularity of *The Village*, frequently passed his mornings in the studio of Sir Joshua, then engaged upon this picture, who informed his visitor that what he saw was the fourth painting on the same canvas (*Life of Crabbe*, p. 122, note); but even that was destined to sustain eclipse, for, on its final departure for Russia, the painter said to a friend that "there were ten pictures under it, some better, some worse" (Northcote, ii. 219). For it he received 1500 guineas, accompanied by an autograph letter, and the portrait of the empress in a gold box mounted with diamonds.

This grand picture, of which we have engravings by Hodges and Walker, must not be confounded with the smaller one of the same subject, but with the subsidiary group omitted, purchased by Earl Fitzwilliam at the price of 150 guineas.

It was this which was, in fact, the study for the larger picture which was exhibited in the rooms of the British Institution in 1813, on which occasion some hundred and thirty out of the three thousand or so pictures produced by Sir Joshua were displayed in evidence of his genius and the powers of the English school. This event was celebrated by Martin Archer Shee, R.A., in his poem *The Commemoration of Reynolds* (London, J. Murray, 1814), where will be found a glowing description of this brilliant study:—

"The young Alcides next with awe behold,  
A demi-deity renowned of old;  
His mighty frame the future giant proves,  
The god, tremendous in the cradle moves;  
While yet a child, the powers of strength appear,  
He seems already ripe for his career;  
To Danger's lap with daring love resorts,  
And preludes to his labours—in his sports.  
While o'er his couch terrific serpents rear  
Their speckled crests, and for their prey prepare,  
Sublime in self-collected might he glows,  
And darts an eye indignant on his foes:  
His lips with energy divine compressed,  
His chin half buried in his swelling chest,  
With what dread force, undaunted as he lies,  
The vigorous infant seizes on his prize:  
Beneath his grasp, their writhing folds untwine,  
Their eyeballs bursting from their sockets shine;  
Foul vapours from their gasping jaws expire,  
And flames dart hissing from their tongues of fire."

The painter-poet adds in a note that—

"It is much to be regretted that this work, which is one of the largest and most splendid productions of Sir Joshua's pencil, has not remained among us, as a trophy of his taste, and an ornament of his country."

Here the writer is, of course, speaking of the larger picture; of the smaller, and the most familiar to us, there are mezzotint engravings, I think by each of the engravers above mentioned; a reproduction of one of which has been recently issued by the Autotypic Company. Seeing this, I was reminded, not for the first time, of one of the emblems of J. G. Zingrelius (*Emblematum Ethico-Politicorum Centuria*, Heidelbergæ, 1684, 4to), in which, to illustrate the epigraph—"In cunis jam Jove dignus"—a robust infant, in a wooden cradle, is strangling a couple of not very formidable-looking snakes. Beneath is the quatrain:—

"La vertu ne prend pas de l'age sa naissance:  
D'Hercule en son maillot le courage indompté,  
Qui a de ces deux mains ces serpents surmonté,  
Fait voir, qu'en vn enfant paroist sa puissance."

LXII.

In like manner another emblematiser, by this same figure of the cradled Hercules, symbolizes the exercise of energy and courage in youth, illustrating his lessons by the examples of the Leunculus (or lion-cub), Cyrus, and even the intra-uterine struggles of Jacob. Here it is worthy of note that the position of the cradle is altered, so that we see its back; and that the infant, instead of strangling the serpents, has just torn one through the middle; while the other, preparing for a spring, is erect on its tail by the side of the cradle. (*Idea de vn Principe Politico-Christiano representada en cien Empresas*. Por Don Diego Saavedra Fajardo, &c., en Monaco, 4to, 1640.)

The mind of Reynolds, anxious to perform his flattering commission with credit to himself and British art, was evidently bent on symbolism; and nothing is more likely that, in turning over the books or prints in his collection, his eye was struck by the typical value of the subject of which he made choice. Having once seen such an engraving as the one I have alluded to, it was difficult materially to change the treatment. As Spence remarks, in his *Polymetis*, "the old artists seemed to have showed a great deal of fancy in representing this story," and there is not much left for the moderns to do. So Burney, in one of the charming illustrations to the *Dictionary of Polite Literature* (2 vols., 1804, 12mo), has represented the same subject with much force and vigour; but still so as to suggest that his fancy was dominated by a reminiscence of the picture of the great British artist, or indeed of its ancient prototypes.

WILLIAM BATES.

Birmingham.

DR. SMITH'S "DICTIONARY OF THE BIBLE,"  
LONDON, 1863.

I regret that I have but recently become possessed of this admirable book. It is indeed a treasure, containing as it does the sum of modern discovery and scholarship. Every intelligent student of the Bible ought to possess a copy. If his means be slender he will do well to deny himself other books, or part with half his books if necessary to get this, which is a library in itself.

Some months ago it was announced that a new edition was in preparation. The work might be much furthered if those who possess the book would send in to "N. & Q." such brief notes and hints as occur to them. As it is emphatically "a dictionary of the Bible and not of theology," such notes would come under the legitimate scope of "N. & Q." I beg to send the following notes as a first instalment.

In noting some of the articles wanted, and other omissions, I may observe that it is stated in the preface that "the work might be described as a dictionary of the Bible according to the Authorised Version." This is well carried out, and we have articles even on English words used in a peculiar sense, such as "instant," "instantly." It is obviously desirable to make the dictionary as perfect in this respect as possible.

ALIENS (*ἀλλοτρίων*, Heb. xi. 34), *foreigners or enemies*, especially the Philistines. Thus the LXX. (in the books which follow Joshua) render Philistines by *ἀλλόφρονες*, "strangers," probably in reference to the etymological meaning of the name. See article on Philistines.

ABOMINATION, Isai. lkv. 4, "eating swine's flesh and the abomination and the mouse." The dog, which was offered in sacrifice to Moloch, is probably here intended. Cf. Isai. lxvi. 8, and the article on "Idolatry," p. 359, col. 2.

ABOMINATION=an idol. Exod. viii. 26; Deut. vii. 26; 1 Kings xi. 5-7, &c.

ADAM. Under this head it is said that the question, whether all mankind sprang from one pair or from several pairs, will be fully considered under the article MAX. This, however, has not been done. The strong assertion in H. Scripture of the unity of the human race is well set forth in the article on the Confusion of Tongues. See Johnes's *Philological Proofs of the Original Unity and Recent Origin of the Human Race*, London, 1843; and Lenormant's *Manuel d'Histoire Ancienne de l'Orient*, Paris, 1869.

ANIMALS, Clean and Unclean. There is no article on this, which, both in its physical and figurative aspects, is a curious and interesting subject. The distinction was revealed and enjoined by God from early times; before the Flood with regard to sacrifices, after the Flood with regard to food, when (apparently for the first time) God permitted the use of animal food.

BIRD. "A speckled bird," or "bird having talons," margin, Jer. xii. 9. See HYENA. It seems plain that a hawk or some other bird of prey is intended here, and not a beast of any kind; for not only is it distinctly termed *ait*, "a bird," but it is added that "the birds round about are against her."

BLIND AND THE LAME, 2 Sam. v. 6, 8. No article on this phrase, nor is it included in the useful list of Scripture names for idols given under IDOL. Gregory says:



"They were *stoichiadae*, or constellated images of brass, set up in the recess of the fort, called in scorn (as they were hated of David's soul) the *blind* and the *lame*. Yet so surely entrusted with the keeping of the place that, if they did not hold it out, the Jebusites said they should not come into the house; that is, they would never again commit the safety of the fort to such palladiums as these." (*Notes upon some Passages of Scripture*, London, 1684, p. 28.) See the Rabbinical writers quoted by Gregory to the same effect.

BOW, SONG OF THE, OR KESHETH, 2 Sam. i. 18, i. e. the lament of David on the death of Saul and Jonathan. Gregory's note on this will supply material for the article here wanted.

BURDEN = Doom. See under ISAIAH, note p. 881.

HEN. The writer of the article under this head has overlooked 2 Esdras i. 30.

HY-ENA. Ecclus. xiii. 18 has been overlooked here, and also in Dr. Pierotti's *Palestine*, p. 39.

JASHAR, BOOK OF. A column and a half are wasted on Dr. Donaldson's wild and eccentric book, which deserves notice in any survey of the *Curiosities of Literature*, but surely not even a mention in this dictionary.

STUMBLING-BLOCKS = Idols. Zeph. i. 3, and so translated in the margin.

TALISMANS. Under "Amulets" we are referred to an article on "Talisman," which by some oversight has been omitted. Gregory is of opinion that the brazen serpent set up upon a pole in the wilderness as a remedy and defence against the fiery serpents "was the first occasion [I say not given, but taken] of all telesmatical practices." See his very curious remarks on the golden emerods and mice, 1 Sam. vi. 5 (*Notes on Scripture*, chap. viii. p. 83). See also Dr. Townley's "Dissertation on Talismans," prefixed to his translation of Maimonides, London, 1827; and the article in the *Encycl. Metropol.* on the "Occult Sciences." The telesmatic system was homœopathic, being grounded on the force of correspondence, the secret sympathy and attractive power of likeness. I have a coloured drawing of an ancient talisman, an image (in brass apparently) of the *conach*, or murrain caterpillar, dug up near Timoleague, co. Cork, April 1845. "It is highly probable," says Dr. Townley, "that the second commandment was directed not only against idols and images made to be worshipped, but also against all talismanic figures, graven images, likenesses of things in heaven above or in the earth beneath, or in the waters," &c. He agrees with the rabbis and Gregory, that "the blind and the lame" were talismanic images.

The article on the important subject of the "Messiah" is very disappointing; that on "Anoint" is much more to the purpose. I shall here briefly set down what seem to me the main points to be considered in an article on the subject:—

MESSIAH. Immediately after the Fall, and subsequently at various times and under various names, mankind were promised a Saviour and Redeemer. The chief of all these descriptive names and official titles is "Messiah," which in Greek has been rendered "Christ," and in our own language "Anointed." This title predominated, and became a personal name (or rather, the personal name) for the Redeemer a considerable time before the Incarnation, and has ever since been intimately united with His proper name—that "name which is above every name"—received at circumcision. We have here to inquire into—I. The origin and historical use of this title, showing when it was first applied to the promised Saviour, and when it became predominant. II. The meaning and significance of the title.

I. Strange to say this title, which has so long stood

alone and eclipsed all others, occurs at most but some three or four times in the Old Testament: first in the song of Hannah, 1 Sam. ii. 10; next in the prophecy against Eli's family in the same chapter, ver. 35; then in the second psalm, ver. 2; last in Daniel ix. 25, 26.

As to the first two references, it is to be noted that the Hebrews were still under the judges at this period, and had not as yet had a king; so that "His Anointed" and "Mine Anointed" cannot even typically refer to any human king, unless prophetically (as some think) to David and Solomon and their successors. Hengstenberg, who seems to have overlooked these two passages, observes on the next, that "two names of the Messiah current in the time of Christ—the name 'Messiah' itself, and the name 'The Son of God'—owed their origin to this psalm in its Messianic meaning. The former is applied to the coming Saviour only in another passage, Dan. ix. 25; the latter in this psalm alone." The way in which the name is used both by Hannah, by the nameless "man of God," and by David, gives the impression that it was well known and revealed long before. Though not recorded in Holy Writ, the name may have been revealed at an early period. It is, however, in Daniel only that we have our Saviour spoken of directly and absolutely as "the Messiah." This wonderful prophecy, which throws off all ambiguity, made this name the distinctive title of the coming Saviour; and the definiteness and startling character of the prophecy helped to make the name memorable amongst the Jews. It was from thence freely introduced into the targums and paraphrases of Holy Scripture used in the synagogues, and so came into general use and acceptance among the people.

II. The meaning and significance of the title.—At a very early period oil appears to have been a divinely instituted symbol of the Holy Spirit the Sanctifier; not merely a type, but a sacramental sign and means of consecration. By it inanimate objects were made sacred. Thus Jacob poured oil upon a memorial or dedication stone at Bethel, Gen. xxviii. 18; and thus the tabernacle and its furniture were consecrated. Moreover oil entered largely into the ritual of offerings and sacrifices. By it prophets, priests, and kings were consecrated, and were thereby endued with gifts of the Holy Spirit. We have a remarkable instance of the effect of this anointing in the case of Saul, recorded in 1 Sam. x. 6, 9. Such persons were called "the Messiah of Jehovah"; in other words, "the Lord's Anointed." In Psalm cv. 15, the title seems applied to all the people of God, the chosen people, even as now they are called "Christians." From this early and divine institution many heathen nations have derived the custom of using oil in consecration.

It would probably be impossible to give the whole *rationale* of this sacramental symbol; but for an Eastern, to whom oil was in so many ways precious, it would have much significance. The use of it in daily life for food, for festive and joyful occasions, for light, for medicine, &c., would make oil suggestive of health and strength, joy, light, healing and comfort. Its traditional and divinely appointed use as a consecrating element, especially in the consecration of prophets, priests, and kings, would give the additional associations of holiness, wisdom, and power. The oil spoken of in Holy Scripture is always pure olive oil, or the holy oil which contained other ingredients besides. And it is to be noted that the olive was in many ways a sacred tree, and always associated with peace and blessedness, fruitfulness, and prosperity.

Our Blessed Saviour then was so called as being emphatically the All-Holy, the Consecrated One of the human race, who received the Spirit not by measure, but was anointed with the oil of gladness above His fellows; the true Prophet, Priest, and King of all mankind, for whose sakes He sanctified Himself, and for whom He

received the gift of the Holy Spirit; the consecrated Saviour and Redeemer of the world.

It was revealed to the last of the prophets that he should see the Messiah, and should know him by this token, viz. by seeing the Spirit descending and remaining on Him; and he saw and bare record (to use the words of St. Peter) "how God anointed Jesus of Nazareth with the Holy Ghost and with power," Acts x. 38.

Nothing can be more striking than our Lord's public announcement of Himself as the Messiah, at the very outset of His ministry, in the synagogue of Nazareth, using the memorable words which He had already spoken by the mouth of the prophet Isaiah: "*The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor.*" &c., Isai. lxi. 1; St. Luke iv. 18. These words afford the best exposition of the name and office of the Anointed. Thus His name was as ointment poured forth, and the glad tidings spread from one to another: "We have found the Messiah!"

We read of our Lord being thrice presented with costly gifts of ointment. Fragrant ointment was poured upon Him in infancy, in after life, and in death. The ancient practice of anointing the body for burial was, no doubt, originally connected with a belief in the Resurrection through the power of the Holy Spirit, the Life-giver. The twelve Apostles anointed the sick with oil, St. Mark vi. 13, and the same rite was enjoined upon the presbyters of the Church, St. James v. 14. The use of chrism or oil at baptism, confirmation, and at death, in after times in the Christian Church, belongs rather to an Ecclesiastical than to a Bible dictionary. But we should make special note of such passages as 2 Cor. i. 21, 22; 1 Ep. St. John ii. 20, 27.

Under the first of the two heads should be given a brief exposition of Daniel ix. 24-27; and nothing could be better than a summary of that contained in Dr. Pusey's masterly *Lectures*. Here, however, we can only find room for some of his remarks on the effect of this prophecy in fixing the name and the expectation of the Messiah:—

"The words probably fixed the use of the name 'Messiah' as that of the long-expected Redeemer. In the time of our Lord the name was in the mouth of all Samaritans as well as Jews. . . . It was not taught them by our Lord; they knew it already. It is the Christianity of prophecy, existing so far in the minds of the people, before it was revealed in act. Although, moreover, the name Messiah occurs absolutely here only in Holy Scripture—not, as it is everywhere else, 'the Anointed of the Lord,' 'Thy Anointed,' 'His Anointed,' &c.; but as a proper name, *Messiah*, 'Anointed'—they knew that He, so spoken of, was the same whom other Scriptures taught them to look for. They knew (we learn it from their own mouths in the Gospel) where he was to be born, that He was to be of the seed of David . . . that he was to be the Saviour of the world. The contemporary paraphrase of Jonathan used the name Messiah in explaining twenty-six passages of the Prophets of Him; seventeen of them signal prophecies, and nine less obvious. His paraphrase having been in some measure traditional, the learned Jews before him must have so interpreted Daniel; for from him alone could they have had the name. Onkelos, a little later, adds two more from the Pentateuch."—*Lectures on Daniel*, 3rd ed. pp. 183-4.

Under "Messiah," and under "Prophet" (p. 938), Dr. Smith's *Dictionary* gives us the "Development of Messianic Prophecy." It might be given, however, more fully, clearly, and conveniently in a tabular form; as in Hales's very useful table, which is appended to the volume of the Prophets in the Tract Society's edition of Henry and Scott's *Commentary*, p. 546. Horne gives a

yet fuller table of the prophecies relative to the Messiah. The numbered table might be followed by corresponding notes.

In a work written by some seventy different contributors, and of very different schools of thought, we must expect a great variety of treatment. It is a great point, however, to have the articles as far as possible placed in the hands of congenial writers. One cannot but hope to see in the next edition some of the subjects (e. g. "Canticles") meet with more congenial treatment.

Some of the illustrations might well be spared. What need for pictures of the myrtle, ostrich, osprey, owl, wild boar, gazelle, &c.? On the other hand, why not give pictures of Sinai, Sea of Galilee, Bethany, Bethlehem, Mount of Olives, Jordan, High Priest in his Robes, High Places, &c.? These last may be well illustrated by one of the Mexican *Teocalli*, as given in Squier's *American Archaeological Researches*, New York, 1851, p. 78.\* See also Lord Kingsborough's *American Antiquities*, vi. 408. The temple of Birs-Nimrud, called the "Temple of the Seven Spheres," is pictured in the article on the tower of Babel, and may be compared with the tower of nine stages, or "Temple of the Nine Heavens," given in Du Paix's *Second Antiquarian Tour*, and in Squier, p. 100. We have a curious relic of Borsippa, the "Tower of Tongues," in the Chinese language, which represents *dispersion* under the symbol of a tower.

With a view to the next edition, I may remark that there is not sufficient back margin in this book to admit of its being comfortably bound. In the quotation from Eccles. xlviii., at the end of the article on Hezekiah, occurs the misprint "Judas" for Josias. Q. Q.

#### LONGEVITY.

TIMOTHY FITZGERALD 108.—I send you the following notice of a centenarian:—

"THE OLD MAN OF THE HUDSON.—Thomas Fitzgerald, now living with his son at Rhinecliff, in the town of Rhinebeck, was born in the county of Waterford, Ireland, in 1764, and is consequently now 108 years of age. He came to this country in 1851, and has been married twice. By his first wife he had five daughters; two are married and living in Ireland, and the other three are dead. His second wife is now residing with her son in Rondout, and has kept house for him for the last three years, his wife being dead. She is now 100 years old. The old man's occupation has principally been labouring and fishing. He has been a man of temperate habits, though using tobacco: never but once called a doctor, and that on account of a felon on one of his fingers; but once in his life took a dose of salts; never has had the toothache, though he is now fast losing teeth. His hear-

\* I have only seen the first volume of this series, and should be glad to know how many more have appeared. The titles of four others are mentioned in the preface as "prepared or far advanced in preparation."

ing is very much impaired, though he still retains his memory. His eyesight is good, and he can thread a needle at arm's length; can strop a razor and shave himself; can dress and undress. Three years ago, while living in Rondout, he cut six cords of wood through the year, and during the past year has cut up one cord into about fourteen inches: not that this is compulsory. He is also fond of sewing and patching, though not required. He has two sons in this country; one in Rondout, and the other at Rhinecliff. He has at present living around him twelve grandchildren, and seven great-grandchildren. It is supposed that he has some great-great-grandchildren, although he has lost track of them.

"Thomas, his son by his second wife, with whom he resides, when only sixteen stood sponsor to his second eldest step-sister's second child. The old man has received his breakfast in bed for the last twenty-one years, and won't get up until he has finished his breakfast. At the time of the Irish Rebellion in 1798 he was a man of thirty-two years. He is unquestionably one of the oldest, if not the oldest man in America."—*Hudson (N. Y.) Star*.

In answer to a letter of inquiry regarding this man, I have received the following reply from a gentleman in that vicinity, who has been for many years president of the Red Hook Bank:—

"His name is not Thomas but Timothy Fitzgerald, a native of the county of Waterford, Ireland. He is a little over 108 years old, having been thirty years old at the time of the Irish rebellion. His mind was good until within the last two years; since then he has been somewhat childish. His sight is pretty good, enabling him to thread a needle, &c.; has always attended the Roman Catholic church until within two years; has never been a drinking man, but has long chewed tobacco, which habit he still indulges," &c.

ALADDIN.

SUSAN PURR OF CHIPPENHAM.—In "N. & Q." of Feb. 10 (*anté*, p. 110) I requested information respecting the case of this lady. I did so on the strength of the following paragraph from the *Evening Standard* of the 2nd of the same month:—

"DEATH OF A CENTENARIAN.—On Wednesday last Susan, relict of William Purr, died at Chippenham, at, it is supposed, the ripe age of 100 years. It is certain that the old lady was christened at Icklingham, Suffolk, ninety-six years ago last April, and she remembered walking to the church for the ceremony, being then, she believed, five or six years old. She was mother of six children, four of whom had families. Her descendants number more than a 100 individuals, eighteen of whom are of the fifth generation."—*Evening Standard*, Feb. 2, 1872.

A gentleman who has recently visited Chippenham has written to say that when there he made every possible inquiry, but no such name was known there, not even to the "oldest inhabitant," and suggesting that the Chippenham referred to may be Chippenham in Cambridgeshire.

Will any correspondent in that neighbourhood kindly ascertain how the case stands, or whether Mrs. Purr is herself a myth?

WILLIAM J. TPOJMS.

MR. LAHRBUSH.—Enclosed is a cutting from the *New York Semi-Weekly Times* which I have just received:—

"CELEBRATION OF A ONE HUNDRED AND SEVENTH BIRTHDAY.—Capt. Frederick Lahrbush, a veteran of the Wellington and Napoleonic wars, was entertained on the 9th inst., at the residence of Gen. J. Watts de Peyster, in Twenty-first Street, at a breakfast given in honour of the Captain's one hundred and seventh birthday. A large party of ladies and gentlemen assembled to meet the old gentleman, who looks in even better health than three years ago. Among the invited guests were Gens. Hooker, Barnard, Cullom, Wainwright, Shaler, and others. The occasion was a very pleasant one, and Capt. Lahrbush surprised his friends by his memory and wonderful vitality, which is not impaired by his inveterate habit of opium-eating."

The facts connected with this case must be certainly such as can be investigated and established one way or the other. In this connexion, I should like to ask your Philadelphia correspondents to give us the details of a case of longevity as reported by Dr. Rush in his *Essays*, second edition. I have read it, but have no note of it.

WIESBADEN.

[The supposititious centenarianism of Mr. Lahrbush is so persistently brought forward by himself and his supporters, that it is but bare justice that it should be as persistently exposed. When what was called his 105th birthday was celebrated in 1870, the absurdity of his story was clearly shown in *The Standard* by Mr. Thoms, and on the 4th of this month there appeared another long letter from him again showing how Lahrbush's story is contradicted in every material point by official documents. The following extract from it will, we think, satisfy WIESBADEN that the "facts of this case" have been "investigated and established" not one way, but the other:—

"Now, let us test by dates and the *Army List* some of the more striking points in the story of 'Captain' Lahrbush, who, according to the writer in *The Tribune*, 'had retired under the burden of his seventy years' 'before 'Old Joe Hooker' and the other generals of the highest distinction present at the breakfast had entered the service."

"Mr. Lahrbush says, but does not produce the slightest evidence in support of his statement, that he was born in London on the 9th March, 1766. I have been assured by one who knew him that he is a German, as his name indicates, and that he was not born in London; and I think I shall prove inferentially that he was born most probably about 1786, instead of 1766—twenty years later than he says. He states he entered the British army in October, 1789. He did not enter it till twenty years later, for his ensign's commission in the 60th bears date 10th November, 1809. He has antedated his commission, as he antedated his birth, some twenty years. The fact that he did not join the 60th till 1809 knocks on the head all his absurd stories about serving with the Duke of York in the Low Countries in 1793, with Lord Cornwallis in Ireland in 1798, with Nelson at Copenhagen in 1801, and of his witnessing the interview between Napoleon and Alexander which led to the peace of Tilsit in 1807.

"Untrue as is the statement which Lahrbush has made as to entering the service, it is not more so than what he has said with reference to his quitting it, according to which, 'after a service of twenty-nine years, he sold out his captain's commission in the 60th Rifles in 1818.



Now these three lines contain no less than three gross misstatements:—

"1. Lahrbusch served only nine, and not twenty-nine years. Another error of twenty years.

"2. He never was a captain, and never had a captain's commission to sell.

"3. He did not sell out, but was cashiered. In the *Army List* of 1819, under the head of 'Cashiered,' will be found the name of 'Lieutenant De Lahrbusch, 60 F.'

"And in connection with this unhappy incident, Lahrbusch has furnished evidence that his statement that he was born in 1766 is not true. Had he been born in 1766 he would have been fifty-two in 1818, whereas in 1846, writing to the War Office on the subject of his services, he pleads as an excuse for the conduct which led to his removal 'youthful errors.' 'Youthful errors' at fifty-two!"

**LONGEVITY: MRS. DUNCOMBE SHAFTO.**—The following extract from the *Yorkshire Gazette* of Saturday, March 23, 1872, records the death of a supra-centenarian lady, whilst in the obituary notice in the *Evening Standard* of March 22, instead of having arrived at the age of 105 years, her death is said to have occurred in her 102nd year:—

"We have to record the death of Catherine, widow of Robert D. Shafto, Esq., which event occurred on the 19th inst., at Whitworth Park. She was the third daughter of Sir John Eden, Bart., of Windlestone, and married in 1803 R. D. Shafto, Esq., by whom she had five sons and one daughter. Three of the sons survive her, viz. Robert Duncombe Shafto, Esq., who represented the northern division of Durham in several successive parliaments, and retired at the last general election; Thos. Duncombe Shafto, Esq.; and the Rev. A. Duncombe Shafto, rector of Brancepeth, and rural dean. Although she had arrived at the wonderfully advanced age of 105 years, being probably the oldest lady in England, she was in full possession of all her faculties. Even on the very morning of her death, she conversed freely with her medical attendant, Dr. O'Hanlon of Spennymoor, and spoke of her decease as rapidly approaching. She was greatly beloved by all who knew her for her excellent qualities and many exemplary virtues."

JOHN PICKFORD, M.A.

Hungate Street, Pickering.

[There can be no doubt as to the fact of Mrs. Duncombe Shafto's age. She was the third of twelve children of Sir John Eden, Baronet, and was born Feb. 10, and baptized Feb. 11, 1771, and in 1790 she was proved to be nineteen, when nominated by the Lords of the Treasury as one of the lives in the Tontine of 1789.]

**CENTENARIANISM IN NAPLES.**—Joseph Scaliger alleges (*Scaligeriana*, Geneva, 1666, p. 238), that in Naples, in his time, it was common for people to live to the age of one hundred and twenty years. Mr. W. J. THOMS will be good enough to make a note of this citation.

D. BLAIR.

Melbourne.

**FLOWERS REPRESENTED ON PERSONAL MEDIEVAL SEALS.**—The representation of flowers upon private seals in mediæval times—with the exception, of course, of the trefoil, quartrefoil, cinque-

foil, fleur-de-lis, and rose, which all partake of an heraldic character—is, I think, rather uncommon. Having however met with two examples to-day, I have made a note of them, thinking that possibly they might be interesting to some of the readers of "N. & Q."

Michael Dormer, citizen and merchant of London, afterwards lord mayor of London, and great uncle of the first Lord Dormer, in the 17th of Henry VIII. (1526), bore on his seal a violet or heartsease (*Viola tricolor*) upon a German shaped shield; above, his initials "M. D." The arms at present borne by the Dormer family were not, I conclude, granted at that period. Michael Dormer was sheriff of London in 1529, lord mayor in 1541, and died in 1545.

"The Rt. Hon. Brigitte Lady Marney of Little Horkesley, in the county of Essex, late wife of John Marney, Knt., Lord Marney, and before the wife of William Fyndern, Esq.," used for her personal seal the representation of a wicker basket filled with flowers. At the present day this pretty seal might possibly be taken as a compliment to the memory of her first husband, Mr. Fyndern.

The deed from which this seal is taken relates to the manor of Overhall in Essex, and is dated January 28, 26th Henry VIII. (1535).

EV. PH. SHIRLEY.

Lower Eington Park, Stratford-on-Avon.

**JUDICIAL "HONOUR": LORD ANSTRUTHER.**—As a pendant to the note by J. M. (p. 253) I subjoin, from the original in my possession, the terms of a document endorsed "Paroll anent Solicitations," and, so far as I know, never before printed. Although dated June 8, 1709, it bears the signatures not only of the judges then in office, but also of others elevated to the bench at subsequent periods, who had signed it on their promotion. There appear the names "W. Anstruther" and "Wa. Pringle," both mentioned by your contributor, who has shown in what degree of respect they were likely to hold such a parole of honour:—

"Edinburgh, The eight day of June, Seventeen hundred and nyne years.

Forasmuch as By ane Act of Sederunt of the 11th of November 1690, the Acts of Sederunt of the Lords of Session of the 6th of November 1677 and 24th December 1679, against Solicitations in Actions depending before the Session, were ordained to be observed in all points, and that it is thereby appoynted that each Session the Lords should Engage themselves upon their honour to observe these Acts; And it being in like manner reasonable the Lords should not be troubled by Solicitations in Actions depending befor them as Commissioners for Plantation of Kirks and Valuation of Teynds; Therefore the Lords of Council and Session subscriyveing doe engage themselves as Commissioners foresaid upon their honour to observe the contents of the said Acts against Solicitations in all such Actions as are depending befor them in the Court of the Commission for Plantation of Kirks and Valuation of Teinds."

Mark the low idea of the judicial character implied by this express extension of the terms of the special acts to their lordships' conduct as commissioners of teinds, as if strict impartiality were not the primary and essential duty of all judges whatever.

NORVAL CLYNE.

Aberdeen.

"ELEGY IN A COUNTRY CHURCHYARD."—What is Gray's meaning in the line of "The Epitaph" in this celebrated poem?—

"Fair science frown'd not on his humble birth."

PELAGIUS.

I have heard the first line of Gray's *Elegy* read thus:—

"The curfew tolls: the knell of parting day!"

This is an effective version, though, I presume, quite unauthorised by the poet.

J. W. W.

SHAKESPEARE: "ALL'S WELL THAT ENDS WELL," ACT II. SC. 3. — Johnson confesses that he cannot see the import or connection of the lines—

"Great seas have dried,

When miracles have by the greatest been denied."

I do not know whether modern editors also give it up, but it seems to me plainly an allusion to the Exodus. Great seas (such as the Red Sea) have dried when Pharaoh, the greatest in the land, "Pharaoh that sat on his throne" (Exodus xii. 29), denied the previous plagues to have been divinely caused miracles. The connection of the passage is plain also if read with the previous lines—

"He that of greatest works is finisher,

Oft does them by the weakest minister."

The immediate cause of the drying of the Red Sea was Moses with his rod, evidently inadequate unless helped by the "Finisher of greatest works."

PELAGIUS.

STOCK EXCHANGE TERMS: "BUBBLES."—The term "bubble," applied to weak or dangerous speculations, is a good deal older than the period of the South Sea exposure. In the *Weekly Comedy*, Jan. 2-9, 1708, one of the speculative characters says:—

"Mr. Bite goes among the thoughtless crew at Youngman's and the Smyrna; he is fit to be employed to bubble the squires there. As for Mr. Talley, he is every whit as good as the Devil's broker was; and will draw in the stockjobbers purely at Jonathan's."

Bite, the name of the sharper, was also a part of the slang of the period, as the well-known play lets us know, and also Swift's letters when, rather late, he explains to Stella the hackneyed expedient of getting up a London joke.

Ireland hardly required to import it to increase their stock of humour; but under the modern name of "a sell" the practice still flourishes quite racy of the soil.

E. C.

"FORTUNE": CHAUCER AND SHAKESPEARE.—"Trite, vulgar and impotent" have been applied as adjectives to certain lines on "Fortune" in Chaucer's *Dethe of Blaunche*:—

"So turneth she hyr false whele  
Aboute, for hyt ys nothyng stable,  
Now by the fire, now at table."

(*Boke of Duchesse*, Morris, l. 645.)

The last line quoted has certainly a domesticity about it which strikes one strangely. I do not venture, in face of the rods which MESSRS. FURNIVALL, MORRIS, SKEAT, &c. have in pickle for amateur Chaucerians, to attach a definite meaning to the said line. But it reminds me of passages wherein Shakespeare treats of the much maligned goddess, which may be perhaps worth recalling to mind. The sex of Fortune gives Shakespeare opportunity for unkind depreciation of "the bountifull blind woman." He is fond of turning her wheel into a mere spinning-wheel, and herself into a mere housewife. In *As You Like It*, I. ii. 28, Celia says—

"Let us sit and mock the good housewife Fortune from her wheel."

In *Antony and Cleopatra*, IV. xv. 44, Egypt cries—

"No, let me speak, and let me rail so high,  
That the false housewife Fortune break her wheel."

To brand Fortune "strumpet" (as in *Hamlet*, *Lear*, or *K. John*) is not unusual; but the housewife with her spinning-wheel I have always thought to be a notion originated by Shakespeare. Is it possible that Chaucer in the above passage had a domestic notion of the same kind?

JOHN ADDIS, M.A.

MERMAIDS.—I have just met with the following circumstantial account of the capture of a mermaid and a merman. They will perhaps amuse, if they do not convince, your readers:—

"The crew of the Halifax, Manly, newly arrived at London from the East Indies, say that in the island Mauritius they ate of the mermaid, and that its taste is not unlike veal. It is a large fish of about three or four hundredweight; the head is particularly large, and so are all the features, which differ but little from those of a man or woman; the male having a beard four or five inches long, and the female a short neck and breasts exactly human. When they are first taken, which is often on the grass, they cry and grieve with great sensibility. It is amphibious.

"They write from Vigo in Spain that some fishermen lately took on that coast a sort of monster, or merman, five foot and a half from its foot to its head, which is like that of a goat. It has a long beard and mustachoes, a black skin somewhat hairy, a very long neck, short arms, and hands longer and bigger than they ought to be in proportion to the rest of the body; long fingers like those of a man, with nails like claws; very long toes, joined like the feet of a duck, and the heels furnished with fins resembling the winged feet with which painters represent Mercury. It has also a fin at the lower end of its back, which is twelve inches long and fifteen or sixteen broad."—*Scots Magazine*, 1739, l. 185.

EDWARD PEACOCK.

**MIND YOUR PS.**—A friend of mine once inquired in a certain locality for the residence of a Molly Castick, and was startled by the gruff reply, "No, there's nobody about here but what has a *gradely* name." On turning round, however, to go away, his informant called after him, "If you want Molly Capstick, I'm her."

M. D.

**"THE LIVES OF THE ANTIENT PHILOSOPHERS."** In a former volume of the present series of "N. & Q." I gave a description of a small book in my possession—*The French Alphabet, &c.*, which comes within the category of the note (4<sup>th</sup> S. ix. 271); and I now desire to state that I have also in my possession a small book, bound, in good condition, and I should think 18mo, the full title-page of which is—

"The Lives and most remarkable Maxims of the Antient Philosophers. London: Printed for B. Barker, near the Dean's Yard, Westminster, and R. Francklin, under Tom's Coffee-house, Covent Garden. 1726. Price bound, 2s. 6d."

which affords no information whatever as to author, translator, or compiler; but proceeding to the preface, consisting of not quite two pages, I read:—

"The manuscript came from the hands of the Duke of C—. This nobleman has declared for certain that it is the late famous M. de Fénelon's, Archbishop of Cambray."

And the translator, I suppose, styles it—

"A little treatise which was useful in the education of a Great Prince, and which is *thought to be* one of the pieces of that illustrious Prelate,"

thus placing it in the category of doubtful authorship, out of which, it is thought, the present notice may lead to its extrication.\*

The matter relating to the philosophers is contained in 282 pages; and then follows a list, little more than a page, of "The Names of the Philosophers mentioned in this book, with the Time wherein they lived, in a Chronological Order," the names being twenty-six in number.

It may now be not inopportune incidentally to note that the aforesaid little book, under "Zeno," p. 278, shows that the idea, "*Sphæra cujus centrum*," &c. ("N. & Q." 4<sup>th</sup> S. ix. 265), was common to the "Stoicks" as well as Pythagoras and Plato; and on p. 255, under "Epicurus," I read—

"*Epicurus* held, that the universe was boundless; that this great all had neither middle nor end; and that from any imaginary point, the space you had to traverse was infinite; that there was no end of it,"

and thence the spherical symbol of God.

J. BEALE.

**ECOUEN.**—Bouillet says, "*Esciana* en Lat. Mod."; but it is probably not generally known

[\* This work is by Fénelon. The edition of 1803, 2 vols. 12mo, edited by John Cormack, contains a Life of the Archbishop of Cambray.]

that this locality took its name from the first word of a verse in Horace—

"*Æquam memento rebus in arduis  
Servare mentem*"—

which the renowned cométable Anne de Montmorency (*temp.* Francis I.) caused to be inscribed over the gate of his noble chateau.

The first Napoleon converted it into a house of education for 300 young girls, daughters of members in the Legion of Honour, under the mild and able direction of Madame Campan. P. A. L.

### Queries.

#### OLD BIBLE.—

"The Holy Bible in Sculpture; or the Histories mentioned in the Old and New Testaments lively represented in Copper Cutts. London: Printed for Thomas Pitt at the Angel, in St. Paul's Church Yard, 1683."

Is the above quarto edition of the Bible rare? I have copied the title-page as above. It belonged to a relative of mine, and I believe his son is in possession of it at present. Y. S. M.

REV. EDWARD GROVE was author of *The Warden of Galway*, a tragedy, which was produced on the Dublin stage in Nov. 1831, and acted for forty-five nights. The author is said to have been a dissenting clergyman. Of what religious body was he a minister? Did he reside in Dublin, and what was the date of his death? R. INGLIS.

HALSTED'S "SUCCINCT GENEALOGIES OF VERM," ETC.—Only twenty-five copies of this scarce book were printed, and there are two in the British Museum. Where can I find a list of the possessors of the other copies? D. W.

HANS PLACE HOAX.—I have a caricature by Williams, date Sept. 2, 1812, of which the subject is—"Hoax at the Pavilion, Sloane Street, August 31, 1812, precisely at half-past twelve." Tradesmen of all sorts are arriving: saddlers, breeches-makers, booksellers, carriage-builders, druggists' boys, &c. On the right of the print is a crate full of undignified crockery. This is clearly the prototype of the Berners Street hoax, perpetrated many years afterwards by Theodore Hook and General Higginson. Can any of your readers give the history of this hoax?

THE KNIGHT OF MORAR.

HERALDIC.—Supposing an heiress marries, and her husband dies; she marries a second time; does her latter husband bear her paternal arms on a shield of pretence over his arms solely, or are her former husband's arms to be shown in any way? D. C. E.

HIGGEN, OR DE HYGON FAMILY.—Can any one tell me the arms of the family of De Hygon or De Higgeneye, who held large estates in co.



Huntingdon temp. Edw. I. and *antè*? I have reason to suppose that the shield bore three cranes' heads. The name was probably derived from Higgen or Higgeneye manor, which, temp. Edw. I., belonged to the abbey of Ramsey, having been given by the owner some time in the reign of Henry I.

PHOLAS.

BISHOP JOHN HOOPER the martyr was "born in Somersetshire in 1495." Is the exact place known?

C. W. G.

Bristol.

MACLISE'S SKETCHES OF SIR WALTER SCOTT.—In *A Memoir of Daniel MacLise, R.A.*, by W. J. O. Driscoll (London: Longmans, 1871, 8vo, pp. 20-22), it is said that MacLise in 1825, being then a lad, made three sketches of Sir Walter Scott as he stood in the shop of Mr. Bolster, bookseller, at Cork, and that from a carefully finished drawing made from these sketches a lithograph was soon afterwards published in Dublin, the transfers for the stone having been drawn by MacLise himself. The sale of the print was so considerable that the young artist was soon afterwards able to provide himself a small *atelier*. The finished drawing was seen by Scott himself, and so much approved by him, that he wrote his name under it—an autograph which, it may be presumed, was transferred to the stone. Can any of the readers of "N. & Q." supply an impression of this lithographic portrait for the use of the editor of the forthcoming illustrated Catalogue of the Scott Exhibition held in Edinburgh, July and August, 1871?

WILLIAM STIRLING MAXWELL.

10, Upper Grosvenor Street, W.

#### MILTON QUERIES:—

"Southward through Eden went a river large,  
Nor chang'd his course, but through the shaggy hills  
Pass'd underneath ingulf'd; for God had thrown  
That mountain as his garden-mould, high rais'd  
Upon the rapid current"

*Paradise Lost*, b. iv. l. 222.

Surely "garden-mould" should be garden-mound. At present the word *mound* suggests to us an isolated, more or less rounded, mass of earth; but in Milton's time it was applied to a long earthen embankment enclosing a field (see Evelyn's *Sylva*), and it is used in this sense in this same fourth book of *Paradise Lost* (p. 134):—

"where delicious Paradise,  
Now nearer, crowns with her enclosure green,  
As with a rural mound, the champain head  
Of a steep wilderness."

"Garden-mould" seems devoid of meaning.

J. DIXON.

NOEL FAMILY.—Martin Noel of London, merchant, represented Stafford (of which town he is said to have been a native) in Parliament from 1652 to 1659. He was knighted on September 9

1662; and, dying before 1667, was succeeded by his son Martin of London, who likewise received the honour of knighthood in 1665. One of these Sir Martins built and endowed an almshouse at Stafford, prior to 1693, and had a "cousin" Walter Noel. I shall be glad to learn how these gentlemen were related to the Noels of Hilcote? Walter Noel, the "cousin" of the founder of the almshouse, I take to be Walter Noel of Hilcote, who was living in 1693.

The first Sir Martin may have been the son of Edward Noel of Stafford, who, somewhere about the commencement of the seventeenth century, married Grace Noel, daughter of James Noel of Peshall, co. Stafford; which James was a second cousin of the above-named Walter Noel of Hilcote. But how was Edward related to his wife's family?

Is he the "Edward Noel of the Inner Temple, Commissioner of the Excise," who left some daughters and coheiresses, one of whom (Mary by name) was married to Bartholomew Tate? William Brydges of the Middle Temple, born in 1663, married Susan, daughter of an Edward Noel, Esq.

I may mention that the above James Noel had a son Edward Noel of Peshall, who, according to Collins (who quotes Segar's MS. Baronagium), died in 1670. Had this Edward any issue?

Any information about the Stafford and Peshall branches of this family will be acceptable.

H. SYDNEY GRAZEBROOK.

Stourbridge.

OLD SEALS.—On a charter in my possession bearing date 29 Edw. III. (1356), and containing a release of claim to lands from Elizabeth, widow of Henry de Bromwych (afterwards wife of Henry Chattok) to Thomas Chattok of Bromwych—witnesses: Henry Battesone, Will. Chattok, Geffry le Webbe (the weaver) and others—there is an oval seal of red wax appended with the following arms upon it: Cheq. two Catharine-wheels, surmounted by a charger containing a decapitated human head. The circumscription (if any) on the left side of the seal is broken off; that on the right is, as far as I can decipher it, B S I N T A I V S H A H.... or the last legible letter may be R. Is this the seal of De Bromwych, or who? It evidently has reference to the martyrdom of John the Baptist by Herod. May it not be the seal of some religious order or house, and used by the ecclesiastic who drew up the charter—perhaps one of the witnesses?

Can any one describe the seal of the Prior of Cokesford, Norfolk, as I find a Will. Chattok held a living under that prior in 1361, and the Prior of Cokesford in 1315 was Wm. de Hampton or Hempton, a place about five miles from here? A Robert Chattok held under this prior in 1312.

C. CHATTOCK.

**STAFFORD FAMILY.**—Can any of your readers throw any light on an obscure branch of the great house of Stafford, living in the parishes of Sledmere and Thwing in the East Riding, during the reigns of James I., Charles I. and II., and William and Mary, and bearing the device of the swan, from Thomas of Woodstock, youngest son of Edward III., father of Ann Plantagenet, Countess of Stafford?

In the north aisle of the church at Thwing is a small brass, with the following inscription:—

"Here lyeth the body of Robert Stafford, Esq., a Servant of y<sup>e</sup> Lord, who departed this life the 27<sup>th</sup> daye of September in y<sup>e</sup> yeare of y<sup>e</sup> Lord 1671."

Above the inscription are the arms of Stafford, surmounted by the crest, "the swan of Buckingham" rising out of a ducal coronet. From the peculiar phraseology of the inscription, and from his name occurring as one of the justices of peace for the East Riding during the Commonwealth, before whom marriages were solemnised, it may be assumed that this Mr. Robert Stafford belonged to the Puritan party, which may also account for his refusing to appear before Sir William Dugdale to prove his right to bear the illustrious coat of arms which is emblazoned above his tomb.

The following entries, from the parish registers of Hutton, Cranswick, and Thwing, bear out this conjecture:—

1671. Hutton Cranswick: "Robert Stafford, Gent., of Thwing, for non-payment of the duty for the opening of the ground in the Church for a grave to bury his brother George in, and for demeaning himself indecently att the said buryall,"—the fee demanded being 3s. 4d.

1671. Thwing: "Newark Beckwith, Charles Roper and M<sup>rs</sup>. Mary Conyers, Widow, for using indecent gestures in the Church in time of Divine Service."

Mrs. Mary Conyers was sister to Robert Stafford.

In the 7th year of King James I., Thomas Stafford, who I conceive to have been the father of this Robert Stafford, had a lease for twenty-one years from Sir Timothy Hutton of the manor house and divers cottages, lands, and tenements of Sledmere, at the rent of 14l.; and in this lease of the manor house, &c., he is described without the conventional appellation of "gentleman." He therefore, as well as the aforementioned Robert, very possibly belonged to the Puritan party.

I am desirous to ascertain what was the exact connection of these Staffords with the great Buckingham family, and when they may have first migrated into the East Riding. C. S.

**SWIFT'S "GULLIVER'S TRAVELS."**—The first edition of Swift's immortal *Gulliver's Travels* is London, 1726, two volumes—rather a scarce book, of which a copy is before me. I have been a good deal puzzled by another copy lately acquired, and now also before me. The first I had of Pickering, and I shall call A. This cost a good

sum, and is bound by Bedford in his best style. The second I had of Arthur for a small price; it is only half-calf and paper sides. This I shall call B. Looking on A and B as duplicate copies, I was not a little astonished to find minute differences in the title-pages, list of parts, "The Publisher to the Reader," &c., and chiefly in the paging: A being paged regularly from beginning to end of each volume, while B is paged separately for each part—two parts going to each volume. The portrait facing title is certainly very much fresher in B. Is it known if there was a second edition, or reimpression of the first edition, without change of date or title-page? The title-page of B is as below:—

"Travels into several Remote Nations of the World. In Four Parts. By Lemuel Gulliver, first a Surgeon and then a Captain of several Ships. Vol. I. London: Printed for Benj. Motte, at the Middle Temple-Gate, in Fleet-street, MDCCXXVI."

C. D. L.

**GEORGE WATSON TAYLOR.**—I had often heard of the great wealth of this person, but only lately read in the *Gentleman's Magazine* of Nov. 1816, (p. 460) that—

"he was the purchaser of Houghton Hall . . . For that mansion, and a large quantity of land round it, he gave the Marquis of Cholmondeley 350,000l.; still, however, not purchasing the whole of the marquis's estate in Suffolk. Mr. Taylor, as we hear, is bound by the will of his ancestor to expend 700,000l. in landed estates; and besides the income which may arise from them, he has 95,000l. a year."

Where can I learn more of him? Did not Erlestoke Park (query in Wiltshire) belong to him? What a lesson to fortune-hunters would be the history of the Duke of Chandos, Beckford, Long Pole Wellesley, Hughes or "the Golden" Ball, Watson Taylor, and many others that might be cited of the last century! W. P.

[George Watson, in consequence of his marriage to Anna Susanna Taylor (daughter of John Taylor, Bart., of Lysons, Jamaica), assumed by royal licence, June 19, 1815, the additional surname and arms of Taylor. Mr. G. Watson-Taylor then became seated at Erlestoke Park, near Devizes, Wilts, and for many years represented Devizes in Parliament. The unfortunate depreciation of West India property having occasioned the ruin of the vast fortune of Mr. Taylor, a sale of the magnificent assemblage of property at Erlestoke mansion by George Robins took place on July 9, 1832, and twenty succeeding days. See the printed Catalogue of the furniture, pictures, &c., pp. 220, and the *Gent. Mag.* for August, 1832, p. 162. Mr. G. Watson-Taylor died on May 6, 1841, having had by the heiress of Taylor (ob. Jan. 5, 1853) four sons and one daughter.—Burke's *Landed Gentry*, ed. 1871, p. 1361, and Burke's *Visitation of Seats and Arms*, ii. 234. A portrait of Mr. G. Watson-Taylor is prefixed to his *Pieces of Poetry*, ed. 1830, 2 vols. 8vo.]

#### A TRADE LONG ESTABLISHED.—

"There is in Hungerford Street, Strand, a tallow-chandler's business which has been conducted by the same family in succession and descent, and in the same place, ever since the time of Queen Elizabeth, and which

business had been established in her reign: the present master of the business being William Hedges."—*Gent.'s Mag.*, 1816, 86, i. 520.

Is another instance known of so long a continuance of a trade in one locality? The street was, I presume, pulled down for the formation perhaps of Hungerford Market; if not, for the present railway station. W. P.

MR. TURNER. — Was this gentleman member for Yorkshire in 1746? I should be glad of any information about him; as also to learn the names of six or eight priests who, through his influence, were committed to gaol at the time. A. E. G.

VALUE OF COIN.—I have had a coin sent me to say of what value it is at the present time, but I am not able to answer the question. Will you kindly do so for me? It is a guinea of William III.'s reign. On the obverse the king's head: legend, GVLIELMVS III DEI GRA REX. On reverse a crown, with two (apparently) sceptres crossed

in saltire behind it; legend, GVINEA, beneath the

crown. I enclose a slight sketch of it, which will explain it better than my description. D. C. E.

[As there is no type of this coin in the British Museum we would advise our correspondent to submit it to the officials of the coin department.—ED.]

VICTORY OVER THE DUTCH ON JUNE 3, 1665. — Where is the fullest contemporary account in English of this sea-fight to be found? A.

[Consult Pepys's *Diary*, edit. 1854, ii. 197, 243, 250; iv. 221, 222, 224, 252; Evelyn's *Diary*, *passim*; and "N. & Q." 2<sup>nd</sup> S. ix. 257.]

WHITE CLIFF [LEAF?] CROSS. — On a hill rising to the east of the village of Princes' Risborough, in the county of Buckingham, is to be seen a huge cross of the Roman form, cut deep into the solid chalk. As looked at from the railroad it seems to rest upon a triangular base, evidently a chalk-pit, going down deep into the side of the hill. As this cross is said to be of very ancient date, and I can gather no information respecting it from persons in the neighbourhood, according to my usual custom, I seek light through the medium of "N. & Q."

EDWARD TEW, M.A.

["The woods of Hampden terminate to the north upon the bare brow of a lofty hill, called Green Haly, on the side of which is cut, in the chalk, the form of a cross, which is seen from all the country round. This monument, of very remote antiquity, is known by the name of the White Leaf Cross, and is supposed by Mr. Wise (in a learned letter to Browne Willis on the subject of Saxon Antiquities) to have been designed in commemoration of a victory gained by Edward, king of the West Saxons, over the Danes, early in the tenth century. It appears, however, with more probability, to have been intended as a memorial of the last battle of Hengist and Horsa with the Britons, which was fought over the extensive plain of Risborough and Saunderton, when on this height

and on the Bledlow Ridge which adjoins it the Saxon princes planted their victorious standards to recal their troops from the pursuit." (Lord Nugent's *Memorials of John Hampden*, edit. 1860, p. 131.) Consult also Lipscomb's *Buckinghamshire*, ii. 412; *Beauties of England and Wales*, i. 127; and Murray's *Handbook of Berks, Bucks, and Oxfordshire*, ed. 1860, p. 111.]

NEW ZEALANDER AND LONDON BRIDGE. — Is it generally known that Mr. Macaulay's often quoted image of the New Zealander on London Bridge, &c., is not original? If not, perhaps this notice may be in place in "N. & Q." In the *London Magazine* for July 1745, under the head of a well-written satirical essay, entitled—

"Humorous Thoughts on the Removal of the Seat of Empire and Commerce; with Examples from many Cities of Antiquity,"—

I find the following paragraph:—

"When I have been indulging this thought I have, in imagination, seen the Britons of some future century walking by the banks of the Thames, then overgrown with weeds, and rendered almost impassable with rubbish. The father points to his son where stood St. Paul's, the Monument, the Bank, the Mansion-house, and other places of the first distinction. Such as one traveller now shows another, of less experience, the venerable ruins of Pagan Rome," &c.

I think this looks very like the original of Macaulay's figure. J. MD.

[Several writers have already been mentioned as likely to have suggested Lord Macaulay's graphic sketch of the "New Zealander," e. g. Volney, Horace Walpole, Kirke White, Mrs. Barbauld, and Shelley. (See "N. & Q." 1<sup>st</sup> S. ix. 74, 159, 361). The extract from the *London Magazine*, 1745, must take the precedence in point of time.]

### Replies.

#### BATTLE OF EVESHAM.

(4<sup>th</sup> S. ix. 14.)

The Anglo-Norman poem on the battle of Evesham will be found in *The Political Songs of England*, edited for the Camden Society by T. Wright, Esq. An English translation in prose is given below the original. Mr. Wright in a note (p. 368) states that a translation in English verse, by George Ellis, is contained in the second edition of Ritson's *Ancient Songs* (1829). Is not this translation by Sir W. Scott?

Sir F. Palgrave's volume appears to have been reprinted with additions in 1826, in which year it was reviewed by Mr. Lockhart in the *Quarterly* (vol. xxv.):—

"Translations from the Servian Minstrelsy: to which are added some specimens of Anglo-Norman Romances, 4to. London, 1826."

Mr. Lockhart states—

"the noble ballad on the battle of Evesham,

'Ore est oevs la flur de pris qe taunt savoit de guere,  
Ly Quens Mountfort sa dure mort molt en plorra la  
terre,' &c.,



... was long ago translated as well as possible by Sir Walter Scott."

He adds in a foot-note—

"It is hardly right that this fine version of a fine poem should be allowed to lie buried in Ritson's *Songs*. Why is it not included in the editions of Sir Walter Scott's works?"

I have not seen this translation in any edition of Scott's poetry. The first verse is as follows:—

"In woeful wise my song shall rise,  
My heart impells the strain;  
Tears sit the song, which tells the wrong  
Of gentle Barons slain.  
Fayr peace to gaine they fought in vayn,  
Their house to ruin gave,  
And limb and life to butcheryng knife,  
Our native land to save.

*Chorus.*

"Now lowly lies the flower of pries,  
That could so much of weir;  
Erle Montfort's scathe, and heavy death,  
Shall cost the world a tear."

In the sixth verse the line—

"Près de son cors, le bon tresors, une heyre troverent,"

is translated by Mr. Wright, "Near his body, the good treasure, an *heir* they found," and explained—

"I suppose this refers to Guy de Montfort, Simon's second son, who was taken prisoner at Evesham, but afterwards escaped and fled to the Continent."

The poetical translation is—

"His bosom nere, a treasure dere,  
A *sackcloth* shirt they founde."

Which is probably the correct meaning of the word "heyre." Indeed the *heir* is mentioned in the next verse—

"Priez touz, mes amis douz, le fitz Seinte Marie  
Que l'enfant, her puissant, meigne en bone vie."

K. Bartach, in the glossary to his *Chrestomathie de l'ancien Français*, has "here, *cilice*, *Buyssewand*."

E. M. BAREY.

Scothorne Vicarage.

#### "GOD'S MILLS GRIND SLOWLY."

(4<sup>th</sup> S. vi. 439, 563.)

George Herbert, no doubt, gives this proverb, but it is of much earlier date than his *Jacula Prudentum*, being found in Plutarch's Essay, *De His qui sero a Numine puniuntur* (c. 3):—

"Ὅστε οὐχ ὁρῶ τί χρήσιμον ἐνεστί τοῖς ὀψὲ δὴ τοῦτοισ ἀλεῖν λεγομένοις μύλοις τῶν θεῶν, καὶ ποιοῦσι τὴν δίκην ἀμαυρὰν, καὶ τὸν φόβον ἐξίτηλον τῆς κακίας.

"So then I do not see what advantage there is to those who are said to grind, though it may be late, in the mills of the gods, since in this way justice is obscured, and the fear of acting unjustly is altogether obliterated."

This has been formed into a Greek hexameter, I know not by whom:—

Ὅψε θεῶν ἀλέουσι μύλοι, ἀλέουσι δὲ λεπτόν.

In collections of proverbs of mediæval times it is given as "Sero molunt Deorum molæ:" "Late (but sure) grind God's milla." The idea of the long-suffering of God with man's wickedness is not only found in our most holy faith, but could scarcely escape the notice of the more observant of the ancients. Even so early as Homer (*Il. iv.* 160) we find the idea strongly expressed:—

Ἐπερ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν,  
Ἴκα τε καὶ ὀψὲ τελεῖ, σὺν τε μέγαλ' ἀπέτισεν.

"For though the God of Olympus does not inflict immediate punishment, he will do so though it may be late, and the wicked will suffer severely."

The slowness of punishment is expressed beautifully in the following fragment of Euripides:—

Οἱ τοὶ προσελθοῦσ' ἡ Δίκη σε πρόποτε  
ΠΑΪΣΙΙ ΚΡΥΣ ἦπαρ, οὐδὲ τῶν ἑλλων βροτῶν  
Τὸν ἄδικον, ἀλλὰ σῖγα, καὶ βραδεί ποδί  
Στείχουσα, μάρπτει τοὺς κακοὺς ἀεὶ βροτῶν.

"Vengeance comes not openly either upon you or any other wicked man, but steals silently and imperceptibly, placing its foot on the bad."

Zenobius (cent. iv. 11) and other paroemiographers express the idea somewhat differently:—*Zeus κατεῖδε χρόνιος εἰς τὰς διαφέρας*, "Jupiter is late in looking into his note-book," where he has collected the crimes of the wicked, an idea which we mark when we exclaim, "He has got his deserts" if punishment has at last overtaken some scoundrel.

If we turn to Roman writers we have it in Horace (*Od. iii.* 2, 30):—

"Raro antecedentem scelestum  
Deseruit pede Poena claudo;"

and in Persius (*Sat. ii.* 24):—

"Ignovisse putas, quia, cum tonat, oculus illex  
Sulfure discutitur sacro, quam tuque domusque?"

This is well expressed by Metastasio in his *Sant' Elena al Calvario*:—

"Veggio ben io perchè,  
Padre del Ciel, non è  
Più frettoloso il fulmine  
G' ingrati a incenerir.

"Tardo a punir discendi,  
O perchè il reo s' emendi,  
O perchè il giusto acquisti  
Merito nel soffrir."

"I see well, O heavenly Father, why thy thunderbolts do not hasten to destroy the impious. Thou art slow to punish, either that bad men may have time to repent, or that the righteous may be made perfect through suffering."

I have no doubt many passages might be cited in our English poets, but I give merely one from Milton (*Paradise Lost*, x. 858):—

"But death comes not at call: justice divine  
Mends not her slowest pace for prayers or cries."

O. T. RAMAGE.

## "AS STRAIGHT AS A DIE."

(4th S. ix. 119, 185, 249.)

The precise words or the exact meaning of an old saying cannot, I take it, be found by random quotations from the classics or inapposite and tortuous "Shaksperiana." Such might have done service for "the famous hands" in old Jacob Tonson's days; but will not, I apprehend, have much weight in "N. & Q." A.D. 1872. If W.(1)'s interpretation of this saying is correct, the words should be "As square as the dice." The proper way to find the precise words and meaning must be by ascertaining how the saying was and is used. What made me so confident in my first reply, as to its being "as level as a die," was that I have used it myself for thirty years. I "caught it" from a relative born "anent the three sevens," 1777. He assured me that he had it (with many others that I have made a note of) from his father, who was born about the century before last; so that its pedigree runs back to the early period of the intricate gear so ably described by MR. G. WALLIS as the "old mode of stamping," and contradicts his interpretation of the saying. In fact, "as level as a die" is doubly applicable to the old mode, because not only the fixed but the descending die in particular would have to be firmly set and exactly *level* in the machinery to secure a perfect impression, as the old mode was more violent in its operation. I can name several gentlemen in this neighbourhood who can confirm my opinion. I have never heard it used but in the sense of levelness. The aged relative quoted was a sportsman, known to several readers and some writers in "N. & Q."; and whether describing the floor of a cock-pit, the contour of a race-course, the state of a bowling-green, or the surface of the water on a calm day, his simile would invariably be—"It was as level as a die, sir."

There can be no doubt but that the saying arose and was perpetuated by the appearance of new coinage from time to time.

It does not mean smooth, as neither side of a coin is so literally; but *level*, so that the figures and inscriptions upon the obverse and reverse are evenly stamped, and appear without elevations or depressions.

C. CHATTOCK.

Castle Bromwich.

## DEFECTS IN MARRIAGE REGISTERS.

(4th S. ix. 277.)

Having seen the registers of a large number of parishes, both small and great, I believe the omission complained of will be found far more generally in the latter than the former, much time being necessarily taken up in filling up the double registers of several married couples; and both parties to the contract shy of telling, perhaps for the

first time to each other, their exact ages; both also, in country parishes, often, apparently, wofully ignorant of their own ages. I have, from the first time I had to make an entry, recognised the importance of giving the ages correctly; and have sometimes been amused at a discussion between the man or wife and the clerk, who appeared to know better what was the husband's or wife's age than themselves.

Frequently, I could plainly see that the age stated was a mere guess, probably ten years from the truth, and in despair of even approximating to it, have entered "full age." But it is certainly most desirable, in the interests of both parties, that they should overcome their reluctance to state their ages exactly.

In connection with this, may I be allowed to point out an error, as I conceive it to be, almost universally fallen into by the clergy, and of which I have myself many times been guilty, viz., after performing the ceremony of baptism, marriage, or burial, entering, under the usual heading "By whom the ceremony was performed," "Officiating Minister," in a church where, perhaps, no other service of any kind is performed by the person who so styles himself. "Officiating Minister" can only mean one who, for a short time at least, takes the regular minister's place, and officiates in the ordinary services; and when a clerk from another parish performs simply "a surplice duty," as it is commonly called, would it not be better to enter his own title as rector, vicar, or curate of so and so? There would then be no risk, a few years later, of clergymen being supposed to have had pastoral charge of parishes of which they never were in charge. I regret now having, through inadvertence, committed "a multitude of sins" in this way myself.

FRANCIS J. LEACHMAN.

20, Compton Terrace, Highbury.

## "THE WEARIN' O' THE GREEN:" "SHAN VAN VOCHT."

(4th S. ix. '301.)

I send two of the songs asked for by MR. HAMILTON:—

*The Wearin' o' the Green.*

"Och! have ye heard the cruel news,  
The news that's going round?—  
The shamrock is by law forbid  
To grow on Irish ground.  
St. Patrick's Day no more we'll kape,  
His colour can't be seen,  
For there's a cruel law against  
The wearin' o' the green.

"I met with Napper Tandy,  
And he took me by the hand:  
Oh! how is poor old Ireland,  
And how does she stand?

'Tis the most distressful country  
That ever yet was seen,  
For they're hanging men and women there  
For wearin' o' the green.'

"Oh! if the colour we must wear  
Be England's cruel red,  
Let it remind us of the blood  
That Ireland has shed;  
Then take the shamrock from your hat,  
And fling it on the sod,  
And never fear 'twill take root there  
Tho' under foot 'tis trod.

"When law can stop the blades of grass  
From growing as they grow,  
And when the leaves in summer time  
Their colour cease to show,  
Oh! then I'll change the favour  
That I wear in my cawbeen;  
But till that time, please God, I'll stick  
'To wearin' o' the green."

*The Shan Van Vocht.*

"The sainted isle of old, said the Shan Van Vocht,  
The parent and the mould of the beautiful and bold.  
Has her sainted heart waxed cold? says the Shan Van Vocht.

"The French are on the say, says the Shan Van Vocht,  
The French are on the say, they'll be here without delay,  
And the orange shall decay, says the Shan Van Vocht.

"Where shall the encampment be? says the Shan Van Vocht.  
On the Curragh of Kildare, with their pikes in good repair,  
And Lord Edward shall be there, says the Shan Van Vocht.

"What colours shall they wear? says the Shan Van Vocht.  
What colours should be seen, where our fathers' homes have been,  
But our own immortal green? says the Shan Van Vocht.

[End of old verses.]

"What shall our yeomen do? says the Shan Van Vocht.  
What should our yeomen do, but put down the red and blue,  
And to Ireland be true? says the Shan Van Vocht.

"Shall Ireland then be free? says the Shan Van Vocht.  
Yes, Ireland shall be free, and we'll plant the laurel-tree,  
And we'll call it liberty, says the Shan Van Vocht.

"The Saxon and the Dane, says the Shan Van Vocht,  
The Saxon and the Dane our immortal hills profane;  
O confusion seize the twain! says the Shan Van Vocht.

"What are the chiefs to do? says the Shan Van Vocht.  
What should the chieftains do but treat the hireling crew  
To a touch of Brian Boroimh? says the Shan Van Vocht."

These last four verses are a modern addition to the original; the tune is, I believe, old. "The Wearin' o' the Green" is arranged for the piano by Kuhe.

Oliver Holmes says in his *Metrical Essay*, à propos of "Yankee Doodle," that—

"When victory follows with our eagle's glance,  
Our nation's anthem is a country dance."

B. C.

# ALLAN CUNNINGHAM, THE BIOGRAPHER. (4th S. ix. 319.)

The materials on which Allan Cunningham founded his *Life of Sir Henry Raeburn* were derived direct from the painter's son, and consisted mainly of a very long letter (equal to at least ten epistles of these degenerate days), and a pamphlet memoir of twenty-seven octavo pages, which I believe to be a reprint from the *Annual Biography and Obituary*. Both the pamphlet and the letter are now before me, and neither contains any hint of Mrs. Raeburn's previous marriage. The son simply says—

"Sir Henry married, at twenty-two years of age, Ann Edgar, the eldest daughter of Peter Edgar, Esquire, of Bridgelands, by whom he had two sons, Peter and myself, as mentioned in the Memoir."

After the publication of the *Life*, several correspondents pointed out the omission, and gave particulars regarding Mr. Leslie, the lady's first husband. The earliest of them describes him as "a wine and seed merchant at the Cross, in partnership with that highly respected magistrate Provost Elder;" adding, "When a boy I was intimate with Jamie Leslie and Harry Raeburn, her sons by her two husbands." A later correspondent calls him "Count Leslie" (I presume a nickname) and traces the connections of his two daughters, Mrs. Jacobina Vere and Mrs. Ann Inglis, individuals regarding whom the readers of "N. & Q." will be content to remain in ignorance. These correspondents were thoroughly acquainted with the ins and outs of the families, and *write specially as correctors*, but not one word do they say against the story which S. is pleased, forty years after the publication of the book, to characterise as an "extravagant invention." It is still more significant that the son of the two actors in the story, who himself took such an interest in the preparation of the Memoir, never hinted an objection to the statement; and it has been quoted without any doubt of its authenticity by a man so intimate with Edinburgh and its traditions as the late Robert Chambers. With regard to what S. in his wisdom is pleased to consider a "farther exposure of the absurdity of the story," the fact, namely, that an artist in his teens became enamoured of a fair sitter a few years older than himself, I am content to leave that part of the question to the sense, or it may be the experience of your readers.

Being unable to trace the precise source from which the anecdote was derived, I must venture upon a conjecture. The *Lives of the Painters* formed a portion of Mr. Murray's *Family Library*, which, as is well known, was under the same editorship as the *Quarterly Review*, and I possess a heap of letters written by Mr. Lockhart on the subject of the six volumes. One of them I subjoin. It is dated *Chiefswood, September 3, 1831*:



"Dear Allan,—In correcting your sheets, please observe that it does not do in a book of this kind to read about 'the King,' 'the Prince,' 'the Bishop of London,' 'the Lord Chancellor,' and so forth. Always give the name. Is it Lord Chancellor *Eldon*, Bishop *Howley*, or *who*? Hereafter this information will be asked for in vain, if you withhold it. I have supplied many of the names, but I can't do so by all in this bookless glen. You will find I have added a good many touches to the 'Life of Raeburn,' and given a puff of my poor friend Hugh Williams in a note. Sir Walter is now fixed for Naples, and will start by the end of the month, about which time I also shall be moving southwards.

"Ever yours, &c. &c.

"J. G. LOCKHART."

Here, at any rate, is proof that Lockhart, who knew Raeburn well, when seated at the elbow of Scott, who knew him still better, found nothing to object to in the anecdote; but I will go further still, and express my confident belief that it is one of the "good many touches" which he himself inserted.

FRANCIS CUNNINGHAM.

Kensington.

P.S. It is perhaps worth while to add that the younger Raeburn writes, "It gives me great pleasure to hear that Sir Walter Scott and Mr. Lockhart are to furnish you with their recollections, which I have no doubt will be very valuable."—F. C.

"FYE, GAE RUB HER," ETC. (4th S. ix. 240, 283.) You will find in Johnston's *Musical Museum* (Blackwood, Edinb., 1839) a passage that seems to have escaped the notice of your former correspondents. It is as follows:—

"This air is very ancient, but the precise era of its composition is unknown; but it is at least as old as the reign of Queen Mary, as it is inserted in a MS. music-book written in the old notation or tabletture for the lute, about the beginning of the reign of her son and successor James VI. This fine old tune had remained very long a favourite in England; for about the beginning of last century it was adapted to an English song beginning—

'How can they taste of joys or grief

Who Beauty's power did never prove?'

"Mr. Gay also selected it as a melody for one of his songs in his musical opera of *Achilles*, beginning 'Think what anguish,' which was performed at Covent Garden in 1733. After the author's decease this song was sung by Miss Norsa in the character of Deidamia. Thomson published this tune to Ramsay's verses in his *Orpheus Caledonius* in 1725, and Watts," &c.

Which brings all I know about it down to the point where MR. CHAPPELL left it in your last number.

J. H.

Stirling.

THE LATE REV. THOMAS CROMWELL, PH. D. (4th S. ix. 198.)—It is not often that the editorial notes in "N. & Q." are questionable; but I think that in the one at p. 198 (*supra*) there is a mistake, with which, however, Lewis (the historian of Islington) is chargeable, and not the Editor of

"N. & Q." As Dr. Cromwell was ordained in a dissenting chapel (in my presence, as a spectator), the presumption is that he had not been ordained previously. When clergymen become dissenting pastors, their episcopal ordination suffices, and nothing more is required. Probably the word "minister" in Lewis is a printer's erratum for "member."

AN X NEWINGTONIAN AND GREEN MAN.

[It was our own *lapsus calami*. Lewis's words are, the "Rev. Thomas Cromwell was formerly of the Church of England."—Ed.]

SEALING-WAX (4th S. ix. 263.)—To this query I would beg leave to add: Can any one inform me why no good sealing-wax is to be had anywhere now-a-days for love or money, with the exception perhaps of what is called "India sealing-wax"? I say perhaps, because even that is not easily worked. It is not, I suspect, at the present day that Johnson, describing that concrete brittle substance called "lac" brought from the East Indies, would say, "it is principally used in making sealing-wax." What is now sold *lacks* it altogether; and yet how desirable was its durability; how it enhances the value of a document to have the seal, and that in good condition! I have letters of the seventeenth, eighteenth, and nineteenth centuries with bright red wax seals, the coats of arms on which have maintained to this day as sharp edges as though the impression had only just been taken; whereas now, after enclosing a letter but a short time in a portfolio or autograph-book, the seal will soon get obliterated. Fifty years ago good solid sealing-wax could still be procured. To be sure you would sometimes get spurious Dutch wax, with *Vel brand en fast houd*, instead of "Brand vel en houd fast" (burns well and holds fast) on it.

I have a letter of the Duke of Marlborough (1821) with the arms and supporters, with the motto of the Garter, "Honi soit," &c., and underneath "Dieu défende le droit" in beautiful preservation. I have also one of the Earl of Bradford (1832) with the motto, "Nec temere nec timide." Now I find this same adage beneath an engraved portrait of a hook-nosed dignitary with a large wig, à la Louis XIV., and richly laced dress, painted by J. van Helmont, 1713, and engraved by B. Picart, 1718. There is no name, but the following inscription:—

"NEC TEMERE, NEC TIMIDE

[thus translated]

N'être dans les plus grans Emplois

NI TÊMÉRAIRE NI TIMIDE;

Prendre en tout l'équité pour guide,

Ne parler jamais qu'avec poids;

Pour le bien de L'ÉTAT agir toujours en Père

De ce digne CONSUL c'est le vrai caractère."

I should like to know who this worthy consul is?

P. A. L.

**MAUTHER** (4<sup>th</sup> S. ix. 95, 167, 207, 285.)—I think that this term as applied to young girls in the Eastern Counties may have originated in the following way. It is well known that amongst working people, mothers who have children fast take the earliest opportunity of delegating their powers for the day to the eldest daughter to avoid being teased in domestic affairs, or to allow time for work in the fields, of which they are glad to avail themselves to increase the weekly wages. On assuming this new character, the eldest girls might have had this term applied to them by companions more free from domestic cares. It seems but a drawling way of pronouncing mother, and such as they would use it in, that is, ironically, and in imitation of the young children.

C. CHATTOCK.

Castle Bromwich.

This word is to be found in the English-Latin part of Elisha Coles's *Latin Dictionary*, fifteenth edition, London, 1740—

"A mawther, puella, virguncula, *æ, fem.*"

W. R. TATE.

5, Denmark Row, Camberwell.

**BURIALS IN GARDENS** (4<sup>th</sup> S. viii. *passim*; ix. 98, 284.)—With regard to this once frequent custom, which has now, I believe, become nearly obsolete, I read in a French paper, speaking of the celebrated navigator Lapérouse:—

"Un incident d'un intérêt romanesque se rattache au souvenir de notre grand navigateur. Sa noble compagne n'a jamais voulu, malgré sa grande beauté qui la faisait rechercher, contracter une nouvelle union; elle attendait son mari, et l'a attendu toute sa vie. André Chenier, sensible à tout ce qui était grand et délicat, a parlé de M. de la Pérouse dans des vers charmants:—

"J'accuserais les vents et cette mer jalouse,  
Qui retient, qui peut-être a gardé La Pérouse."

This illustrious man knew and loved the beautiful and faithful Eléonore de Brondon during one of his voyages in the Indian Archipelago. On the report of her husband's death, she retired to lament his untimely end with her friend the Countess Hocquart, at whose chateau in Louvecienne (near St. Germain) she lived and died. Her remains were buried in the private park. A few years ago, this property having changed hands, the friends had the coffin transferred to a family vault in a public burial-ground.

P. A. L.

**BALDURSBRA** (4<sup>th</sup> S. ix. 159, 210, 269.)—I quote from the admirable *Icelandic-English Dictionary* of Cleasby and Gudbrand Vigfússon (p. 50):—"Baldrs-brá, *Balder's eyebrow*, botan. *Cotula foetida* . . . perhaps the *eyebright* or *euphrasy*." Dalin's *Ordbok öfver svenska Språket* calls the Swedish "Baldersbrå" the *Anthemis cotula*. Hjaltalin, in his *Islensk Grasafræði* (an excellent work on the flora of Iceland), gives the botanical name of the Baldursbrá as *Pyrethrum*

*inodorum*. So does Ivar Aasen in his Norwegian dictionary under the words "Ballebraa" and "Baldurbråa." In his *Lexicon Poeticum*, Sveinbjörn Egilsson gives both *Cotula foetida* and *Anthemis cotula*, citing two modern Icelandic authorities. May not the truth be that the name of the good god Baldur was in Icelandic and Norway more commonly given to the *Pyrethrum inodorum*, and in Sweden to the *Anthemis cotula*? The latter is the English mayweed. The first mention of this flower occurs in the Edda of Snorri (see Blackwell's edition of Mallet's *Northern Antiquities*, p. 418), where it is spoken of as "the whitest of all flowers." The word *brá* is pronounced like our *brow*, and does not properly rhyme with *gray*.

W. F.

The Cornell University, Ithaca, U.S.

"**CELTIC**" v. "**KELTIC**" (4<sup>th</sup> S. ix. 277.)—I was very pleased to read the remarks of your correspondent Y. S. M. on pedantic spelling. I observe with regret that Mr. Cox, in his *Popular Romances of the Middle Ages*, throughout the volume alters the spelling of familiar names in this manner. I transcribe from the *Athenæum*, Nov. 25, 1871, the following valuable remarks of Mr. J. Stuart Blackie on this subject:—

"He speaks of the 'fashion among certain scholars of writing K for C, as in Keltic for Celtic, Perikles for Pericles, Kimon for Cimon, and so on. Against this innovation the well known history of the English language makes a distinct protest. We received the orthography of our Greek proper names through the Latin, as Plato, Strabo—not Platon, Strabon—and many such examples show. Now I will not ask whether it would not have been better to borrow Greek terms directly from the Greek: I stand upon the fact, and maintain that having for more than 300 years, in obedience to the historical genesis of our tongue, said Ulysses and Hecuba, it appears a piece of idle and tasteless pedantry now to talk of Odysseus and Hecabe. Every language exercises the right of modifying proper names according to its own instincts. The Germans, in talking of *Mediolanum*, say *Mailand* as we say *Milan*; and in like manner for Constantinople we say Constantinople, for *Ἀθῆναι* Athens, and for Wien Vienna. On what principle, therefore, should it be esteemed more proper to write Keltic than Celtic?"

Here are a few examples of this spelling from Mr. Cox's above-mentioned work:—Phoibos, Kephalos, Herakles, Philoktêtes, Alpheios, Achilleus, and Hektor.

JOHN PIGGOT, JUN.

**LUISE HENSEL'S NACHTGEBET** (4<sup>th</sup> S. ii. 149; ix. 309.)—I presume you will not object to insert another translation of this singularly beautiful little poem, the great commendation of which is its perfect simplicity; particularly when I assure you that it was done before I had seen MR. MAC-RAY's version. My translation was made upon the principle of adhering closely to the original, so as to be a literal rendering of the German, as far as the idiom of our language would permit. I am also a great admirer of German poetry. I

have translated several of Körner's finest poems, and have always found that I succeeded best in preserving the spirit of the original when I made my translation most literal. In the present attempt, if the original is referred to, it will be found that almost every line conveys the exact sense and wording of this admirable little prayer:

"*Mühe bin ich, geh' zur Ruh'*," u. s. w.

"Tired am I, and seek repose,  
Both my weary eyes I close;  
Father! watch above my head,  
Let thine eyes be o'er my bed.

"Have I evil done this day?  
See it not, dear God! I pray:  
Thy rich grace, and Jesu's blood  
Wash all stains with saving flood.

"Near and dear to me, may those  
In thy hand, O God! repose:  
Small and great, let all to thee,  
God of all, commended be.

"O relieve the aching breast,  
Close the humid eyes to rest;  
Let the moon from heaven look down,  
Silent, slumbering men to crown."

F. C. H.

STAR AND CRESCENT (4th S. viii. 329, 405.)—

"The halo about the moon, or circle, is a word which we have borrowed from the Arabic. The people of the East are very particular in their attention to the moon, both in its increase and decrease, and the Turks consider the crescent as an auguring hope of the future fulness of their empire, and use it for their military ensign. It is on this account that all their matters of moment are regulated by the state of the moon, and they begin no journey and fight no battle till the new moon has shown herself, but in so doing they only continue the superstitions probably of the old inhabitants of their capital; since at the taking of Constantinople they found the walls covered with crescents left by Severus, who reduced the city of Byzantium to a village. The torch-bearing Diana was formerly worshipped at Byzantium, and her statue set up in commemoration of the delivery of the place from Philip of Macedon, who besieged it by the light of the moon. Hence you see on the coins of Byzantium 'Caput Dianæ, ante quod arcus cum sagitta, pone phœtra.' On the reverse, 'BYZANTIUM Luna crescens cum astro.' (*Æ.* 2, 3, Beger, Eckhel, Gesner, tab. xvi. 22.) And from the same source came the name of Bosphorus from *Φωσφόριον*, or the light of Hecate, *Φωσφόρος*, who saved the place by discovering the besiegers. See Eustathius, *ad* v. 143; Dionys. *Orb. Descript.*; see on the coins of the Arsacidæ, Arsaces xv., Phraortes iv., a star and crescent behind the head."—*Fragments of Oriental Literature*, by Stephen Weston, B.D., 1807, pp. 53-5.

In the copy of Vaillant's *Arsacidarum Imperium*, now before me, it is the "Nummus Arsacis Mithridatis iii." to which this description is at all applicable. "Ante caput in area astrum, pone vero crescens Luna cernitur." (l. 105.)

BIBLIOTHECAR. CHETHAM.

WEATHER LORE (4th S. ix. 174, 267.)—I have long known some similar sayings, which may interest the weather-wise readers of "N. & Q."

"When kine and horses lie with their heads upon the ground, it is a sign of rain."—"When cows low to one another, and are restless, a storm is close at hand."—"If old sheep turn their backs towards the wind, and stand so for some time, wet and windy weather is coming." Sheep will also collect together with much bleating "when a thunder-storm is brewing." If spiders begin to wander about, or to spin and alter their webs, there will "soon be a change in the weather." Rooks will return from their feeding-ground with much noise of "cawing" when a storm is coming on. People who work out of doors observe this, and if about to go some distance to do work which requires fine weather, will say, "It's o' no use gooin', it's a-gooiin' ter reen, th' crows a' coomin' ome." THOS. RATCLIFFE.

"DEFENDE" (4th S. ix. 178, 266.)—In the *Paradise Lost* of Milton we have "that defended fruit," i. e. "forbidden." The word "defend" in the sense of "forbid" is by no means uncommon amongst country people. I have heard it in Yorkshire and other places. In Craven we have a phrase that is evidently derived from the French or Norman. We say "That's not *pretty* of him," "That's not a *pretty* act," &c. This use of "pretty" is evidently the same as in the French phrase "N'est pas *joli*." STEPHEN JACKSON.

LEADERSHIP OF THE HOUSE OF LORDS (4th S. ix. 281, 305.)—I presume the printer is responsible for the two grave errors involved in the statement that "Lord Derby's peerage in the United Kingdom" is dated 1485, and that "Lord Lansdowne's Irish peerages of Kerry and Lixnaw date from 1181," for LORD LYTTLETON must know that the earldom of Derby belongs to the peerage of *England*, and that the old Irish barony of Kerry was a mere barony by tenure which followed the succession to the estates, and did not constitute an hereditary parliamentary peerage. TEWARS.

EDMUND KEAN (4th S. ix. 206.)—The singular epitaph quoted by MR. RATCLIFFE from the *Manchester Guardian* of October 18, 1870, is at Little Stukeley, in Huntingdonshire. It was written on the Rev. Joshua Waterhouse, B.D., an eccentric clergyman of most penurious habits, who was barbarously murdered in his vicarage in the year 1827, at the advanced age of eighty-one years, by a young man named Joshua Slade, who was afterwards convicted and executed for the crime. Little Stukeley is about four miles from Huntingdon, and most likely Edmund Kean had seen the epitaph in his rambles.

JOHN PICKFORD, M.A.

Hungate Street, Pickering.

The epitaph in full occurs in 2nd S. i. 193. See also 3rd S. vii. 44. JOSEPH RIX, M.D.  
St. Neot's.



RIZZI AND PELLI (4th S. ix. 301.)—Mr. Phillips, in his *Dictionary of Biographical Reference*, 1871, 8vo, refers the reader wanting particulars of Stefano Rizzi, Italian painter, to *Künstler-Lexicon* (Nagler, München, 1835-52, 22 vols. 8vo), and Lanzi, *Storia Pittorica della Italia* (Milano, 1824-5, 4 vols. 8vo). I am unable to find any account of this painter in the numerous biographical dictionaries and other likely works which I have consulted. This applies to Pelli also.

J. P. BRISCOE.

Nottingham.

If G. E. means Rizi, not Rizzi, he will find an account of two brothers of that name, and also a short notice of Marco Pelli, in Stanley's edition of *Bryan's Dictionary of Painters and Engravers*, published by Bohn in 1841.

JAYDEE.

THE BUG FAMILY (4th S. ix. 279.)—Perhaps it is worth noting, that in Brand's *Popular Antiquities* (Bohn's ed., iii. 86), a derivation of *barguist* is given as from A.-S. *burh* and *gäst*. It does seem to be a town-haunter. JOHN ADDIS, M.A.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*Chronica Magistri Rogeri de Hoveden*. Edited by William Stubbs, M.A., Regius Professor of Modern History in the University of Oxford, &c.

*Monumenta Juridica. The Black Book of the Admiralty, with an Appendix*. Edited by Sir Travers Twiss, Q.C., D.C.L., &c.

*Calendar of State Papers. Foreign Series of the Reign of Elizabeth, 1566-8, preserved in the State Paper Department of Her Majesty's Public Record Office*. Edited by Allan James Crosby, Esq., B.A., Oxon, Barrister-at-Law.

*Calendar of the Carew Manuscripts preserved in the Archiepiscopal Library at Lambeth*. Edited by J. S. Brewer, M.A., and William Bullen, Esq.

Owing to the very limited space which we are enabled to devote to our literary notices, we find that the valuable series of books illustrative of our national annals, published by authority of the Treasury, and under the direction of Lord Romilly, are too often unavoidably, not to say unduly, laid aside to make room for books of less value, but more immediate and present interest. To our regret we now see no less than four of these volumes on our table for notice, all of them deserving of separate and detailed account; but all of them, we are bound say, bearing on their face such evidence of their nature, value, and utility as to render any such details unnecessary to recommend them to the attention of historical students. In the fourth volume of *Hoveden*, with which the Oxford Regius Professor of Modern History, brings to a close his labours on that important chronicle—important more especially for his own immediate period, namely, the latter years of Richard and the earlier ones of John—a preface full of instruction, illustrative not only of the chronicler and his times but of our constitutional progress, is followed by the conclusion of the Chronicle, and this by an Index of Geographical Forms, and this again by a General Index, of the fulness and completeness of which the reader may form a pretty accurate opinion when we say that it occupies nearly 200 pages.

A bare enumeration of the contents of the first volume of the *Black Book of the Admiralty*, edited by Sir Travers Twiss, will serve to show its value and importance. These are—The Old Rules for the Lord Admiral, and Instructions for the Lord Admiral in the Time of War; Rules and Orders about Admiralty Matters; Laws of Oleron; Inquisition of Queenborough; Ordo Judiciorum; De Officio Admiralitatis; Ordinances of War; Wager of Battle; De Materia Duelli, and an interesting Appendix on the Admiralty of Sir Thomas Beaufort, Duke of Exeter, &c.

The volume of *Calendar of State Papers of the Time of Elizabeth* (Foreign Series) is the work of a new editor, Mr. Allan Crosby, a gentleman who has assisted the Rev. Joseph Stevenson in the preparation of the preceding volumes of the series, and shows by his care and judgment, that he has turned to good account the experience which he gained under the guidance of his learned predecessor. Mr. Crosby's preface is brief, modest, and to the purpose.

The volume of the *Calendar of the Carew Manuscripts* is devoted to an account of the miscellaneous MSS. to be found among the Carew Papers at Lambeth. One MS. alone is sufficient to attest the value and interest of this collection. We allude to "The Book of Howth," which is supposed to have been written by Walter Howth; who "was of the age of fivescore years and seven ere he died, and was as perfect in his wits at his last as he was in his youth." Be this as it may be, "The Book of Howth" makes the present volume a very interesting one; and students of Irish history are greatly indebted to the accomplished gentlemen by whom it has been edited, for an important addition to their stores of information.

THE family of the late Rev. F. D. MAURICE will be very grateful to any friends who will intrust them with letters, as an aid in the preparation of a memoir. The letters will be copied and returned. Any directions sent with them, as to the extent to which they may be employed, will be carefully attended to. The letters may be sent to Mr. F. MAURICE, R.A., the Terrace, York Town, Farnborough Station, Hants; or to Mr. C. E. MAURICE, 21, Beaumont Street, Marylebone.

THE British Museum will be closed from the 1st to the 7th of May, both days inclusive.

### Notices to Correspondents.

We have been compelled to postpone until next week some Papers of great interest, Notes on Books, &c., when we shall give a 32-page number.

CAPT SAMUEL KING'S NARRATIVE (ante, pp. 239, 309).—A valued correspondent has directed our attention to some MS. additions and amendments to Oldys's "Life of Sir Walter Raleigh" (by the author himself) in the copy of Raleigh's History of the World, Lond. 1736, now in the King's Library at the British Museum. These amendments do not throw any further light on Capt. King's Narrative, but to passages in pp. 5, 26, 28, 34, 72, 87, 135, of Oldys's Life of Raleigh.

C. W. PENNY (Wellington College).—The Hymn entitled "The Seven Joys of Mary," with the music, is printed in the Christmas Carols, New and Old, edited by the Rev. H. R. Bramley, 1872, p. 28.

W. D. B. (Reepham).—The quotation "Down, wantons, down," occurs in Shakespeare, King Lear, Act II. Sc. 4.

CYRIL.—For the derivation of *Flirt* consult "N. & Q." 2nd S. iii. 361; ix. 442; x. 60.

W. R. HOPPER (Sunderland).—The phrase, "Save the mark," has been explained as referring to archery. "God

save the mark" occurs twice in *Shakespeare*, King Henry IV. Part I., Act I. Sc. 3; *Romeo and Juliet*, Act III. Sc. 2: "*God bless the mark*," *Merchant of Venice*, Act II. Sc. 2; *Othello*, Act I. Sc. 1.

CAPT. GEORGE WALKER.—*The pedigree of the Carew family of Beddington is given in Manning and Bray's Surrey*, ii. 533; *Berry's County Genealogies*, part i.; *Genealogical and Heraldic Memoranda relating to the County of Surrey* (Surrey Archaeological Society, vol. i.); *Burke's Landed Gentry*, iv. 2, 3, 4.

J. F. (Wakefield).—*The lines are by Coleridge, The Ancient Mariner*, part v.

JOSEPH WATSON (Belfast).—*J. Kirkpatrick, M.D., was a native of Carlow. His work, The Sea-Piece, 1750, is in the British Museum. See "N. & Q." 3rd S. xi. 243, 326.*

D. BLAIR (Melbourne).—*Only one of the tragedies of F. L. Zacharias Werner has been translated into English—namely, The Twenty-fourth of February. London, 1844, 12mo.*

J. BEALE.—*For the derivation of Caterpillar consult "N. & Q." 2nd S. i. 65, 143, 302, 357.*

G. F. A.—*The projected Exhibition of Holbeins at the Burlington Fine Arts' Club has been abandoned, we are told, for this year.*

ERRATUM.—4th S. ix. p. 286, col. i. line 20, for "hostis" read "nostri."

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## Notes.

## LORD DELAMERE'S MS. OF "THE CANTERBURY TALES."

Lord Zouche having told me that Lord Delamere had a Chaucer MS., I applied to him last year for a sight of it. It was then at his seat, Vale Royal, Cheshire, but he has kindly brought the MS. up this season, and let me have it for examination. The MS. proves to be that which Timothy Thomas described in his preface to Urry's Chaucer as belonging to Mr. Cholmondeley of Vale Royal, whose descendant Lord Delamere is. It is a double-columned parchment folio, about 1450 A.D., which has lost 34 leaves in different parts of the volume, of which 22 are unluckily out of the Canterbury Tales; moreover, some of the first and last leaves are much stained and defaced. The MS. contains 5 stories from Gower's *Confessio Amantis*, a *Speculum Misericordiarum* in English, the Canterbury Tales (less 3—the Wife's, Friar's, and Summoner's,—and less several Links, and a portion of the Prologue, and of the Clerk's, Franklin's, and Second Nun's Tales, but with the spurious Gamelyn, 3 spurious Links, and 4 spurious lines after Thopas-Melibe link); the story of Nebuchadnezzar, the adulterous Falmouth Squire, a small part of the romance of Parthenope, the Visions of Tundale (less 4 leaves), and two bits of poems. The spelling of the MS. is curious in some cases: it puts *ht* for *th* in the third singular,

"beeht," "dooht," "stondyht" for "beeth (is), doth, standeth"; *ee* for *e*, as "thee" man; and *yi* for *i*, as "byinde" for "binde." The MS. originally began with the Canterbury Tales, and was regularly signed from *a* to *z*, 23 sheets. The scribe then put 3 sheets of Gower's Tales, &c., before the Canterbury Tales, and numbered the MS. all through, from 1 to 26, making the original first sheet, *a*, number 3. The abominable binder has cut off almost all the signatures and numbers of the sheets, but enough are left to enable one to make out the structure of the MS. All Chaucer students will, I am sure, join me in thanking Lord Delamere for allowing his MS. to be examined and identified. A detailed description follows.

F. J. FURNIVALL.

## Lord Delamere's MS. of Early English Poetry.

(Leaf 1, contents: 2, modern copy of a portrait of Chaucer.)

1. End of a story of Joseph settling Jacob in Egypt.  
1 col. much stained, leaf 3.
2. Gower's tale of the Three Questions, or Petronella & King Alphonse, vol. i. p. 145 of Pauli's edition—  
H(ere be)-gynnyht a worthy thyng  
Of (three) questionys of a kyng.—lf. 3, col. ii.
3. Gower's tale of Progne & Philomene, vol. ii. p. 313, ed. Pauli.  
H(ere be)-gynnyht progne & phelomene, lf. 5, bk., col. ii.  
b. Theer was a Ryall noble kyng  
e. I preye to god fayre mote vs byfalle.
4. Gower's tale of Alexander, vol. iii. p. 61, ed. Pauli.  
b. Thee heyghe Creature of thynggis, lf. 8, bk., col. i.
5. Gower's tale of Philip of Macedon, vol. i. p. 213, ed. Pauli.

With ten lines of Proem.

Kyng Phelip of Macedoyne.

b. Leve lordys and freendis dere, lf. 11, bk., col. ii.

(A line and a half at the end of a short added conclusion are wanting.)

6. Gower's tale of Sir Adrian, vol. ii. 293, ed. Pauli.  
b. To speke of an vnkynde man, lf. 13, col. ii.

7. Ihesus { I wote this skripture kleped beo  
                  { Speculum Misericordie.—lf. 14, bk.

b. In a merrie Morewynyng of May

e. And with that word hee yaf up the goost.

(A man out for a walk sees a horse throw his rider against a tree, and split his skull. To him come the lady *Discretio* and seven Virtues; each speaks to him, and he answers her, and repents his sins; dies and is saved.)

8. Chaucer's Canterbury Tales, incomplete and out of order, containing these groups and sections:—

- § 1. Prologue, begins at l. 177, Monk: "Hee yaf nowt of the texte a pulled hen," lf. 20.
2. Knight's Tale, lf. 23, col. i.
3. Knight-Miller link, lf. 36, bk.
4. Miller's Tale, lf. 37, col. ii.
5. Miller-Reeve link, lf. 41, bk.
6. Reeve's Tale, lf. 42, col. i.
7. Reeve-Cook link, lf. 44, bk.
8. Cook's Tale, incomplete as usual, lf. 45, col. i.

Spurious Gamelyn (no link).

- § 3. Man-of-Law-Shipman link, lf. 51, col. i.

- § 2. Squire's Tale, lf. 51, col. ii.

- § 3. Squire-Franklin link, lf. 55, bk.

- § 5. Merchant's Tale, lf. 55, bk.

- B § 1. Man of Law's headlink, lf. 68, col. i.  
2. ————Tale, lf. 68, bk. col. ii.
- D § 1. Wife of Bath's Preamble, lf. 70, col. ii., omits the 4 frequent omissions, and is imperfect; ends with "lucia likerous louede hiere housbonde soo" (*Wife's, Friar's, and Summoner's Tales* out, and part of *Clerk's*, 11 leaves.)
- E § 2. Clerk's Tale imperfect, begins "For yit alway thee peple sumwhat dredde," lf. 75. In the Envoy the last stanza is made the last but one.  
*Spurious link*: "I have a wyif though sche pore be," lf. 81, bk.
- F § 4. Franklin's Tale, lf. 81, bk. (a leaf out between 84 and 85).
- G § 1. Second Nun's Tale, lf. 86, col. ii. (leaf out between 86 and 87).  
§ 2. ————Canon's Yeoman's link, lf. 88, bk.  
§ 3. Canon's Yeoman's Tale, lf. 88, bk., col. ii.  
*Spurious link*: "Whanne that this yoman," &c., lf. 94, bk. col. ii.
- C § 1. Doctor's Tale, lf. 96.  
§ 2. Doctor-Pardoner link, lf. 97 (rymes advocase allase, bewtee see, nature creature, now prow).  
§ 3. Pardoner's Preamble, lf. 97, col. ii.  
§ 4. ————Tale, lf. 98, col. i. (no spurious Herod-lines).  
*Spurious link*: "Now freendis seyde Owre Ooste so dere," lf. 101, col. ii.
- B § 4. Shipman's Tale, lf. 101, bk.  
§ 5. Shipman-Prioress link, lf. 104, col. ii.
- B § 6. Prioress's Tale, lf. 104, col. ii.  
§ 7. Prioress-Thopas link, lf. 106, col. ii.  
§ 8. Sir Thopas, lf. 106, col. ii.  
§ 9. Thopas-Melibe link, lf. 107, bk. col. i. (four spurious lines).  
¶ Here Endyht Chaucers tale of sire thopas  
A dowghtty knyght in alle his dede  
God vs helpe and seynt Thomas  
And graunte vs alle grace weel to spede.
- B § 10. Melibe, lf. 108 (with the 2 usual omissions).  
§ 11. Melibe-Monk link, lf. 121, bk.  
§ 12. Monk, lf. 12 (the 4 modern instances are in their right place, after Zenobia, but have been rewritten at the end from an "edited MS").  
§ 13. Monk-Nun's-Priest's link, lf. 128, col. i.  
§ 14. Nun's-Priest's Tale, lf. 128, col. ii. (has no end link).
- H § 2. Manciple's Tale, lf. 132, bk.
- I § 1. Parson's head-link, lf. 134, col. ii.  
§ 2. ————Tale, lf. 134, bk. (has the Retractions).  
9. Hic incipit Nabugodonosor, lf. 158 (not Gower's).  
b. The heyhe all-mygty god of purviaunce  
c. To whom no man may been felawe.
10. The adulterous Falmouth Squire, printed in my *Political, Religious, and Love Poems*, 1866, p. 96-102, with some added lines at the end, but without the Prologue, "Sir William Basterdfeld's Warning," p. 93-6.)  
b. Man of thy myschef thee amende  
c. In heuene blisse with-outen ende.
11. Pertinope, a fragment of 7 columns; the 2nd chapter not rightly placed (see the Roxb. Club edition, 1862).  
b. Whilum ther was a noble kyng, lf. 164, col. ii.  
c. Thee folke thay ioynde for hevge they hade.
12. The Visions of Tundale (ed. Turnbull, 1843), 4 leaves are wanting between leaves 174 and 175, containing lines 1483-2000 of Turnbull's edition.  
b. O lord of myghtis most, lf. 166, bk.  
c. (Saythe amen for) seynt cherite.

13. About 37 lines of a poem on a dead Burgess named Gy, of "Aleste xxx" M(y)is from Ayyone," whose ghost appears to his wife. The first 17 lines are nearly illegible.  
c. With thee priour fortte talke.

## FOLK LORE: PINS.

The magical uses of pins have not attracted the attention the subject deserves. There is no class of superstition more widely spread—none that is to this hour more firmly rooted in the minds of our more ignorant poor.

In the year 1858 I pulled down an old cottage in this village, about two hundred yards from my house, and in the earth, near the foundation of the walls, five or six bottles were found containing human hair, pins, needles, and a foetid fluid. Similar discoveries are frequently made in this neighbourhood, and, if I am not mistaken, in many other parts of the island. I should not be surprised at any time to hear that the old orthodox waxen manikin stuck full of pins was yet in use for purposes of revenge. It is indeed only an inverted form of the superstition of "hoplochrisma"—i. e. the anointing the instrument that has given the wound in the hope that the hurt itself may be cured thereby. This nonsense has not been driven out of the practice of a learned profession more than about a hundred and fifty years. Curing by applying medicines to the instrument that gave the wound, and injuring by hurting the representation or sign of the person to whom you wish ill, are really one superstition, and can, I believe, be traced in almost every country on the globe. The pin device is probably the commonest form of it, as it is the easiest to manage secretly. Sir John Lubbock tells us (citing Dubois, 347) that the manikin superstition exists in India just as we used to have it here, only that thorns are used as piercing instruments. It seems that for the charm to take proper effect it is necessary that the name of the person to be injured should be written upon the image's breast.\*

A superstition far more revolting than this is practised in Iceland. If there be any fear "that a man will walk after his death," pins and needles are thrust into the feet of the corpse. An alternative and far less disgusting remedy is to drive a nail into a dead man's tomb in the interval that passes between the reading of the Epistle and the Gospel.† There are many instances on record of persons vomiting pins. Here is one of the year 1606:—

"This year there was a gentlewoman, and near kinswoman to Doctor Holland's wife, rector of Exon College in Oxford, strangely possessed and bewitched, so that in her fits she cast out of her nose and mouth pins in great

\* *Origin of Civilisation*, 165.

† *Icelandic Legends* col. by Ion Arnason, trans. by Geo. E. J. Powell and Eiríkr Magnússon, 2nd Series, p. lxxv.

abundance, and did diverse other things very strange to be reported."—*Diary of Walter Yonge* (Camden Society), p. 12.

Whatever people of those days might think, we shall, I suppose, all agree that the lady could not have vomited the pins if she had not first swallowed them. It seems probable that the object for which pins were swallowed was to wound the evil spirit with which the swallower believed herself to be possessed.

About sixty years ago, there was a place on the west side of Hardwick Hill, in the parish of Scotton, near here, called Pin Hill. At this spot was a mound, about the size of a heap of gravel by a road side, mainly composed of pins and broken tobacco pipes. The pins were black from exposure to the weather, but were not brittle, nor did they differ, according to my informants, in any other way from common pins.

The story in the neighbourhood was that a ship laden with pins had been wrecked there—a thing quite impossible, as any one who knows the county will testify. The heads of pipes, I am informed, were about the size of the tip of a little finger, and some of them had shanks about an inch long. The knobs, below the heads, I am told, were as wide as the heads themselves.

Why these things were deposited on Scotton Common, I am quite unable to say, but we shall not be far wrong in concluding that there was some good magical reason for it. I have heard of similar pin-heaps in other places, but cannot call to mind the particulars.

A delusion nearly allied to wax image-making and pin-swallowing is the notion, that if you draw blood of a witch, if it be done ever so slightly, you are ever afterwards free from her magical power. A case was tried at Taunton assizes in 1811, where this feeling was fully brought out. Betty Townsend, a reputed witch, was indicted for obtaining money from a child under the following circumstances: The prosecutor, Jacob Poole, a labourer living at Taunton, was in the habit of sending his daughter, a girl of thirteen, with apples in a basket to the market there. One day the witch met the child, and asked to see what she had in the basket. When she had examined its contents, she said to the girl, "Has't got any money?" The child said "No." "Then," replied the witch, "get some for me, and bring it to me at the Castle door (a public-house) or I will kill thee." The girl was very much frightened at such a threat coming from a witch, so she procured two shillings and carried it to her. "Tis a good turn thou hast got it, or else I would have made thee die by inches," was the form in which Betty Townsend tendered a receipt. A scene like this was repeated seven times within five months, when at length James Poole, the father of the child, discovered that his daughter had borrowed in his name the several sums of money which she

had given to the witch of a Mr. Burford, a druggist in the town. The fraud was now found out, and Poole's wife, taking another woman and the girl with her, went to the witch's abode. The hag admitted that she knew the girl, but swore that if they dare accuse her she would make them "die by inches." "No," said Mrs. Poole, who seems to have been far more learned in magical lore than her daughter, "no, that thee shall not; I'll hinder that," and she took a pin from her dress, and scratched the witch from her elbow to her wrist in three several places. Her idea was evidently to draw blood, well knowing from immemorial tradition that if once a drop of the witch's blood was spilt her power over them would be at an end. Mrs. Poole judged rightly in this instance. The power of Betty Townsend had certainly come to an end, for the jury found her guilty, and the judge gave her six calendar months' imprisonment, informing her at the same time that it was only her extremely old age which prevented him from inflicting the heaviest punishment in his power.\*

These fancies are worthy of more attention than has ever been given to them. Nothing marks off more distinctly thinking people of the present age from their ancestors and from the unreasoning masses (of all ranks) around them now, than this strange belief in sympathy. It runs through all ancient medicine, and has left its traces on other sciences. Plants that had, or were thought to have, the outward characteristics of certain parts of the body were reckoned good for the ills of those parts, and medicines taken from the animal kingdom were applied more as signs of certain supposed qualities (as in heraldry) than from any inherent medical properties they were supposed to contain. A herb which had grown on the head of a statue, if tied up in red thread, would cure the headache; and a sore on the eyelids, like a barley-corn in shape, might be healed by taking nine grains of barley, and poking the sore with each while certain charm-words were said; then the nine grains must be thrown away, and the ceremony repeated with seven, five, three, and one in succession.† An immense mass of facts relating to these subjects has been garnered during the last century, but at present little has been attempted towards arrangement. Something in the way of a digest is wanted that shall give us the heads of what is known as to the folk lore of the Teutonic, Latin, and Keltic peoples. It is too much to hope that such a work will ever be undertaken by one of our own countrymen, but I should not be surprised if Germany were some day to supply the deficiency.

In the Museum of the Society of Antiquaries of Scotland there is preserved a calf's heart stuck

\* *Gentleman's Magazine*, 1811, ii. 183.

† Cockayne's *Leechdoms*, i. pp. xvi.-xxx.



nearly full of pins, which was formerly used as a charm against witchcraft. It was discovered beneath the floor of an old house at Dalkeith, and presented to the museum by Mr. J. Bond in 1827. The number for reference is K. 159.

EDWARD PEACOCK.

#### APOCRYPHAL GENEALOGY.

Those who are striving to rescue genealogy from the degradation of ministering to vanity, and to restore it to its proper place as the auxiliary of history and truth, will be discouraged by three genealogical papers which were thought worthy of insertion in "N. & Q." of April 6, 1872.

1. The writer of the elaborate note on "Weston-under-Lyzard" gravely assumes that the pedigree drawn up by Segar in 1632 for my relation Richard Weston, Earl of Portland, then Lord Treasurer of England, is a record of historical value, whereas he ought to have detected at once that it is a fabrication of the same class as abounds in the *Peerage* and the *Landed Gentry*, and other such compilations of genealogical mythology.

Segar derives the Earls of Portland by an unbroken line of knightly ancestors from Reginald de Balliol, the Domesday Lord of Weston. But it is sufficiently known that Reginald's tenure of Weston was official and not personal, for this manor was included in the fee of the Sheriff of Shropshire, and Reginald had acquired that shrievalty by marrying the widow of Warine the preceding sheriff. So far from founding a family, Reginald resigned his office after Warine's son came of age, and his later career is foreign to Shropshire. There is not a particle of evidence that he had a son named Hugh, or that the subsequent lords of Weston were in any way connected with him.

As to the family of Weston, it is true that persons of this name held the manor of Weston-under-Lyzard from the Fitz-Alans in the thirteenth century, but how they were connected with the different families of Weston who rose to more or less eminence in the fifteenth century is a matter which remains to be proved. The real founder of the Earl of Portland's family was Richard Weston, one of Queen Elizabeth's judges, who purchased the manor of Skreens in Roxwell, and was the grandfather of the first earl, but he is believed to have been the grandson of a London citizen of unascertained parentage.

2. At p. 278 a gentleman from the Department of Science and Art seriously inquires for the armorial bearings of eleven persons, of whom some lived, according to his own dates, before arms were in use, and others never can possibly have existed at all. "Sir John Brown of Montague, Kt., temp. Edw. I.," is, I presume, a mythical ancestor of Sir Anthony Brown, who

married the coheir of Montague, in the reign of Henry VII.; but it is difficult to imagine by what process such a person as "Sir John Harrison, of Cumberland, Knt., temp. Henry I.," was fabricated. The county of Cumberland itself did not exist under that name before the middle of the reign of Henry II., and names like Harrison and Jackson carry on the face of them the marks of a later origin. MR. FOWKE will perhaps explain how such names would be written in Latin records, and where we may expect to find the proofs of any armorial bearings being used in England during the reign of Henry I.

3. At p. 286 we are informed, on the authority of Sir William Betham, that the famous Justiciary Hubert de Burgh was lineally descended from the mother of William the Conqueror by her marriage with "Harlowe de Burgh." Is there anyone, except, perhaps, an Irish herald, who seriously supposes that Herlouin de Conteville bore the name of De Burgo, or had any other sons besides the two earls well known in history?

Your contributor goes on to say that Hubert the Justiciary was the nephew of "William Fitz-Adelm de Burgo, Lord Lieut. of Ireland." This last-mentioned worthy is, I presume, intended for William Fitz-Audelin, Dapifer of Henry II., and Governour of Ireland, who founded the Abbey of St. Thomas the Martyr at Dublin, but who certainly never styled himself De Burgho in any of his extant charters. There is not a shadow of evidence that William Fitz-Audelin was in any way related to Hubert de Burgh, and it is well established that Hubert rose to eminence by his own talents, and belonged to an obscure family in Norfolk with no pretension to illustrious descent. The De Burghs, afterwards Earls of Ulster, were beyond question related to Hubert, but how the modern tribe of Burke or De Burgh are descended from the earls is a point which has still to be proved; and to prove this descent clearly and satisfactorily will be a more profitable employment for Irish genealogists of that name than to repeat these fables about the origin of their supposed ancestor.

My remarks are directed not so much against these three particular papers, as against the frame of mind which dictated them; for it is just this uncritical repetition of idle traditions which has brought genealogy into discredit and exposes its students to ridicule. Mere mistakes in such matters are inevitable, and should be corrected with the utmost indulgence, for the pioneers of an unexplored field must expect sometimes to lose their way; but one cannot help protesting against people writing in a literary journal on subjects which they have not taken reasonable pains to understand. Genealogy has of late become the fashion, and the interest in such studies is now widely diffused; but the revival will do more harm

than good, unless the journals in which it finds expression constantly inculcate that genealogy, like every other branch of history, is the fruit of patient and intelligent research, which is governed by the laws of evidence, and will stand the test of common sense.

TEWARS.

## VAUD.—

"In Lausanne, Easter Monday, which from time immemorial has been a 'jour de fête' amongst the butchers here, was kept to-day with the usual festivities. Having dined at the *Trois Suisses*, they formed a procession, which paraded the streets of the town, headed by a brass band, preceded by an Orson-like individual, whose rouged face was almost concealed by an enormous black beard and mustachios; he wore a very broad-brimmed hat, turned up on one side with white ostrich feathers tipped with red, scarlet tunic, knickerbockers, and long boots; armed with a formidable axe, with which he 'beat the measure.' This slaughtering hero stalked on with all the airs of a drum-major; ever and anon turning towards the procession, he pointed his weapon with a most threatening attitude in the direction of some imaginary enemy, and echoed the word 'Vorwärts' in a tone well calculated to strike terror into the hearts of the nervous; then came four horsemen decorated in an equally grotesque manner, followed by two little boys in scarlet caps and knickerbockers, carrying a glass box containing the figure of a bull, whose head bore a strong family likeness to those on Colman's Mustard; after these twenty-six men, two and two, with white shirts and aprons, scarlet caps, sashes, having two bucephalous emblazoned banners. They had some sports at Montbenon, and finished with a ball at the *Trois Suisses*. The butchers here are almost all from German Switzerland, and marry wives from their own country, much finer women than the Vaudois; they seem to have an easy time, as their apprentices do all the work. I have seen them lolling listlessly at their own doors, smoking cigars, while their pretty wives were attending the customers. I have thought that if Micky Free, Charles O'Malley's Irish servant, had extended his travels as far as Switzerland, he certainly would have joined the butchers of Lausanne."—*Swiss Times*, April 5, 1872.

The ceremony mentioned in the above extract is a very ancient one, and existed long before the German element prevailed at Lausanne. Perhaps some correspondent of "N. & Q." may be able to say what is its origin, and if it be met with elsewhere. The "Sports on Mont Benon," which consist of jumping over Easter eggs, &c., have been already alluded to in "N. & Q."

STEPHEN JACKSON.

THE SMALLEST ENGINE IN THE WORLD.—Perhaps the following interesting cutting from an English local provincial newspaper, at the close of 1871, may prove a suitable addendum to "Carved Cherry-stones" in the present series of "N. & Q."

"Mr. D. A. A. Buck, jeweller, of Worcester, has (says a Boston, U. S., paper) built the smallest engine in the world. It is made of gold and silver, and fastened together with screws, the largest of which is one-eightieth of an inch in size. The engine, boiler, governor, and pumps stand in a space seven-sixteenths of an inch square, and are five-eighths of an inch high. Perhaps a

better idea of its smallness will be conveyed by saying that the whole affair may be completely covered with a common tailor's thimble. The engine alone weighs but fifteen grains, and yet every part is complete, as may be seen by a microscopic examination; and it may be set in motion by filling the boiler with water and applying heat, being supplied with all valves, &c., to be found upon an ordinary upright engine. To attempt an estimate of its power would seem like rather small business, but for a guess, a span of well-fed fleas would furnish more force if they were properly harnessed and shod. The little thing would tug away several minutes if encouraged by a drop of water heated by the application of a burnt finger."

J. BEALE.

LORD BROUGHAM AND HIS FRIEND STUART OF DUNEARN.—If a man falls in a duel it matters little, perhaps, whether the bullet penetrates his head or causes death in some other way. In the history of the event, however, it is proper that the mode of death should be stated accurately. Referring to the celebrated duel which in 1822 took place between Sir Alexander Boswell, Bart., of Auchinleck, and James Stuart, jun., of Dunearn, Lord Brougham, in his *Autobiography* (ii. 504), writes thus: "He (Stuart) shot Boswell through the head." This is not true. Sir Alexander received the ball from Stuart's pistol in the bottom of his neck; it shattered the collar-bone, and penetrating towards the spine, ultimately caused death. Sir Alexander survived till the day after the duel; and, as if anticipating the erroneous account of his death by Lord Brougham, he said to Professor Thomson of Edinburgh, who attended him, "I am a man with a living head and a dead body." For further particulars of the duel, and the circumstances of Sir Alexander Boswell's death, I refer to his memoir by Mr. Robert Howie Smith lately published at Glasgow.

CHARLES ROGERS.

Snowdon Villa, Lewisham, S.E.

PROMPTERS' TRANSLATIONS.—Some of the translations of Italian operas, made (I suppose) by the prompters and sold to the audience, are very ludicrous.

In *Il Trovatore* the stage direction after the Anvil Chorus "Tutti scendono alla rinfusa per la china, tratto tratto, e sempre a maggior distanza odesi il loro canto," has been rendered "The chorus goes off to the accompaniment of 'La china tratto tratto,' for some time until it dies away in the distance."

In another opera "O amabile pupille!" appears in English "O amiable pupils!" In *Roberto il Diavolo*, the lines

"Egli era, diceasi,  
Abitatore  
Del triato Imperio"

are translated

"For they say he was  
A citizen of the black emporium,"

"Rapita a me sarai fra pochi momenti"  
is presented as

"In one moment thou shalt be ravished by me."

L.

Philadelphia.

**BURIAL USAGES IN CORNWALL.**—It may not be altogether uninteresting to some of your readers to compare with those accounts that have already appeared in the pages of "N. & Q." (4th S. ix. 71, 276), another of still older date, which will at least serve to show that funeral customs in the south of Scotland and in the extreme west of Cornwall were somewhat similar.

The original of this account is in the writing of my great-great-grandfather, who resided at Bosavern in St. Just, Penwith, Cornwall, and is as follows:—

"Sarah Ustick died October y<sup>e</sup> 23, 1725.

What I have disbursd and laid out and paid att Sarah Ustick's deth, my sister in law, and since the 23 day of October 1725.

*The Cost of her Funerall.*

	£	s.	d.
For brandy and wine . . . . .	1	14	6
To Thomas Rubery for the Cofing . . . . .	1	10	0
To Mr. Pound for a note due to Mr. Buller . . . . .	5	13	0
And paid for my diner then . . . . .	0	3	0
To Mr. Pearse for the funerall gloves and goods shee took on the shop book . . . . .	4	11	4
It. for tobacow-pipes, bread for the poor, and the Sexton for the grave, & ye poor for dole . . . . .	0	14	6
It. to the person * for burying and mortuary . . . . .	0	11	0
It. to the parish for the grave . . . . .	0	4	0
It. to the Cort praising the Will . . . . .	2	10	1
It. to Mr. Hugh Busvargus in expence for the gentlemen and ringers . . . . .	0	14	0
It. to Mr. Tho. Allen for drawing her Will and other things as by his account aperes . . . . .	0	13	3
It. to Doctor Treweek for fleack . . . . .	0	15	6
It. to Doctor Loveler for fleack . . . . .	0	10	6.

The account continues, but has no further reference to the funeral.

As a guide to the value of money in St. Just about this time, I append one or two extracts (the nearest I could find to the date mentioned) from the accounts of the same person:—

	£	s.	d.
"Nov. y <sup>e</sup> 24, 1737, one halfe bushell of barley . . . . .	0	3	0
All Saints, 1739, for one quarter of beef . . . . .	0	17	4½
Ap. 15, 1740, one quarter of mutton, ten pound & half . . . . .	0	1	9
Christmas, 1741. Beef, 43½ pounds, att too pence halfe peney per pound . . . . .	0	9	0."

G. B. MILLETT.

Penzance.

**MATRIMONIAL ADVERTISEMENTS.**—As an example of the manner in which lonely swains, with an eye to business, publicly appealed for sympathy from the fair sex, I may cite the following extract from the *Morning Chronicle* for July 10, 1794:—

\* Parson.

"A reputable tradesman, in the neighbourhood of Bond Street, about thirty-five years of age, in a genteel and profitable business, which clears at present about 200*l.* per annum, but may be greatly extended and improved, would be happy to meet with a lady, nearly of his own age, of an active disposition and good temper. The advertiser, from his uniform application to business, has not had an opportunity of being much in the company of the fair sex, which induces him to take this method of addressing his sentiments, and he flatters himself that any lady, seriously inclined to form a union in the matrimonial state, will, on applying by letter, appointing an interview, to B. B., No. 28, Field Street, Battle Bridge, find that she has to deal with a man of honour and integrity, and have in the sequel reason to confess that, in so doing, she has consulted her own interest, as well as that of the advertiser.

"N.B.—It is hoped none will apply through idle curiosity; and as the advertiser's situation and circumstances in life are easy, it is expected that the lady can command a few hundred pounds."

J. BARRAT.

**S. T. COLERIDGE.**—The following facetious letter of Coleridge's, showing with what philosophy he could smile and joke even under acute pain, may prove interesting to some of your readers, connected as it is with the name of Gillman.

The friends I was residing with near them at Highgate in the summer of 1829 having invited him to dinner, received this answer on Creswick tinted satin paper:—

"Grove, Highgate.

"My dear Madam,—I do not know whether our beloved, and (with good reason *my*) *revered* no less than beloved, friend, Mrs. Gillman, intended by the color of this paper, which she has placed on my writing table, to hint that she perceived I had the *blue* devils, but most true it is, that I do feel my spirits more than ordinarily depressed by the necessity of declining your kind invitation. *Declining?* That was a very ill-chosen word; for in the very act of writing it I was struggling with the rebellious inclination to accept it at all risks. But Conscience in the shape (*i. e.* to my mind's eye) of a mouse gnawing at the bone of my knee, with an accompaniment at my stomach, came to my aid, and like those who interfere to protect Russian ladies from the chastisement of their angry husbands, got small thanks from me for her pains. In grave earnest, my dear madam, it vexes me more than the loss of any gratification ought to vex a grey-headed philosopher, that I must not show by the gladness of my countenance to yourself and Mr. B. what I am about to write; to wit, that with sincere respect and regard,

"I am, my dear madam,

"Your and his obliged friend and serv<sup>t</sup>.

"S. T. COLERIDGE.

"23 June, 1829."

I have kept this letter, which I begged for at the moment, as a pleasant souvenir of the poet ever since.

P. A. L.

"HE DOES NOT KNOW A HAWK FROM A HANDSAW."—Is there such a proverb? (*vide* p. 189 of present vol.) I first saw the phrase used by the editor of a newspaper, and not long afterwards I found in Shakespeare's works this phrase—"He



knows a hawk from a heronshaw." Since then I have considered the former a misquotation from Shakespeare, for it seems to me to be absurd to boast of one's knowledge of the difference between a hawk and a handsaw. I have elsewhere seen the phrase (as quoted by your correspondent) given as a proverb, with the explanation that *handsaw* is a corruption for *heronshaw*, and is used to denote great ignorance. Shakespeare means his phrase to denote intellectual discernment; and so does the original phrase—if Shakespeare's is not the original. Therefore let us sink the corruption. The person who does not know a hawk from a handsaw must be unendowed with the faculty of reasoning, and one whom it would be a useless task to reproach for his ignorance. G. H. Exeter.

"SECRET SOCIETIES OF THE MIDDLE AGES."—One often comes across curious information in booksellers' catalogues which might with advantage be transferred to your more lasting pages. Such an entry is the following of one of the anonymous volumes of the Library of Entertaining Knowledge. It is from Sotheran, Baer & Co.'s Catalogue for February, 1872:—

["Keightley's (T.) *Secret Societies of the Middle Ages*, woodcuts, 12mo, cloth (comprising autograph notice by the author stating that this volume was printed without his knowledge.) C. Knight, 1837."

C. W. S.

WALNUT-WOOD PORTRAIT OF NAPOLEON I.—I have a portrait of the first Napoleon, turned in the lathe after the manner of the ebony portrait of Louis XVI. (p. 54). Mine was likewise brought from France in the early part of the present century, but it is in walnut-wood, and forms a box when reversed and the broad base removed, which constitutes the lid. At present it contains some of the ground coffee found in the carriage of the emperor when it was captured on the flight from Waterloo. M. D.

### Queries.

SIR ROBERT AYTOUN.—Can you furnish an account of the writings of Sir Robert Aytoun, a poet who flourished about the end of the sixteenth century? There is no mention of him in Warton. W. B. C.

[Sir Robert Aytoun, an eminent poet, and secretary to the queens of James VI. and Charles I., was born in 1570, and died in London in March 1637-8. He was the author of poetical pieces in several languages, Greek, Latin, French, and English. His English and Latin poems are printed in *The Poems of Sir Robert Aytoun*, edited by Charles Roger, Edinburgh, 1844, which also contains a memoir of the author, and a genealogical tree of the family. Consult also *The Bannatyne Miscellany*, vol. i., and "N. & Q." 1<sup>st</sup> S. vi. 413, 465; 2<sup>nd</sup> S. iii. 312; 3<sup>rd</sup> S. iii. 289; xi. 487, 491.]

BANYAN-DAY.—Can any one give the origin of a banyan-day as applied to fasting? Of course it relates to Hindoo customs, and is probably either used to designate a fast in honour of the sacred tree or a day on which its fruit alone is eaten by the faithful; but I should much like to know which, if either, of these suggestions is the true explanation of the term, and how it came into common use in this country. A. A. F.

[Banyan-day is a marine term for those days in which the sailors have no flesh meat, and is probably derived from the practice of the Banians, a caste of Hindoos, who entirely abstained from all animal food.]

BISHOP BERKELEY'S GIANT.—In a French book, *Enfants célèbres*, par Michel Masson, Didier, Paris, 1869, I read the account of a celebrated child "Mac Grath." He is described as the son of a locksmith, who sold him to "Georges Berkeley, Évêque de Cloyne," who put him into a hot-house, as he wished to make him grow fifteen feet high. Mac Grath grew enormously, while his intellects weakened; but the cruel bishop, intent on the solution of his great problem, how to create giants, cared nought for the mind. Death at last snatched the victim from the inhuman tyrant, whom we have been in the habit of endowing with every virtue under heaven. What is the meaning of this strange story, and what can be the foundation for it? HENRY F. PONSONBY.

[It has been said that among his other experiments Bishop Berkeley contrived, by a special regimen, to convert a child of ordinary size into a giant; and Magrath, whose skeleton, seven feet nine inches in height, may be seen in Trinity College, Dublin, is reported to have been the subject of this experiment ("N. & Q." 1<sup>st</sup> S. ii. 217; 3<sup>rd</sup> S. i. 311). The fiction, we believe, originated with John Watkinson, M.D., and is given in his *Philosophical Survey of the South of Ireland*, 1777, p. 187. A letter in the *Gentleman's Magazine* for August, 1752, refers to the origin of this absurd story: "Cork, July 30, 1752. There is now in this city a boy, Cornelius Magrath, fifteen years eleven months old, of gigantic stature, being 7 feet 9½ inches high; but he is clumsily made, talks boyish and simple. He came hither from Youghal, where he has been a year going into salt water for rheumatic pains which almost crippled him, and the physicians now say they were growing pains, as he is surprisingly grown within that time. He was a month at the Bishop of Cloyne's, who took care of him. His head is as big as a middling shoulder of mutton; the last of his shoe, which he carries about with him, measures fifteen inches. He was born in the county of Tipperary, within five miles of the silver mines." The fact is that Berkeley took this boy, who was early an orphan, under his care, the Magrath family being in his diocese. Magrath was afterwards shown as the Irish Giant, and died in 1758.]

BUCKDEN: CHEK'R.—In the latter part of the reign of Queen Elizabeth there was a place at Buckden called the Chek'r. Can any one inform me whether this was some building attached to the Bishop of Lincoln's palace there, or whether it was an inn which bore the chequers for its sign? CORNUB.

WM. DIMOND.—Can you give me the date of the death of W. Dimond, author of *The Royal Oak, Foundling of the Forest*, and many other dramas? One of Mr. Dimond's plays was performed in 1801, at which time he was only about eighteen years old.

R. INGLIS.

ESTERHAZY, OR MARKS.—Will any reader of "N. & Q." oblige by giving some information as to either of the above families whilst resident in Monmouthshire, or a reference where such information may be met with?

GLWYSIG.

FOREIGN.—Is there any work in German or any other language corresponding with Wright's *Domestic Manners of the English*?

THE AUTHOR OF "ON THE EDGE OF THE STORM."

GRAY FRIARS OF BEWMAKAN.—Pope Urban I. in 1367, authorised the Franciscans of Ireland to erect a convent in the Isle of Man at a place called the villa of St. Columba. In the map of Camden and Speed the site is set down not as the villa of St. Columba, but as Bewmakan, which is in the present parish of Kirk Arbory. No doubt, as suggested by the learned writer in the fifty-sixth volume of the *Bollandists*, October 20, that the parish of Kirk Arbory is the same as the land of St. Corebrie mentioned in a bull of Eugenius III. to the Abbot of Furness in 1153. Dr. Oliver, however, in the map published in his *Monumenta* (vol. ii.), places Brechmakan in the parish of St. Columba. Now, was the parish of Kirk Arbory ever called the parish of St. Columba? Is anything known of St. Corebrie, from which Kirk Arbory is derived, who was no doubt the patron of the parish? Gough, and after him Carlisle, note that the patrons in each of the seventeen parishes into which the island is divided were saints of the island. After the suppression, the land was leased at successive periods by the crown, and in 1626 was granted for life by Charles I. to his queen Henrietta Maria. Are there any known records of the abbey from its institution under Urban to the suppression? Can any one give me the succession to the property after the death of Charles I.? What is the correct rendering of the word *villa* in mediæval documents? Like the word *town* in Scotland, it seems applicable to a single homestead, hamlet, or village.

A. E. G.

"HISTOIRE DU BÂTON."—The *Journal des Débats* of March 13, 1872, in an article headed as above, says: "Les Lacédémoniens donnaient aux bâtons portés par leurs généraux le nomme de *skitale*." If there be any authority for this statement, may not the *skitale* of the Lacedæmonians be the origin of our word *skittles*?

JAMES HENRY DIXON.

IRISH FAMILIES.—Can any of your readers inform me—(1) as to the parentage of Anne Alex-

ander, who married Sir Richard Johnstone, Bart., of Gilford, co. Down? (2) In Archdale's *Peerage of Ireland* Sir Richard Johnstone is given as the son of Richard Johnstone, Esq., of Gilford—whom did the latter marry? (3) Can any one give me any information as to the Ormsbys of Cloghan, co. Mayo?

H. L. O.

"THE KING'S GAP."—At Hoylake in Cheshire there is a road called "The King's Gap," leading northward down to the sea-shore. The fishermen there say the road is so called because King William III. embarked there for Ireland. Can any of your readers inform me whether there is any authority for this statement? I observe that in Macaulay's *History*, King William is said to have embarked from Chester.

G. B. S.

LAIRD OF COLLIEHILL.—I am desirous of ascertaining the surname of this laird, since it has become undecipherable on his gravestone in Ellon kirkyard, Aberdeenshire. The inscription runs thus: DE COLLIEHILL. ET. AGNIS. HAY. MATRIS. IANETE. KYNG. SYE. SPONSE. Janet King, the wife, died May 20, 1581, æt. thirty-eight.

C. S. K.

St. Peter's Square, Hammersmith.

DR. LIGNUM.—I shall be much obliged for any information, or any references to books where I can obtain information, concerning a man named Wood, who, about 1750 to 1770, took the name of Dr. Lignum; and was rather a celebrated character as a quack medical man and travelling doctor in the border counties of North Britain, about Kelso, Yetholm, &c., &c.

NEPHRITE.

"LINES TO A MOTH," inserted in "N. & Q." (4th S. iii. 312.) Is the author known?

AN ANTIQUARY.

MAUTHE DOG.—What is the derivation of the word Mauthe Dog, a kind of fairy or sprite?

H. S. SKIPTON.

MONASTIC INVENTORIES.—Will one of your numerous readers explain these words in monastic inventories? "Cum rosis et perenlyays" (chasing); "Quysshions for thotes"; "Quysshions for estates"; "A woodward" (on the end of a spoon); "Shrymps" (an ornament with white swans as a chasuble); "To open and spar" (a book); "Saumpeler work" (on a towel); "Crased and garnyashed" (a bason); "Stock work" (chasing on a chalice); "When the Quire doth fery."

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

MONOLITH, ITS NAME.—E. R. P. (*vide* 4th S. ix. 20), or some other skilled archæologist, may possibly be good enough to afford their opinion upon the etymology of the name given to a large single whinstone boulder that has been for a very long time locally famous. It is (as it may be neces-

easy to explain) upon a field of a farm called *Brunnalside* (so the pronunciation), Dunlop, Ayrshire, and a little north of the parish kirk. This field slopes rapidly towards the south-east; and a burn called the Gluzart (Glusearde or Glusedur?), on the margin of which, only a short way east of this stone, and in at one time a retired spot, was a chapel dedicated to the Virgin. The stepping-stones in the burn before there was a bridge, leading from the south to this chapel, were called "The Lady Steps." The farm is called Chapel House; and there is "The Chapel Well"—a fine pure spring, so copious as to fill a bore of two inches, issuing from the base of a high perpendicular rocky hill-face called "The Chapel Craig." Hard by this spring, and close to the base of the hill, stood the chapel itself—a small house it is said, and part of the stone walls of which was extant in 1790-1793. The tradition of the locality was, and is, that those worshipping here were wont to perform part of their devotions by creeping around this stone, calling out ever and anon "O thou great stone!" The orthography of the name cannot be said to be fixed, nor is the pronunciation of it uniform, that being sometimes "The Ogar Stane," and sometimes "The Thu-girt Stane"—an abbreviation, as some have contended, quite fancifully we imagine, of "O thou great stane." Whether this stone was, as now, always single, or whether it is part of some Cyclopean structure of a prehistoric era, it would be vain now to conjecture. But it may be advanced, at least, that there is much to confirm the idea of a practice having prevailed on the part of the early Christian missionaries of not only planting themselves in the neighbourhood of Pagan fane, in order to proselytise, but also of adopting not a few of the Pagan rites.

#### ESPEDARE.

"ÖR," AN ISLAND.—Will you kindly inform me how this Old Norse word should be written in the plural number?

T. J. D.

[Ör or O is not Old Norse but modern Danish for island, plural öer. The Old Norse or Icelandic word is ey, plural eyar. Hence *Sudreyar* or the *Southern Isles*, the Old Norse name for the Hebrides, from which *Sodor* in the expression "Bishop of Sodor and Man" is derived.]

PALEY'S EMINENT PERSON.—Paley says (*Evidences*, part iii. chap. i.):—

"We have in our own times the life of an eminent person, written by three of his friends, in which there is very great variety in the incidents selected by them; some apparent, and perhaps some real contradictions, yet without any impeachment of the substantial truth of their accounts."

Who was this? None of Paley's editors seem to know.

CYRIL.

[Dr. Johnson died on Dec. 13, 1784; and Paley's *Evidences* first appeared in 1794. In the interim were pub-

lished the following Lives of Dr. Johnson, by Mrs. Piozzi, 1786; Sir John Hawkins, 1787; Boswell, 1791; and Arthur Murphy, 1792.]

PORTRAIT OF A LADY PAINTED FOR BURKE.—Is it known who was the original of "Portrait of a young lady painted for Mr. Edmund Burke," lately in the collection at Burlington House, and marked 105?

O. C.

THE EARL OF ST. LAURENT, CANADA.—In the *Travels through the Canadas*, by George Heriot, Esq., Philadelphia, 1813, 8vo, this statement occurs at p. 72, chap. iii.:—

It was in 1676 erected into an earldom, under the title of Saint Laurent, which has long been extinct."

I will be very thankful for the name of this nobleman.

B.

SHAW'S STAFFORDSHIRE MSS. (1<sup>st</sup> S. vii. 13.)—Nearly twenty years have elapsed since N. C. L. asked a question regarding these MSS. in "N. & Q.," which, if its indexes be trustworthy, still remains unanswered.

The partially revived interest in the history and antiquities of Staffordshire, produced by the protracted efforts of Lord Lichfield and a lamentably small minority to acquire for the county the library formed at such vast cost and labour by the late Mr. William Salt, and the prospect held out in "N. & Q.," 4<sup>th</sup> S. ix. 251, that his invaluable collection illustrative of his native shire will not, to its eternal disgrace, be lost to the country, induces me to hope that N. C. L.'s query may at length meet with a reply, and I therefore repeat it:—

"Can any of your Staffordshire correspondents furnish information as to the present depository of the Rev. Stebbing Shaw's Staffordshire MSS., and the MS. notes of Dr. Thomas Harwood used in his two editions of *Erdeswick's Staffordshire*?"

From Shaw's preface, penned prior to A.D. 1798, it appears evident that his history of the hundreds of Seisdon and Cuddleston was at that time completed, and that that of the hundreds of Pyrehill and Totmanslow was already written. Moreover, Harwood records that at the time of Shaw's lamented death a few pages of the second part of the second volume had actually passed through the press. Where, then, are the unpublished MSS.? Did Mr. Salt acquire any of them? and may we dare to hope that, in spite of the marvellous apathy and indifference evinced in connection with the recent proceedings relative to the Salt library, the fruit of "the labour of many years, and those the most important and valuable in the life" of the amiable and accomplished historian, Stebbing Shaw, will ere long meet with a competent editor and an erudite continuator.

VENATOR.

REV. RICHARD SELBY.—A Mr. Richard Selby was a minister of the church of England in the reign of James I. or Charles I. He was of Bitterlees,



near Abbey Holme, Cumberland. Can I learn anything of him through your readers? E. K.

SESSIONS PAPERS.—When were the *Old Bailey Sessions Papers* first printed, and where can a complete set of them be consulted? S. P.

[The *Old Bailey Sessions Papers* from 1730 to 1834, 116 vols. 4to, are in the London Corporation Library, which also contains the folio sheets of 1680, 1683–1688.—The *Sessions Papers* for the City of London and County of Middlesex, from Dec. 1, 1818, to Nov. 5, 1834, 21 vols. 4to, are in the London Institution. Those in the British Museum commence in Dec. 1729, and continue to the present time.]

### Replies.

#### FLEETWOOD HOUSE, STOKE NEWINGTON.

(4<sup>th</sup> S. ix. 296.)

As I was the friend who accompanied Mr. ARNOTT over Fleetwood House in the early part of this month, perhaps I may be allowed to add a few particulars to the account he has given of this mansion. I have gone over it several times since that visit; and have, I believe, thoroughly explored it in all its parts. There are considerable remains of Elizabethan or early Jacobean oak panelling in and about the kitchen and passages in the eastern part of the house, which appears to be the oldest. There is a fine massive Jacobean staircase (of solid oak, painted stone-colour) leading from the first-floor to the second story and attics. There is also a very elegant staircase leading from the hall to the first-floor: this dates from early in the last century, and probably takes the place of one of much earlier date, and I consider this to be continuous with the other. Opening upon this latter staircase is the room from the ceiling of which the coat of the Hartopps, mentioned by Mr. ARNOTT, has been recently removed. When I visited the house with Mr. ARNOTT we omitted to notice, (and no one else seems to have noticed) that the four corners of the ceiling are also ornamented with heraldic devices. These are as follows:—(1) the arms of Ulster; (2) a ducal coronet—a part only of the crest of the Hartopps; (3) a coat which I recognised as the arms of Coke of Melbourne—gules, three crescents and a canton or; (4) a sun in splendour or, which is the crest of the Cokes. This discovery identifies at least the date of the ceiling, as Sir Edward Hartopp, who died in March 1654, married Mary, daughter of Sir John Coke of Melbourne. This is the lady who was General Fleetwood's third wife: a fact which was discovered, and is set forth with evidence, by COLONEL CHESTER ("N. & Q.," 4<sup>th</sup> S. ii. 600). General Fleetwood and his son-in-law, Sir John Hartopp, occupied this house together, in the manner that was so usual in former days.

Mr. ARNOTT was probably induced to refer Dr.

John Owen's visits at Fleetwood House to Sir John Hartopp, rather than to Gen. Fleetwood, from the fact that the well-known folio edition of Owen's *Sermons*, in 1721, is dedicated to Sir John Hartopp, and special reference is made in the dedication to their long intimacy. But Owen was also on terms of affectionate intimacy with Fleetwood; and it would seem, from the Life appended to the *Sermons*, that the last letter he wrote before his death was delivered to the general at Fleetwood House. This affecting letter is, doubtless, familiar to the readers of "N. & Q." At the end of the Life of Owen are also preserved several letters addressed to Lady Hartopp, and other inmates of this mansion.

Passing over many notices which might be given of Sir Nathaniel Gould, Sir John Hartopp's son-in-law, and one of Fleetwood's trustees—and of Thomas Cooke, the benevolent but eccentric Turkey merchant, who was carried out of this house to his burial at Blackheath in the year 1752—we come to the mention of Mrs. Elizabeth Cooke, whose inscription on the pane of glass was given by Mr. ARNOTT. In addition, however, to the words he has copied, there is a date, July 21, 1728; and this is preceded by some characters, apparently in shorthand. From the fact that her father, Sir Nathaniel Gould, died July 20 in that year, perhaps in the night between the 20th and 21st, I conjecture that these characters refer to his death. The glass is now in my possession. The destruction of this interesting house is the less to be regretted as, more perhaps from alteration than from time, it is evidently quite worn out. I believe that no engraving remains of Fleetwood House; but a photograph of the fine red brick north front was taken some time since, and this should be engraved. I am indebted to Miss Mercey, the last occupier of the mansion, for a small copy of this photograph. The south front was Palladianised about the middle of the last century. The drawing in the Guildhall illustrated *Lysons* does not in the least resemble the house, and was probably placed in the book by mistake.

I subjoin an abstract of the will of General Fleetwood, recorded in the Prerogative Court of Canterbury:—

"I, Charles fleetwood, of Stoke Newington, in the County of Middlesex, Esqr, being, through the mercie of the Lord, in health and memory, do make," &c. "First, I commend my Soule and Spirit into the hands of my gracious God and father, through our Lord Jesus Christ, by the Holy Spirit enabling me to lay hold upon the imputed Righteousness of Christ for my Justification, and in the vertue of that righteousness doe I hope to stand at the greate day of the Lord." My body to be buried in the same grave, or as near as may be to my last dear wife.\* Debts, wages, &c., to be paid within one year of

\* He was accordingly buried with her in Bunhill Fields, where his tomb remains, near the tomb of Dr.

death. To my daughter, the Lady Elizabeth Hartopp, £100, as a last expression of my thankfulness for her constant deare love and duty shee hath alwayes manifested unto me. I give unto deare daughter Carter £100. To my cousin Mary Waterson £20, over and above the £20 my last dear wife owed her by bond, which I now direct my executor to pay. To Ann Pace £10 for myself, and £10 more which my last wife gave her. [Two devises left blank follow.] I give to the poor distressed people of God £200, such as my executor, with two of my trustees hereafter named (Sir John Hartopp to be one) shall think fit objects of charity; £10 to be paid to the poor of that Society with whom I have had Christian Comm'n in the gospie; as also £6 to my ancient friend James Berry, Esq<sup>r</sup>, and £3 to Mr Howard, Minister of the Gospel, and to Mr Thomas Taylor, Minister of the Gospel at Cambridge, and Mr Pelloe, Minister of the Gospel at Sudbury; and £2 to any others that I shall name in a paper behind me. I give and devise to Sir John Hartopp, Bart., Samuel Desborow, Doctor of physic; Capt. John Nicholas, and Nathaniel Gould, merchant, their heirs and assigns, all my Manor or Lordship of Burrough, *alias* Burrough Castle, co. Suffolk, in trust to pay legacies, &c., and afterwards to convey same to my son and heir, Smith Fleetwood, and his heirs for ever. To each of my said trustees £5 for mourning. And whereas there is a debt due to me from my son Bendish,\* my will is that my executor shall not demand the said debt till God shall in his providence make a comfortable provision for his wife and children. My son Smith Fleetwood to be sole executor.

"Signed January 10, 1689, in presence of Edward Terry, Mary Waterson, John Wealshdale.

"Proved by Smith Fleetwood in P. C. C. Nov. 2, 1692.

"Registered Fane, 201."

I am at present unable to discover the will of Sir Edward Hartopp, which might throw light on the exact date of the house, which I cannot help suspecting is nearer *temp.* Charles I. than Elizabeth. The parish Registers of Stoke Newington (which I have been permitted to examine by the courtesy of the Rev. Prebendary Jackson) contain many entries of the related families of Fleetwood, Hartopp, Gould, St. John, Cooke, and Hurlock; and as these entries have never been printed verbatim (and some have not been printed at all), they are here given exactly as they appear in the Register. Space does not admit of my explaining them in detail; but it may be mentioned that COL. CHESTER has conclusively shown ("N. & Q." 4<sup>th</sup> S. ii. 600) that the entry of the burial of Bridget Fleetwood, in 1681, does not refer to Fleetwood's second wife, the daughter of the Protector. She was, as COL. CHESTER subsequently ascertained, buried at St. Ann's, Blackfriars, July 1, 1662. A few notes are apparently required, and

Owen. The original inscription is worn away, but the names Lieut.-General Fleetwood, and Dame Mary Hartopp, have been recut on the sides of the monument.

Bridget Ireton, granddaughter of the Protector, and daughter-in-law of Fleetwood, lived at Fleetwood House until her marriage, in 1669, to Thomas Bendysh, of Gray's Inn. She is well known as one of the most eccentric and remarkable women of her time. Her sisters, Jane and Mary Ireton, also lived, under the care of General Fleetwood, in Fleetwood House.

are given as briefly as possible, within brackets. Further information of these families, and of Fleetwood House, may be found in Robinson's *History of Stoke Newington*; Lysons' *Environs of London*, under Newington; Brown's *History of Stoke Newington*, in *Bib. Top. Brit.*, No. 9 and No. 14; Noble's *House of Cromwell*, under St. John and Fleetwood; and in *Stoke Newington, a Lecture*, by the Rev. Thomas Jackson, Rector of the parish.

#### BAPTISMS.

1672. Charles Hartop, Esq<sup>r</sup>, the sone of Sr John Hartop, K<sup>t</sup> and Baronnet, was Borne in the parish of stoak newington, the flst day of June. [Probably baptised in the Puritan form at home.]  
 1689-90. Elizabeth, the Daughter of Francis St. John, Esq<sup>r</sup>, and Mary his wife, was bapt: the 22<sup>nd</sup> January. [Mrs. St. John was daughter of Sir Nath. Gould, by Frances Hartopp.]  
 1696-7. Walter, The son of Francis St John, Esq<sup>r</sup>, was Baptized the 21<sup>st</sup> of January.  
 1697. Elizabeth, the D. of Mr James Gould, bapt. 7<sup>th</sup> Oct.

#### MARRIED.

- 1677-8. Mr Nathaniel Carter of Yearmouth, and Mr<sup>ts</sup> Mary fleetwood, ware Married by Licence the 21<sup>st</sup> of feb. 1677.  
 1696. John Allen and Mary Hartopp were Married by Banns the 12<sup>th</sup> of Nov.

#### BURIALS.

1673. Mary Smith, from my Coll. fleetwood's, was buried December the 8<sup>th</sup>, 1673.  
 1674. Mr<sup>ts</sup> Ann Hartop, the daughter of Sr John Hartop, Barronet, was buried the 8<sup>th</sup> day of May.  
 1675. Charles fleetwood, the sone of Mr Smith fleetwood, was Buried 12<sup>th</sup> Oct.  
 1675 6. Edward Hartopp, the son of Sr John Hartopp, was buried the 25<sup>th</sup> of January.  
 1676. Mr Charles fleetwood, the sone of Esq<sup>r</sup> fleetwood, was Buried the 14<sup>th</sup> of May.  
 1679. John, The son of Sr John Hartope, Barronett, was buried y<sup>e</sup> 28<sup>th</sup> of May, in Wollen : Church.  
 1680-1. Mary, The wife of Esq<sup>r</sup> fleetwood y<sup>e</sup> younger, of this parish, was buried y<sup>e</sup> 21<sup>st</sup> of January in Wollen : Church. [Daughter of Sir Edward Hartopp and Mary Coke; baptised at Buckminster, April 17, 1639; married Smith Fleetwood—son and heir of the general—in 1666.]  
 1681. Bridgett fleetwood was buried y<sup>e</sup> 5<sup>th</sup> of September, in Wollen, according to an act of Parliament in y<sup>e</sup> Case provided, as was attested within y<sup>e</sup> time limited before Justice Cheyney : Church.  
 1683-4. A still borne child of Mr Smith fleetwood was buried in Wollen y<sup>e</sup> 31<sup>st</sup> of January : Church.  
 —. Anne fleetwood, the wife of Mr Smith fleetwood, was buried the 29<sup>th</sup> of february in Wollen : Church.  
 1691. Hellen Hartop was buried in Wollen the 8<sup>th</sup> of December.  
 1707-8. William Rance, Servant of Sr John Hartop, bur. 26<sup>th</sup> Jan.  
 1708-9. Smith fleetwood, Esq<sup>r</sup>, of the Parish of Armingland, in the County of Norfolk, was byried y<sup>e</sup> 4<sup>th</sup> of february. Certified by Erasmus Earle, Esq. J.P. for Norfolk.  
 1711. Dame Elizabeth Hartopp was buried in woollen, the 26<sup>th</sup> day of November, 1711. [Daughter of General Fleetwood by his first wife; married Sir John Hartopp in 1666.]  
 —. Madam Gold was buried in woollen y<sup>e</sup> 28<sup>th</sup> of Nov<sup>r</sup>.

- [Frances, daughter of Sir John Hartopp and Eliz. Fleetwood; wife of Sir Nath. Gould.]
1720. The lady St. John Carried into the Countrey, December 12, 1720.
1722. Sr John Hartopp, Bart, was buried in the Church, April 11, 1722, and paid Information money. [Buried in linen, for which a fine had to be paid. Baptized at Buckminster, Oct. 31, 1637.]
1728. Elizabeth Fleetwood Buried in A velvet Coffin in the Church, and Thomas Price buried in woollen, June 30. [See in Reg. Many entries of this kind occur.]
- , Sr Nathanel Gould was Caried and buried in the Country, July 30, 1728.
- , Justice Cooke's Daughter was buried in A velvet Coffin, Nov<sup>r</sup> 9<sup>th</sup>, 1728. [Frances, daughter of Thomas Cooke, Esq., by Eliz., daughter of Sir Nath. Gould. Ob. aged six years.]
1730. My Lady Hartopp was buried in a velvet Coffin, Sept. 22<sup>nd</sup>, 1730, in the Church.
1731. Ellen Fleetwood buried in a Velvet Coffin, July 28, 1731.
- 1738-9, Feb. 15. Martha Hartopp, in wollen only.
- 1741, Jan. 15. Bridgett Hartopp, in linnen.
- 1744, April 18. Carolina Fleetwood, in wollen.
- 1748-9, Jan. 2. Mary Hartopp.
- 1749, April 14. Frances Fleetwood.
- , Dec. 1. Margaret Cook. [Daughter of Thomas and Eliz. Cooke of Fleetwood House. Ob. aged 23 years.]
- 1754, March 15. Elizabeth Hartopp.
- 1755, April 23. Dorothy Hartopp.
- 1761, Nov. 7. Jane Fleetwood, in Linnen.
- 1762, Jan. 28. Sir John Hartopp, Bart.
- 1763, Feb. 3. Elizabeth Cooke, in Linnen. [Daughter of Sir Nath. Gould; widow of Thomas Cooke. Ob. aged 63.]
- , April 22. Sarah Hartopp.
- 1764, April 6. Ann Hartopp.
- 1766, April 4. Sarah Hurlock. [Daughter and coheirress of Sir John Hartopp, the last baronet, and wife of Joseph Hurlock.]
- 1793, Aug. 15. Joseph Hurlock, Esq<sup>r</sup> (of Chelsea), aged 78. [Husband of above Sarah Hurlock: he also lived in Fleetwood House.]

The earlier registers of the Hartopp family are to be found at Buckminster, in Leicestershire, and are printed in Nichols's *History* of that county. The two following entries at Stoke Newington may possibly relate to Dr. John Owen, all of whose children died in his lifetime.

1664. Judeth, the Daughter of Mr John Owen, was Buryed the 29<sup>th</sup> of May.
1665. Mathe<sup>r</sup>; the Daughter of Mr Owing, was Buryed the 9<sup>th</sup> of Aprill in ye year 1665.

I have only to add, that the demolition of Fleetwood House is rapidly proceeding, and that some of the more ancient and interesting rooms have been removed. A street of small houses is being carried across the site of the garden, and the materials of the mansion are used as required for the erection of these houses.

EDWARD J. SAGE.

Stoke Newington, April, 1872.

The house of the Fleetwoods in Church Street, Stoke Newington, is about to be demolished for

building purposes. It is only a few years since the house once occupied by Daniel Defoe, only a few paces from it, was cleared away for a road which was named after him, but has never been built upon. Mrs. Barbauld's old home, in the same street, was long ago converted into a shop, and has been from time to time so "improved" and modernised that there is very small vestige left of the original building. It would be well if the pulling down of this huge rambling old pile, with its "ins and outs," its nooks and corners, its ornamented ceilings (one of which bore for its centre-piece some armorial bearings said by the historian of the place to have belonged to the Fleetwood family, and which in the process of removal has been unfortunately broken into three pieces), and its dim traditions were carefully watched. By favour of my old friend, a contributor to "N. & Q.," MR. HAMMACK, I have enjoyed a ramble over the old house to-day, and I think it promises some disclosures to the careful watcher of its removal. There have long been vague whispers of cells in its walls, and of subterranean ways from its bricked-up vaults; but they may turn out as shadowy as the ghost stories, with which, in common with all such time-honoured ivy-clad historical mansions, it has been associated. At all events, I drop the hint to those readers of "N. & Q." who might think it worth the ride in a Stoke Newington "Favourite" omnibus, to look on occasionally as the work of demolition proceeds, for the chance of something "turning up." The old mansions with which the whilom village of Stoke Newington and the adjacent village of Newington Green were studded are gradually passing away; but the inquiring traveller will still find some remains of palatial residences, with the scent of the Tudors about their walls, on the Green and in Church Street. The birth-place of Rogers, the banker-poet, also remains, though shorn of its once fair grounds; and the mound on which Dr. Isaac Watts mildly luxuriated has been respected by those who converted Sir Thomas Abney's Park into a burial ground. To their honour be it said, they have also preserved, protected, and supported a majestic old cedar, which probably dates its birth before anything else now standing in old Stoke Newington. In the garden of the Dispensary in the High Street is still in fruitful bearing a mulberry tree, which is only its junior by a mere century or so. But of "The Trees of Stoke Newington" Shirley Hibbard has already discoursed. I wish there were reasonable hope that they might be permitted to quietly close their natural existence in a noble and picturesque decay, to give shelter to the sweet song-birds that have not yet quite deserted us; but the axe is threatening their old trunks—the vulgar boys, who are only seen on Sundays, with dirty faces, brutish features, and loud whoopings,



are peeling their bark—gas percolating through leaky pipes in the earth is poisoning their roots, and coal smoke from countless new chimneys choking their pores above; and Stoke Newington, the old picturesque suburb of thirty years ago, has contracted the disease which it resisted longer than any other neighbourhood, and is suffering from a fearful eruption of bricks and mortar of a very low type and of the most malignant character. Let us hope, then, that such of its old features as remain may be photographed or preserved by pen or pencil; and, after allowing Defoe's house to be carted away as old bricks, without (so far as I know) a more intelligent being to "make note of" it than the bricklayer's labourer who pickaxed it, I am ashamed to let Fleetwood House be "improved off the face of the earth" without letting the readers of "N. & Q." know of its impending fate.

ALEXANDER ANDREWS.

Stoke Newington.

## PHOTOGRAPHIC PRINTING.

(4<sup>th</sup> S. ix. 300, 330.)

As an amateur taking considerable interest in all matters connected with photography, I venture to give the information sought by your correspondent TEWARS in reference to book illustration by photographic means. There are at present several modes of photographic printing suitable and available for book illustration and in actual commercial working. First, there is what is termed "Woodbury-type," from the name of the inventor, Walter Woodbury. It consists in the use of a metal plate produced from a gelatine matrix, the result of pure photographic action, due to the presence of bichromate of potash. From this plate, by a special method of printing, proofs or prints are produced in black, or any coloured permanent ink, without any further recourse to light. The results are extremely beautiful, with all the delicacy and gradation of tone of a photograph. The party working this process is Vincent Brooks, the eminent lithographer, Gate Street, Lincoln's Inn Fields, W.C. Secondly, we have the "Helio-type" process of Messrs. Edwards & Kidd, in which a gelatine film, made sensitive to the action of light by means of bichromate of potash, is used as the printing surface or block. The light acting on this sensitive film through a photographic negative, effects a change in the condition of the surface, so that when treated with water some parts absorb and others do not absorb it, thus rendering it capable of taking or repelling printers' ink, when applied to it by a roller. Impressions may thus be taken in an ordinary printing press, and copy after copy produced without any further recourse to light. Both of these are well adapted for book illustration, and can be produced at a very reasonable

cost. The Helio-type Company have a place of business in Regent Street, No. 219.

A similar process to the above, and equally adapted for illustration, is worked by the "Autotype Company," as it is termed. The address is 36, Rathbone Place. They turn out excellent work. This company also works another process, termed "Carbon printing," the results of which are extremely fine; but inasmuch as the action of light is required for the production of each copy, it is obvious it is not available at all times, and it is therefore not to be resorted to on all occasions, and when large numbers are required. Their productions are, nevertheless, very fine, and a visit to the Autotype Company's Gallery will well repay any one making a pilgrimage to it. The specimens there shown of reproductions of drawings of ancient masters, in the veritable colours used by them, are marvellous fac-similes. The process is due to the action of light through a negative on a sensitive film of bichromatised gelatine carrying a pigment of carbon or other coloured material. Where the light acts the gelatine becomes insoluble, and hence, when warm water is applied, portions only are dissolved away, leaving the film of varying thickness, and thus producing a delicate picture in monochrome. This process is extremely simple, and needs no other apparatus than that at the command of any photographer. I have produced many prints by this means without any difficulty.

All the above are well suited to book illustration.

There are also the processes termed photo-zincography and photo-lithography worked by various firms, but these are only suited to productions of a certain character, viz. maps and plans and other work, where the effect is due to lines and hatching.

P. LE NEVE FOSTER.

## JOHN DIX.

(4<sup>th</sup> S. ix. 294.)

Is John Dix dead? MR. WALTER THORNBURY might deem it worth while to investigate this question. I knew the man personally many years ago; knew his style, which had a peculiarity of flavour; think I have recently recognised that flavour in South Wales journalism. Perhaps he reads "N. & Q.," and will show sign.

As to his romancing about Chatterton, does it much matter? I sometimes wonder whether Wordsworth had even tried to read the poetic forger, when he wrote concerning —

"the marvellous boy,

The sleepless soul that perished in its pride."

I have often wished I had asked Wordsworth the question when he deigned in my mere boyhood to talk to me. I have never been able to

find a verse of what I deem poetry in all Chatterton's writings, and shall be infinitely obliged to any one who will find one for me.

MAKROCHEIR.

MR. THORNBURY seems to me, in his paper on John Dix, to have been guilty of a few inaccuracies. I happen to have a copy of—

"The Life of Thomas Chatterton, including his unpublished Poems and Correspondence. By John Dix. London: Hamilton & Adams, 1837," 12mo.

Such is the title-page of what I conclude must be the first edition. No mention is made of its being published at Bristol (as MR. THORNBURY states), though a note at the end tells me that it was printed there. The copy before me contains viii. 336 pp., pretty closely printed; and standing as it does  $6\frac{1}{2} \times 4\frac{1}{4}$  inches, could hardly ever have been an 8vo. Mine has been bound in calf; and even if we make allowance for the maw of the binder, ever voracious of margin, we must conclude that it never came up to a medium-sized octavo, like one of the *Student's Manuals*,  $7\frac{1}{2}$  inches high, or Seeley's *Livy*, 9 inches high. MR. THORNBURY seems neither to notice nor contradict the words underneath the portrait, viz. "From a picture in the possession of George Weare Brackenbridge, Esq." It seems to me that a well-sifted and truthful Life of Chatterton, and critical edition of his works, are each a desideratum. As far as I know, neither exist. I should also like to ask if this edition of Dix's *Life of Chatterton* be rare?

H. S. SKIPTON.

Tivoli Cottage, Cheltenham.

#### RAE'S MS. HISTORY OF THE PRESBYTERY OF PENPONT.

(4th S. vi. *passim*.)

ESPEDARE inquires whether this manuscript history be not the same as Sibbald's manuscript found in the Advocates' Library. It is altogether different, as I have compared it with what appears in the appendix to Symson's large description of Galloway. As ESPEDARE says, Sibbald derived his information from the Rev. William Black, A.M. (born 1618, died 1684), minister of Closeburn, in the presbytery of Penpont. I see in Dr. Scott's *Fæsti Ecclesiæ Scotiæ* that Mr. Black was a man of some note. He was deprived in 1681 for not taking the test, but on petitioning the privy council, was allowed till March 16 following to take it before the archbishop. His account of the parishes is slight in comparison with that which Rae (born 1670, died 1748) furnishes, though Rae is rather diffuse, and gives much that is of little importance, nor does he include all the parishes. What I possess is the account of the parishes of Morton, Durisdeer, Glencairn, Penpont, Keir, and Tynron; but probably the most

interesting part of the manuscript to antiquaries is his notes on old families of Dumfriesshire. I have long been in search of the original manuscript, of which I have merely a transcript, and possibly only of a portion of it, which was made about the year 1826 by Mr. Hunter, the present schoolmaster of Carmunnock, for the late Robert McTurk, Esq., of Hastings Hall in Dumfriesshire. I communicated with Mr. Hunter, but the distance of time is so great that he has only an indistinct recollection of the original manuscript. ANGLO-SCOTUS (4th S. vi. 53) suggested that the manuscript would be found in the Advocates' Library, but the late learned librarian, Mr. Halkett, kindly "made a thorough examination of the catalogue of MSS.," and found that it was not in the library. It was left by Mr. Rae to the care of the presbytery of Penpont, and was kept by them carefully for many years with their presbyterial records. I have traced it as still in existence about the year 1834, but it then drops out of sight, and I fear will never be recovered. In addition to the transcript which I possess, there is one which I gave to Mr. Gilchrist Clark, chamberlain to the Duke of Buccleuch; another among the manuscript papers of the late Mr. Arundell of Barjarg Tower; and I have been told that Mr. McTurk's copy has been given to the Duke of Buccleuch. I record these facts in case at any future period inquiry should be made respecting this MS.

In regard to the Rev. Peter Rae, I find the following account in Dr. Scott's valuable work, to which I have already referred:—

"Kirkbride, 1703. Peter Rae, Clerk to the Kirk Session and Synod of Dumfries, was a student of divinity in 1697, licensed by the presbytery, 23rd Oct. 1699, &c.; translated from Kirkbride 11th May, 1732, to Kirkconnel; died 29th Dec. 1748, in his seventy-eighth year and forty-sixth of his ministry. Like the celebrated Joannes de Sacro Bosco, he was distinguished as a philosopher and astronomer as well as a divine. Nor was he less so as a mechanic, mathematician, and historian. An astronomical chime-clock in the Castle of Drumlanrig, made and constructed in all its parts with his own hands, not only proved his mechanical powers, but also his philosophical knowledge. He left a history of the parishes in the presbytery of Penpont, which has not been published. He married, 19th July, Agnes, eldest daughter of John Corsane of Meiklenox, late baillie of Dumfries, and had two sons and two daughters—Robert, John, Janet, and Agnes. Publications: *History of the Rebellion* (Dumfries, 1718, 4to); *Gospel Ministers, Christ's Ambassadors* (a sermon, Edin. 1733, 8vo); *A Treatise on Lawful Oaths and Perjury* (Edin. 1749)."

It is curious to find a clergyman in a remote country district distinguished in clock-making, but the mystery is partly solved when we know that he was the son of a clockmaker in Dumfries, and he would no doubt profit by his father's mechanical genius in his early years.

It will be recollected that I referred (4th S. iv. 206) to a MS. poem of fourteen pages containing

"My Lady Carnegie's Cabinet," a poetical effusion of Sir George Mackenzie, which had been written out by Peter Rae, and belonged to him, "Apr. 20, '96." In an old volume of pamphlets entitled—

"A glass wherein Nobles, Priests, and People may see the Lord's Controversies against Britain, by Robert Ker Fewer, in Gilmertown, printed in the year 1719,"

which my friend, the Rev. Dr. Thomas Gordon of Newbattle, has brought under my notice, I find an attack on Mr. Peter Rae in doggerel verse. The whole volume is a strange medley of prose and poetry of the baldest kind. Rae had just published his *History of the Rebellion of 1715*, and Ker does not think printing books is suitable to a minister of the gospel. He says:—

"If he a right Watch-man were bred,  
Durst he take up the Printing Trade;  
Altho' that Paul wrought with his Hands,  
The case is different in our Lands—  
They have sufficient Stipends here  
That may suffice them for their Hire."

And he ends—

"I doubt, then, Printer Peter Rae."

There are some other queries of ESPEDARE in regard to the parish of Dalgarnoch and barony of Kylosbern, which I think it better not to mix up with this note on the MS. of Peter Rae.

C. T. RAMAGE.

#### SIR BOYLE ROCHE.

(4<sup>th</sup> S. ix. 262, 324.)

MR. PETTER's account of this memorable personage is not entirely free from either errors or defects. He does not give his authority for his statements, but I find they are founded, in great measure, on what appeared at the baronet's death in 1807, and may be seen in the *Gentleman's Magazine*, vol. lxxvii. p. 596. The alterations are for the worse. The obituary notice states that Sir Boyle was "descended from a respectable family, said to be a junior branch of the ancient baronial family of Roche, Viscount Fermoy": but this seems to be merely a very ordinary form of conjectural genealogy, and by no means bears out Sir Jonah Barrington's assertion that "he had a claim to the title of Fermoy, which, however, he never pursued." MR. PETTER's statements as to Sir Boyle Roche's services in the army and in parliament are repeated from the obituary notice: but in regard to the latter are there better expressed. It is said that—

"On retiring from the army he obtained a seat in Parliament, where he was always in his place, and could at any moment change the temper of the House by a speech fraught with good humour, and delivered with so much drollery, that the most angry debate has been often concluded with peals of laughter."

This account is much more probable than what MR. PETTER asserts, that the debate was "converted into pleasant discourse." In fact, Sir Boyle Roche seems to have been, in his day, a prototype of Sir Joseph Yorke or Mr. Bernal Osborne. By his being made the mouthpiece of all the absurdities that have ever been invented in the way of Irish bulls or blunders, his true merits are degraded. This charge of unparalleled blundering was the way by which, perhaps, his contemporaries were accustomed to revenge themselves for the jokes he passed upon them: but its unfairness and want of truth was expressly noticed at the time of his death, when it was mentioned that "It has not been more common to attribute other men's jests to Joe Miller, than every Irish blunder to the worthy baronet." The real blunders, in matters of fact, not modes of expression—rest with his biographers. His wife was not the daughter of "an Irish baronet," nor was her father, as Sir Jonah Barrington states, Sir John Cave: she was Mary, eldest daughter of Admiral Sir Thomas Frankland, of Thirkleby in Yorkshire, an English baronet. But it should be specified that Sir Boyle Roche himself was a baronet of the kingdom of Ireland, being styled "of Fermoy" on his creation in 1782. It is also an omission not to state that the House of Commons in which he shone was that of Ireland, to which he was returned, but for what place I have not the information at hand to say. Sir Jonah Barrington writes, no doubt, equally at random, when he terms Sir Boyle Roche "Gentleman Usher" instead of Master of the Ceremonies at the Court of Dublin; and it may therefore be worth while to inquire further whether Sir Jonah be right in his assertion that Sir Boyle "was brother to the famous Tiger Roche, who fought some desperate duel abroad, and was near being hanged for it."

Perhaps some correspondent of "N. & Q." will be able to identify more certainly this human tiger. I do not find that the late amiable Mr. James Roche of Cork, in his *Critical Essays by an Octogenarian*, in some of which he used formerly to enliven the pages of the *Gentleman's Magazine* with many interesting personal recollections, has noticed either of his remarkable namesakes.

J. G. N.

If the two subjoined parliamentary utterances did not emanate from Sir Boyle Roche, I think they are not unworthy of him:—

"Mr. Speaker, I boldly answer in the affirmative—No."

"Mr. Speaker, if I have any prejudice against the hon. member, it is in his favour."

H. A. KENNEDY.

Waterloo Lodge, Reading.



## THE LITERARY FORGERIES OF FOURMONT.

(4<sup>th</sup> S. ix. 238.)

The Abbé Michel Fourmont, Professor of Syriac at the Royal College, Chinese interpreter at the Bibliothèque du Roi, and member of the Académie des Inscriptions, was sent by Louis XV. to the East in 1728 for the purpose of purchasing manuscripts and collecting inscriptions. He visited Constantinople, and then proceeded through Greece and the Archipelago. In 1732 he was recalled, and returned to Paris, having reaped, as he alleged, an abundant harvest. Besides a few manuscripts, undoubtedly genuine, and which are still in the national library at Paris, he professed to have brought from Greece more than 3000 inscriptions not known before. He had discovered a copy of the laws of Solon and of those of Agis, the text of many treaties of alliance, a list of the magistrates of Sparta, the inscriptions on the tombs of Agesilaus and Lysander, and the pedigree of the latter, who is made tenth in descent from King Theopompus. His discoveries in Attica were not less numerous or important than those in Peloponnesus, including lists of tribes, prytanes and archons, a decree of the archons on the price of food, a decree of the Amphictyonic Council in the archouship of Hippodamus (375 B.C.) relating to a treaty of peace between the principal cities of Greece, and referred to by Diodorus.

These inscriptions ranged in date from 1500 B.C., the assumed date of King Eurotas (of whom Fourmont professed to have discovered an inscription), to the time of Philip of Macedon. He boasted that he had discovered all that was discoverable in Greece, and that the world would be indebted to him alone for all that had not up to that time been known. His vandalism was equal to his boasting. In his letters to Freret and Maurepas he makes a merit—a religious one apparently—of having utterly destroyed the Temple of Apollo at Amyclæ, and committed other equally disgraceful ravages.

On his return to Paris he was in no hurry to produce his discoveries to the world. He published indeed a certain number of inscriptions, but these did not include the laws of Solon or of Agis; and upon his death, which occurred in 1746, no traces of these or of many other important discoveries of which he had boasted were found among his papers. There is, however, no doubt but that had he lived he would have forged these as well as other documents. Yet so completely had he deceived the world that, in the funeral oration delivered over him according to the custom of the academy, he is described as a man, not of deep learning, but of spotless integrity and simple manners.

In the light which a century and a quarter has thrown upon Greek antiquities, it appears strange

that the forgeries of the Abbé Fourmont could ever have been accepted as genuine transcripts of ancient inscriptions: yet when they appeared they were universally accepted as genuine and as a most important contribution to Grecian history. It was not until many years after the abbé's death that suspicions were aroused as to any of the inscriptions. Many learned writers accepted them all as genuine, and thus diminished the value of otherwise useful books. The Abbé Barthelemy was completely the dupe of these forgeries, some of which after Fourmont's death he published, from the latter's papers, in the *Mémoires* of the Academy of Inscriptions, with an elaborate commentary; and they are all incorporated and treated as genuine in the *Voyage du jeune Anacharsis*, the first edition of which appeared in 1788. D'Hancarville and Count Caylus also were deceived.

"The Abbé Barthelemy, M. d'Hancarville, Count Caylus, and others," writes Lord Aberdeen in his *Remarks* hereafter referred to, "have received these forgeries as genuine, and have inconsiderately adopted notions, constructed systems, and published dissertations concerning them."

One of the principal discoveries which Fourmont professed to have made was of a temple near Amyclæ of a goddess Oga or Onga, to whom, according to an inscription, it was dedicated by "Eurotas, king of the Ikterkeratees," about the year 1500 B.C. In this temple he professed to have found two sculptures, from which he took drawings, which have been published by Count Caylus in his *Recueil d'Antiquités*. These represented human limbs, knives, and other things, which evidently implied human sacrifices, and it seems probable that had the abbé lived he would have propounded the doctrine that human sacrifices at this time were common in Greece. These sculptures excited much curiosity, as we have every reason for supposing that such rites were viewed with the utmost abhorrence by the Greeks. Lord Aberdeen has given satisfactory reasons for thinking that no such temple and no such sculptures ever existed, though a worthy follower of Fourmont, one Dr. Auramiotti, who in 1815 published (in Italian) critical observations on the travels of M. De Chateaubriand in Greece, blames the latter for omitting all notice of this temple which Auramiotti professes to have seen.

Fourmont seems to have been well acquainted with Pausanias, and with the edition of Hesychius given by Meursius, and the commentary of the latter thereon. The conjectures of Pausanias, and even of Meursius, he has accepted as certainties, frequently, however, misunderstanding them and confusing them, according to Payne Knight (*Essay on the Greek Alphabet*), with the customs and antiquities of his native land, and with not infrequent Hebraisms. Slender as was his knowledge,

he was aware that the name "Laconians" was not in use in the time of Eurotas, and accordingly he thought himself safe in giving them in his inscription the name of ΙΚΤΕΡΚΕΡΑΤΕΕΞ, because Meursius (both misquoting and misunderstanding a passage of Hesychius) states that the Lacedæmonians were once called Ιακυνθαίῳτες. (Payne Knight, and after him Porson, in the *Monthly Review*, xiii. 380, have explained the true meaning of Hesychius.) Boech says that no man in his senses can believe this inscription genuine, but (writing before Lord Aberdeen's remarks had appeared) he treats it as a forgery, not of Fourmont, but of an earlier date, by which he assumes the abbé to have been misled.

At Amyclæ, Fourmont professes to have made numerous discoveries. Besides the temple of Onga, he found an inscription containing nothing less than a list of all the priestesses, inscribed at different times, from the date of the foundation of the temple down to the time of the Roman conquest, and includes among them Laodamia, who, if she ever had any existence, must have lived before the siege of Troy. These priestesses are called Μαιέρες καὶ κοῦραι τοῦ Ἀπόλλωνος, for which neither Barthélemy nor D'Hancarville were able to produce any authority except a corresponding title in French convents—"Les mères et les filles du bon Dieu"; whence Payne Knight suspects that the French title gave birth to the Greek.

"The inscriptions published," says Porson (*Monthly Review*, vii.) "contain specimens of writing from King Eurotas, seven generations prior to the Trojan war, down to Philip of Macedon. We might, therefore, expect to find great variety in the form and use of the letters, but they appear to be the same person's writing and composition."

Conscious of his own want of scholarship, Fourmont almost entirely confined himself to publishing lists of proper names. Two of these are lists of the kings, senators, and magistrates of Sparta during the first Messenian war. Letters and inflections are used which were certainly not known until long after this time, but the names themselves show the imposture. Some are Laconian, some Ionian, some apparently a jumble of Latin and Greek, and so great was his difficulty in finding a sufficient number of names that many of them occur many times over, and in particular the name Demetrius occurs no less than forty times. Payne Knight remarks that the form of these inscriptions is no less extraordinary than the substance; they being both signed by the public secretary, and authenticated by the public seal!

Although Fourmont had collected many undoubtedly genuine inscriptions, which still exist among his papers, and have been copied and published by subsequent travellers, it is remarkable that all that he published were forgeries. The genuine were insignificant by the side of the great discoveries above referred to, and he no doubt

required them as materials from which to fashion those which he promised, and probably would have produced had he lived.

The narrative of his journey is contained in vol. vii. of the *Histoire de l'Académie des Inscriptions*. He published in the memoirs of the same academy several papers relating to his discoveries. The principal are "Remarques sur trois inscriptions trouvées dans la Grèce" (vol. xv.), and "Analyse de l'explication des trois anciennes inscriptions trouvées dans le temple d'Apollo Amycléen" (vol. xvi.). In vol. xxiii. are to be found those published after his death with Barthélemy's commentary, and at the end of the volume several facsimiles.

In 1791 Richard Payne Knight published *An Analytical Essay on the Greek Alphabet*, the sixth and seventh sections of which are devoted to an examination and exposure of the forgeries of the Abbé Fourmont. Some suspicions of the genuineness of one or two had been previously expressed, but it had been thought that the abbé had been the dupe of some one else: a perusal of Payne Knight's work, however, must convince every one that Fourmont was himself the author of the imposture. Payne Knight's book was reviewed by Porson in the *Monthly Review* for 1794 (vol. vii.) In 1817 the Earl of Aberdeen contributed "Remarks on the Amyclæan Marbles" to Walpole's *Memoirs relating to European and Asiatic Turkey* (p. 446). In these remarks he thoroughly exposes one of the forgeries; but he roused a defender of the abbé in the person of M. Raoul Rochette, who in 1819 published *Deux Lettres à my Lord Comte d'Aberdeen sur l'authenticité des inscriptions de Fourmont*. In this work M. Rochette—a man undoubtedly of real learning, impelled apparently by that *esprit de pays* which is a characteristic of so many of his countrymen—attempts to maintain, but certainly does not succeed in maintaining, what Lord Aberdeen justly terms "an untenable and exploded paradox." M. Rochette was conclusively answered in 1820 by Lord Aberdeen in Walpole's *Travels in various Countries in the East, in Continuation of Memoirs relating to European Turkey*, at p. 489 of which will be found "A Letter from the Earl of Aberdeen to the Editor relating to some Statements made by M. R. Rochette in his late work on the Authenticity of the Inscriptions of Fourmont." If, after a perusal of Payne Knight's work, any doubt whether the inscriptions are forgeries could remain in the mind of any reader, it must be dissipated by Lord Aberdeen's "Letter," since the publication of which I am not aware that any one has ventured to maintain either the genuineness of the inscriptions or the *bona fides* of the Abbé Fourmont. Yet I should not be surprised to be told by some better informed correspondent of "N. & Q." that the cause of the abbé is still maintained by some of his countrymen.

Lord Aberdeen's remark in 1817 that "In France a reluctance still exists to view these forgeries in their proper light" appears still to be true. Incredible as it may appear, it is the fact that, in the long and elaborate life of the Abbé Fourmont by E. Bréhaut contained in the eighteenth volume of Didot's *Nouvelle Biographie générale* (1858), and which is just double the length of the life of De Foe in the same volume, there is not a word to suggest that the alleged discoveries of the abbé were not genuine, nor even a hint that doubts had been thrown on them! He is censured, indeed, for his vandalism in destroying so many monuments of antiquity, but his inscriptions and discoveries are all treated as genuine. The *Biographie universelle* is more candid, though even there neither Payne Knight nor Lord Aberdeen are referred to, and the matter is only spoken of as one of suspicion.

"Ses connaissances réelles n'ont pu le mettre à l'abri des plus sérieuses inculpations: on a suspecté sa bonne foi dans ses recherches sur l'antiquité. On l'a hautement qualifié de faussaire, et du moins il paraît constant que les inscriptions d'un intérêt majeur ne se sont point trouvées dans ses porte-feuilles."

I ought to add that my interest in the forgeries of Fourmont was first excited by a lecture on the subject which I heard at Oxford more than twenty years since by Dr. Cardwell, then Camden Professor of History.

The Abbé Fourmont must not be confounded with his elder brother, Étienne Fourmont (*l'aîné*), the eminent Oriental scholar, nor with his nephew, Claude Fourmont, known as "le gros Fourmont" to distinguish him from his two uncles. Claude accompanied the abbé to Greece, and, I cannot but think, assisted in the forgeries.

R. C. CHRISTIE.

Manchester.

LEADERSHIP OF THE HOUSE OF LORDS (4<sup>th</sup> S. ix. 281, 305, 349.)—It is true I should have said "peerage of England," not "of the United Kingdom." I know more than I did. But the other objection I do not understand. Mr. Senior was not speaking of a "parliamentary peerage," but simply of "nobility." My authority was nothing more recondite than Lodge's *Peerage*; nor was I aware that the old Irish baronies were not hereditary, being far from expert in matters genealogic and heraldic. But I presume that the Irish titles in question have been in fact uninterruptedly in the Lansdowne family since the date given in Lodge, which is enough.

I have now referred to the original in Senior's *Essay*, but the context does not help us.

LYTTELTON.

ARMS OF PRINCE RUPERT (4<sup>th</sup> S. ix. 38, 128, 281.)—Prince Rupert was the third, not second, son of Frederick, fifth Count Palatine. His eldest

son Frederick Henry, born in 1614, was drowned in the Lake of Haerlem when fifteen years of age. This may account for Prince Rupert having been thought to be the second son.

RALPH N. JAMES.

Ashford, Kent.

"GUTTA CAVAT LAPIDEM" (4<sup>th</sup> S. ix. 82, 167, 260.)—I think that there is little doubt that the *Gradus ad Parnassum* was published before 1728. A query as to the date of the *first* edition, in "N. & Q." 2<sup>nd</sup> S. ii. 230, elicited an editorial note to the effect that the author, correctly stated to be Paul Aler, a French Jesuit, born in 1656, published his work at Cologne about 1680. This edition I have not seen, and suppose to be very rare; the book, however, would appear to have been speedily reprinted at London, for there exists an edition—

"Novissimam hanc editionem recensuit et sexcentis testimoniis desideratis auxit S. M. Londini, Woodfall, 1773," 8vo;

on the reverse of the title of which are the words: "Imprimatur, Septemb. 30, 1680. Rob. Midgley." The earliest impression in my own collection, "Editio novissima, præcedentibus largè auctior et emendatior," a thick 8vo volume of more than a thousand pages, bears the imprint "Parisiis, 1732." In this, *sub voce* "Gutta," is found the line "Gutta cavat lapidem," &c.

I have said above that the author of the *Gradus* was Paul Aler, a Jesuit of Luxembourg. Mahony, in his paper on "Modern Latin Poets" in *The Reliques of Father Prout*, is in error in attributing the authorship to another Jesuit, Jacques Vanière, the elegant author of the *Prædium Rusticum*.

"Schoolboys," says he, "are not aware that they owe him a debt of gratitude; he being the compiler of that wondrous ladder of Jacob yclept *Gradus ad Parnassum*."—Bohn's ed. p. 555.

Father Vanière, it is true, was very competent for such a task; but he was assuredly *not* the author of the *Gradus*. What he *did* compile was another book, of similar purpose—a *Dictionarium Poeticum*, of which there are editions, Lyon, 1710, 1722, and 1740, in 4to; and an abridgment, extensively used in Continental schools. As for the "debt" of which Father Mahony speaks, whatever schoolboys themselves may say, some others would certainly deny its existence—dubbing the book, as they have done, the *Gradus ad Parnassum*—the step to make a boy an ass.

WILLIAM BATES.

Birmingham.

REV. JOHN MOULTRIE (4<sup>th</sup> S. ix. 118, 184, 307.) Unless I am greatly mistaken the "Forget thee" verse quoted by J. H. of Stirling was an early production of John Moultrie, rector of Rugby, writer in the *Etonian*, and altogether differing from Haynes Bayly, who, however, was not



entirely a fool. Moultrie's *Godiva*, though a boyish production, is a specimen of octave rhyme equal at least to Frère's *Whistlecraft*. When it was read to Gifford, the *Quarterly* editor said—"If that young Moultrie writes prose as well as he writes poetry, I should be glad to hear from him." Hawtrey said Moultrie's poetry possessed "the pathos of Wordsworth without his puerility." This of course was mistaken criticism. Moultrie had much humour. I quote from *Etoniana* a stanza of his in a magazine which he edited at Eton:—

"I own to me it seems extremely funny  
How clever people who delight in learning,  
Can waste their time, their patience, and their money,  
The leaves of those dull commentators turning.  
O when I read the pages bright and sunny  
Of the old Greeks, it sets my heart a burning.  
I much prefer Euripides to Mœnk,  
Homer to Bentley, Sophocles to Brunck."

MAKROCHEIR.

[Some account of the Rev. John Moultrie is given in *Men of the Time*, edit. 1868. His assumed name was Gerard Montgomery. "N. & Q." 1<sup>st</sup> S. ix. 334.—ED.]

The author of *False and True; or, the Irishman in Italy*, performed in 1798, was the Rev. Mr. Moultru (as given in *Biog. Dram.* i. 531; ii. 218), or Moultrie, as he is called in the *Daily Telegraph* of May 18, 1864, for there seems some difficulty about his real name.

He may have been the vicar of Cleobury-Mortimer, as your correspondent R. INGLIS suggests, but he certainly was not the well-known Rev. John Moultrie, the "Gerard Montgomery" of the Etonian, whose lines are given—and not quite correctly—from memory by another correspondent, J. H. of Stirling. The talented author of "*Godiva*," "*Forget Thee!*" and many other standard pieces, whose Christian name was not Thomas according to J. H. but as I have given it, is, or was till lately, vicar of Rugby.

The writer of the comedy *False or True* seems to have been little known; indeed his Christian name and information about him have been already asked for in your columns (see 3<sup>rd</sup> S. vi. 89) by a correspondent whose initials I regret to have missed from the pages of "N. & Q." for the last half dozen years.

W. T. M.

Shinfield Grove.

THE BALL OF COTTON IN THE SHEERNESS BREACH OF PROMISE CASE (4<sup>th</sup> S. ix. 300.)—Referring to the full report of the trial referred to by R. & M., I find that in reply to the judge (Lord Chief Justice Bovill) the plaintiff said: "I had been using the ball of cotton on the previous day at the defendant's mother's house; we were good friends then." Perhaps this will explain the allusion. I am curious to know if there is any superstition connected with it.

E. S. C.

BURNS'S BOOKS (4<sup>th</sup> S. ix. 236.)—I happen to possess one of Robert Burns's books with "his manly signature," a designation with which I should not find fault. It is a book that one would have scarcely expected to have belonged to him—viz. *Heures Nouvelles*, gravées par L. Senault. It was bought of the late Mr. Pickering.

J. C. J.

ROBERT FORBES (4<sup>th</sup> S. ix. 234.)—Under this heading your correspondent has certainly lumped three of the clan Forbes. With respect to the imitator of Boileau, I have to say that the *Satyre* was followed, in 1752, by his *Éloge de la Ville d'Édimbourg, divisé en quatre Chants par le Sieur de Forbes*—a poem of more pretension, extending to pp. 82, with a highly loyal and Protestant address to the Prince of Wales subscribed "François Forbes," designating himself in a subsequent publication "Maitre de Langue." I lay some stress upon the loyalty of Mr. Forbes that he may not be confounded with the traitor who wrote *Le Conquerant d'Écosse*, a poem of a diametrically opposite tendency, printed at Edinburgh in 1745 during the temporary possession of the city by the Pretender—a small tract of eighteen pages of panegyrics upon the Stuarts and denunciation against the tyrant George II., preserved among the king's pamphlets.

As to Robert Forbes, the next of our trio, I have not had the advantage of seeing what is said of him in the *Scottish Ballads* of 1868. Elsewhere we only hear of him as "R. F., gent.," extended to "Robert Forbes" in the "shop bill" appended to *Ajax his Speech to the Grecian Knabbs*, where, in broad Buchans, he invites his countrymen to repair for shanks fittings or defittings to the sign of the *Brick on Tower Hill*, where he seems to have carried on the trade of a hosier. The last editor of the *Speech* (Aberdeen, 1865) says his inquiries for the author have resulted in no further information being procurable. Forbes seems perfectly at home in detailing in the aforesaid racy Doric the plenishing of the shop, and it may probably be inferred that he was one of those educated persons who, designed for trade, did not disdain the initiatory carrying of the pack before settling down, and being of rather a freer disposition than comported with the usual burghal character, elected the South as the safer field for both his business operations and the play of his wit. His burlesque is said to have been first printed at Aberdeen in 1742, and very frequently thereafter; but it was not until forty-three years later that we hear of its continuance in *Ulysses' Answer*, professing to be published for the first time in *A Select Collection of Scots Poems* (Edin. 1785), reprinted at Aberdeen 1787. How is this? It fits in admirably, and precludes the suspicion that another hand had taken up his text.

This brings me to No. 3, about whom there

can be no mistake—the *Dominie Deposed* being uniformly ascribed on its title to William Forbes, A.M., schoolmaster of Peterculter, the veritable dominie of Deeside, whose *Scottish Merriment* must have made its appearance at an early date, for we are told that “he enlisted, and left his country for Ireland about 1732.” Indeed he records the enlistment himself, and however hard he may have been dealt with by the Kirk Session, his loose reflections upon his fall show him in any light but that of a repentant sinner.

A. G.

**BELFRIES BLACKENED** (4th S. ix. 200.)—The City churches that have blackened belfries certainly do not in any case date from a period previous to the Great Fire; but are all of them of Wren’s building. The following are the only churches within the walls that date from periods antecedent to 1666:—Allhallows Barking; Allhallows the Great; St. Andrew Undershaft; St. Ethelburga; St. Helen, Bishopsgate; St. Katharine Cree; St. Olave, Hart Street; and without the walls, but within the liberties:—St. Bartholomew the Great; St. Giles, Cripplegate; St. James, Duke’s Place, Aldgate (which is still standing, but has been closed for more than two years); and St. Sepulchre Without, Newgate.

W. R. TATE.

5, Denmark Row, Camberwell.

**PARLIAMENTARY COMPANIONS** (4th S. ix. 239.) I have two 12mo volumes of the dates 1758 and 1771 of Rider’s *British Merit*. They contain lists of the House of Commons, and give the profession and address of each member.

F. D. H.

**CURIOUS BAPTISMAL NAMES** (4th S. viii. *passim*; ix. 21.)—*The Times* of April 18, 1872, gives us *Marie Joseph Louis Adolphe Thiers*, son of Pierre Louis *Marie Thiers*.

JOHN PIKE.

**MAJ.-GEN. EDWARD WHITMORE** (2nd S. xii. 88; 3rd S. vii. 400.)—I am able to answer in part my queries about this military governor of Louisburg. In 1763 his oldest son and executor was Capt. Edward Whitmore of Bury St. Edmund’s. I should be glad to learn if any descendants remain there.

W. H. WHITMORE.

**CHARLES E. WALKER** (4th S. ix. 302.)—When a boy, I knew the Rev. Charles Walker well. He was not unfrequently a guest at my father’s table, and I had a copy of *Caswallon*. The last time I saw him was circa 1835-6, not later.

W. J. BERNHARD SMITH.

Temple.

**RED CROSS, HEREFORD** (4th S. ix. 301.)—The print of this by Longmans, 1815, does not contain the well-known preaching cross of the Black Friars’ monastery, which is no longer in a mutilated state. None of the authors you allude to

call it “Red Cross.” May it have been so called from its structure, red sandstone, in contradistinction to the “White Cross” on the Brecon Road, recently restored by G. G. Scott, R.A., at the cost of the Venerable Archdeacon of Hereford, the Lord Saye and Sele?

A. O. K.

**J. A. ATKINSON** (4th S. ix. 299.)—On referring to my MS. notes of the *Handbook of Fictitious Names*, I find I have a reference to the *Monthly Mag.* for 1816 (iv. 495); but I have not time to see if this reference is of any use.

OLPHAR HAMST.

New Barnet.

There were certainly two or more books published in 1807 under the title of *The Miseries of Human Life*. The provocative one was, I think, entitled *The Miseries of Human Life; or, the Groans of Samuel Sensitive and Timothy Testy, with a few Supplementary Sighs from Mrs. Testy*: with coloured folding plates and in two volumes, republished in 1826 with woodcuts only. This was, I think, illustrated by Atkinson. But Rowlandson also treated a cognate subject in a volume closely following, called *Pleasures of Human Life; or, the Miseries turned Topsy-turvy by Hilaris, Benevolus, & Co.* In the same year came out *More Miseries, by Sir Fretful Murrur, and Comforts of Human Life; or, Smiles and Laughter of Charles Cheerful and Master Merryfellow*; and in 1814 the subject was revived by *An Antidote to the Miseries of Human Life* by Harriet Corpes, and a *Sequel to the Antidote*. I think there was also a book on the “Miseries of Female Life,” trading on the then popular title. This is scarcely a reply to P. P.’s query, but it may give him a clue to the information he seeks.

ALEXANDER ANDREWS.

Stoke Newington.

**LADY KITTY HYDE** (4th S. ix. 219.)—George Granville, Lord Lansdowne, wrote three poems on the above-named lady, entitled as follows: “Lady Hyde having the Smallpox soon after the Recovery of Mrs. Mobun”; “Lady Hyde sitting at Sir Godfrey Kneller’s for her Picture”; “Lady Hyde.”\* From the description given by E. A. O. of the copy of verses found among his ancestral papers, there appears to be no possible doubt that the third poem, viz. “Lady Hyde,” is identical with his copy. However, to settle the matter beyond dispute, I quote the first four lines for comparison:—

\* When fam’d Apelles sought to frame  
Some image of th’ Italian dame,  
To furnish graces for the piece,  
He summon’d all the nymphs of Greece.”

Lord Lansdowne’s *Poems*, Cooke’s edit., p. 31.

J. PERRY.

Waltham Abbey.

\* Afterwards Countess of Clarendon and Rochester.

**DIVORCE** (4<sup>th</sup> S. ix. 200, 251, 306.)—Your last correspondent, who complains of irrelevant information, himself introduces "null and void marriages," to which I did not allude. A divorce does not affect the name which a woman acquires by marriage, which name she still retains, and has a right to retain, until she takes another by re-marriage or by other means.

R. S. CHARNOCK.

**A WORN JOKE** (4<sup>th</sup> S. ix. 298.)—The Abbé Desfontaines' excuse to the Duke of Choiseul for having written a scurrilous pamphlet was: "Monseigneur, il faut bien que je vive." "Je n'en vois pas la nécessité," was the duke's reply. (*Journal des Débats*, Dec. 12, 1863.)

H. D. C.

The first person to whom I have seen the saying ascribed is Cardinal de Richelieu, A.D. 1585-1642.

J. N. POCKLINGTON.

**THREE LEAVES EATEN FOR THE HOLY SACRAMENT** (4<sup>th</sup> S. ix. 39, 224, 327.)—This query seems to be widening a little from its first limits; so I think the following quotation from Browning's *Soliloquy of the Spanish Cloister* may be not inapposite:—

"When he finishes refection,  
Knife and fork he never lays  
Cross-wise, to my recollection,  
As do I, in Jesu's praise.  
I, the Trinity illustrate,  
Drinking watered orange-pulp—  
In three sips the Arian frustrate;  
While he drains his at one gulp!"

The quotation from Mr. Cox, in the last page referred to, reminds me of the so-called *Chaucer's Dream*.

JOHN ADDIS, M.A.

**INSCRIPTIONS ON BELLS** (4<sup>th</sup> S. ix. 316.)—In St. Helen's church at Worcester there is a set of bells cast in the time of Queen Anne, which bear names and inscriptions that record the victories gained during that reign as follows:—

1. *Blenheim*.

"First is my note, and Blenheim is my name;  
For Blenheim's story will be first in fame."

2. *Barcelona*.

"Let me relate how Louis did moan  
His grandson Philip's flight from Barcelona."

3. *Ramilles*.

"Deluged in blood, I, Ramilles, advance  
Britannia's glory on the fall of France."

4. *Menin*.

"Let Menin on my sides engraven be;  
And Flanders freed from Gallic slavery."

5. *Turin*.

"When in harmonious peal I roundly go,  
Think on Turin, and triumphs on the Po."

6. *Eugene*.

"With joy I bear illustrious Eugene's name;  
Fav'rite of fortune and the boast of fame."

7. *Marlborough*.

"But I for pride the greater Marlborough bear;  
Terror of tyrants, and the soul of war."

8. *Queen Anne*.

"Th' immortal praises of Queen Anne I sound,  
With union blest, and all these glories crown'd."

The inscriptions on these bells are all dated 1706, except the inscription on the seventh, which is dated 1712.

FREDERICK RULE.

Ashford.

**SIR THOMAS STANLEY OF GRANGE GORMAN** (4<sup>th</sup> S. ix. 281.)—There was no such person. Burke, in his *Dormant and Extinct Baronetage*, 1838, gives Stanley of Grange Gorman, created 1699, extinct 1744. Stephen Stanley of Grange Gorman, married Margaret, only daughter of J. Bliss, and was father of John Stanley, who was made a baronet. He married Anne, daughter of Bernard Granville, and niece of John, Earl of Bath; she died 1729; he died 1744 without issue.

R. R.

**PURGY** (4<sup>th</sup> S. ix. 263, 310.)—I thank your correspondent for his suggestion. *Perky* was undoubtedly the word I mistook for *purgy*, the acceptance of which quite coincides with its use on the occasion I mentioned.

THOS. E. WINNINGTON.

**ARCHERY versus MUSKETRY** (4<sup>th</sup> S. viii. *passim*; ix. 44.)—In the year 1851 I attended the autumn manoeuvres of the Russian army at Tzarskoe Seloe. At that time (as I believe they do at present) the Circassian squadron of the emperor's guard (both officers and men) carried bows and quivers of arrows as part of their regulation equipment.

F. D. H.

**"NOT LOST, BUT GONE BEFORE"** (4<sup>th</sup> S. v. viii. *passim*; ix. 103.)—I can give an earlier instance of the use of the above passage than that quoted by R. H. A. B., having in my possession a family miniature, on the gold rim of which is engraved "Born 7 Nov. 1780, died 23 May, 1788—Not lost, but gone before."

F. D. H.

**LORD LIEUTENANT** (4<sup>th</sup> S. ix. 220, 249, 283, 326.)—We ought by this time to have had enough on such a trivial subject, but I may be allowed a word in reply to MR. SKEAT. He says that I state, "in direct opposition to the fact, that such a form as lords lieutenants would be foreign to English grammar." I repeat my statement, and am quite willing to refer the point to any acknowledged grammarian; premising that by English grammar I meant—and the context plainly showed that I mean—the form of the speech which Englishmen now employ. Again, MR. SKEAT says, I "cap" the above false assertion by saying that I "cannot see what the French form *les hommes marchands* has to do with the question." I again repeat my statement; I cannot see it. MR. SKEAT has said nothing to refute me; because, in order to prove what is now correct, he has adduced three arguments: (1.) "Old authors" copied the French;



(2.) "Chaucer" writes so-and-so; (3.) "Adjectives are sometimes used as substantives"—which I knew at my dame's-school. The fact is, many etymologists so penetrate themselves with the old leaven that (like Aristotle's disciples) they think "all grammar is in Chaucer"; and that it is "in direct opposition to the fact" to eschew in the nineteenth century a form which Chaucer used in the fourteenth.

It will not interest MR. S. to hear that I have already read Dr. Morris's *Outlines*, as well as every work on English etymology and grammar whose name I can recall; or that I claim to have done very little hard work in my life except that "of examining the phraseology which our authors have actually at various times employed." When he said that I had evolved out of my internal consciousness the fact that *lord lieutenants* was correct, he evidently knew all about me; and it is in vain for me to protest. LEWIS SERGEANT.

13, St. Mary's Road, W.

"AIRED" (4th S. ix. 172, 228, 288, 328).—There is the verb "to air" by exposure to the atmosphere, and the adverb *aered* of the Scottish dialect, denoting the state of any substance from which the damp has been exhaled. The latter term applies to the practice of placing clothes which have been dried in the open air to a brisk fire in order to exhaust the latent moisture. What connection is there between *aërating* "water and other liquids" and rendering garments *aered*, i. e. *arid*? Surely F. C. can distinguish between air forced into liquids and moisture exhaled from household linen. In regard to "damp sheets, or clothes put before the fire," F. C. informs us it is still the air in the vicinity of the fire which takes up the moisture. No one doubts this, but is the air or the fire the more active agent in the process of evaporation? Is the air anything other than the medium? The fire certainly is the occasion, though what causes the fire to produce exhalation we do not know. Every natural phenomenon, we all know, takes place in the air; nor can we "go out of the air" unless, as Hamlet is made to say, we get into our graves. When bread is put into an oven to be baked, is it the air or the fire which bakes the bread? and is "airing" (? *aërating*) the same with baking, Scottish *firing*? What is the connection between German *lüften* and Norsk *öreydd-r*, empty, exhausted, given by J. CK. R. as the derivation of Scotch *aered*, English *arid*? B. (w.)

HOTCH POT (4th S. ix. 180, 248, 306).—I am very much obliged to MR. TEW, but I fear that this query cannot be satisfactorily answered except by reference to the works of such old authors as Bracton, Spelman, or Littleton's *Tenures*, to which I have not access. I now think that it is

only a legal phrase descriptive of a custom, *but a general custom*. Blackstone, vol. ii. p. 191, says:—

"Hotch pot is where one coparcener has an estate given her in frank marriage, and lands descend to her and her sisters in fee simple; she or her heirs shall have no share of them (the lands in fee simple) unless she or they will agree to divide the land so given in frank marriage in equal proportion with the rest of the lands descending, and if she did not choose to put her lands in hotch pot (that is to be shook up together as it were) she was presumed to be sufficiently provided for, and the rest of the inheritance was divided amongst the other sisters."

Since writing my query I have seen the term used in a Warwickshire will dated so late as 1855, and I now only require to know *the age* of the phrase or custom. I do not believe that there is one lawyer in a hundred who can tell and point out by "precedent" when the term "hotch pot" first appeared in our language. To assist them I will, as a novice, say that it *must* date from close after the Conquest, when the attempt was being made to perpetuate the language of the conquerors. I know personally that you have many readers of the highest calibre in the legal profession, and I put them upon their mettle. MR. TEW is quite right as to its being the origin of our delectable "hodge podge," and "Irish stew" also, I should think. C. CHATTOCK.

Castle Bromwich.

GENIUS "A CAPACITY FOR TAKING TROUBLE" (4th S. ix. 280.)—I believe it was Mr. T. Carlyle who wrote that genius is only an immense capacity for taking trouble. JOHN PIGGOT, JUN.

LEE GIBBONS (4th S. ix. 232.)—In "Notices to Correspondents" it is doubted whether this name is a pseudonym. Allow me to observe that for once the Editor is slightly in error. Lee Gibbons was the *nom de plume* assumed by an old friend of mine, William Bennett, Esq., who has been for many years, and is still, in extensive practice as a solicitor at Chapel-en-le-Frith, in Derbyshire. He was the author, under this assumed name, of the following novels, one or two of them published nearly fifty years ago:—*The Cavalier*, *The King of the Peak*, *Malpas*, and *Owen Goch*. Mr. Bennett is still an occasional contributor to *The Reliquary*. JOHN PICKFORD, M.A.

Hungate Street, Pickering.

"MARY ANN" (4th S. ix. 38.)—The leaders of trades unions frequently find it necessary to bring recusant members of such unions to book for infringement of the rules of the unions. This is done in a variety of ways, from the breaking or stealing of the member's working tools and stock-in-trade, to the putting of a canister of gunpowder down his chimney, or throwing the same, with a lighted fusee attached, into his bedroom through the window at night. This latter produces an extraordinary effect when successful. The per-

sons employed to do these pleasant tasks go by the general name of "Mary Ann." "Mary Ann" is a sort of *Mumbo Jumbo*, whom no one is supposed to know, who works in the dark and at night for the most part. The doings of "Mary Ann" are well known in the Sheffield district, where, when a workman or master has had his "bands" cut or stolen, it is said that "Mary Ann" has been "a-visiting." It is probable that "Mary Ann" of the trades unions and "Mary Ann" of the republicans are very closely related; and one may readily conceive that each party would, at their meetings, drink to the health and success of "Mary Ann."

THOS. RATCLIFFE.

SIR TOPAS (4th S. ix. 39.)—Is not the name "Sir Topas," in this instance, taken from Dr. Thomas Parnell's *Fairy Tale*, "Edwin of the Green"?

THOS. RATCLIFFE.

"TO TINKER" (4th S. ix. 320.)—When I was young it was a proverb in East Cornwall that the tinkers "repaired one hole and made two." Hence, any unsatisfactory or incomplete repair was termed *tinkering*, and he who performed it a *tinker*.

WM. PENGELLY.

Torquay.

I have repeatedly heard this phrase, used in a depreciatory way of one who only half did his work. I have been led to imagine that it originated with the gipsy tinkers—men like Lavengro's "Flaming Tinman"—whose mending of kettles, &c., was only intended to serve a temporary purpose. Thus: "He's been tinkering at it for a long time, but he'll never make a good job of it." "He promised to mend it as good as new, but he is but a poor tinker after all." "It's tinkering work, and will never hold together."

CUTHBERT BEDE.

I know the expression "to tinker up a thing" with the meaning of making a thing last for present exigencies only. Tinker is, I suppose, undoubtedly connected with such words as tinkle, &c., and originally derived from the sound of clinking metals, but in these phrases the notion seems to come from the tinker's trade.

JOHN ADDIS, M.A.

CHERRIES AND THE HOLY FAMILY (4th S. ix. 117, 210.)—Since I penned a note with the above heading, in which I spoke of a picture by Adrian Vander Werf in the Electoral Gallery at Mannheim, I have noticed two paintings at Burleigh House, "by Stamford town," in which the Holy Family and cherries are conspicuously brought together. The one is a painting by Passeri in the Purple Satin Dressing Room, and represents Joseph and Mary with the Babe, who is playing with a spray of cherries. The other is by Leonardo da Vinci in the Queen's Drawing Room, and depicts the Virgin and Child, the latter playing with a bunch of cherries.

CUTHBERT BEDE.

HOUSELING CLOTHS (4th S. ix. 318.)—Houseling cloths are, I believe, still used at Leamington parish church, and a few more churches which will be found mentioned in *Hierurgia Anglicana*.

CLIFFORD W. POWER.

S. John's College, Cambridge.

"GENTLE" (4th S. ix. 200, 290, 328.)—In the counties of York and Stafford the gillyflower is commonly called by cottage gardeners "Sweet Gillivior," and in the Valley of the Dove, North Staffordshire the dark-coloured double variety bears the somewhat repulsive name of "Bloody Wall."

ANNA HARRISON.

Beckenham.

No cottage garden in Derbyshire is complete without its bed of sweet-smelling Gillivers (*Cheiranthus cheiri*—wallflower) in spring, and its "stock Gillivers" (*Mathiola annua*) in summer and autumn. Both plants are commonly called "Gillivers" by the country people.

EDWIN COOLING, JUN.

Derby.

ANTHONY DAVIDSON (4th S. ix. 93, 171, 305.)—Your correspondent brings to notice a work not hitherto ascribed to Davidson—*Dumfries: a Poem*, with the MS. note by the author—"pirated and printed by some unknown hand." I have only once met with this title, but omitted taking such a note as might have identified the stolen property; this, however, I do remember—that it bore upon the face of it "By W. Burney," supplemented in MS. "LL.D., Author of the *Naval Biography*," &c. Sold by Murray, London, &c., 1789. Perhaps some one can rescue the Doctor from the bare suspicion involved.

The Shandean proclivities of Davidson are proved from CANON JACKSON'S MSS. Has anybody seen the *Sentimental Journey* ascribed to him by the theatrical biographer?

If Davidson has less assigned to him than he is entitled to, this is a favourable opportunity to strike out what does not belong to him. In the above-named work there is ascribed to him "*The Seasons* in the Scottish Dialect, in imitation of Thomson." The compiler had, I presume, the following in his mind when dealing with Anthony Davidson—"Thoughts on the Seasons, &c., adapted to Scotland, by David Davidson. 8vo. London: Printed for the Author. 1789."

D. D.'s imitations are in braid Scots; he boasts of giving his pipings in an off-hand style, moralising in blank verse; but when, like Thomson, he would introduce a story, he breaks away into the joyous metre of "Christ-Kirk on the Green."

"Though the world, he says, should laugh on reading the following sheets, I shall not weep because I have written them. But I presume it is only from my countrymen that the laugh can come (for surely none will be fool enough to ridicule what he does not fully understand), and the satisfaction is but small of one Scotchman satyrizing another."

Davidson was a contemporary of Burns, and brought out his *Seasons* three years after the Kilmarnock edition of the poet, but I can nowhere find any notice of the author, nor did I ever see a second copy of his book. A. G.

"HAND OF GLORY" (4th S. ix. 238, 289.)—I think it may safely be said that the hand of glory (i. e. a dead man's hand with a candle placed in it) did not have the effect of making people powerless to move. Thieves believe that the candle and person holding the hand are invisible. Sir Walter Scott evidently thinks it a foreign charm, for he makes Dousterswivel in *The Antiquary* thus describe it:—

"Why, my good Master Oldenbuck, you will only laugh at me. But de Hand of Glory is very well known in de countries where your worthy progenitors did live; and it is a hand cut off from a man as has been hanged for murder, and dried very nice in de smoke of juniper wood; and if you put a little of what you call yew wid your juniper, it will not be any better—that is, it will not be no worse; then you do take something of de fatsh of de bear and of de badger, and of de little sucking child as has not been christened, and you do make a candle and put it into de Hand of Glory at de proper hour and minute with de proper ceremonish; and he who seeketh for treasure shall never find none at all."

It appears to have been used for finding and concealing treasure. In January, 1831, some thieves broke into the house of Mr. Naper of Loughcrew, co. Meath. They were provided with a hand of glory, but, being disturbed, left it behind them.

Harland and Wilkinson, in their *Lancashire Folk Lore* (1867) give a most interesting account of a dead man's hand formerly at Bryer Hall, but now, according to Mannex (*Hist. and Topog. of Lancashire*) preserved in the priest's house at Ashton-in-Makerfield. This is not a hand of glory used by thieves, but is the hand of Father Arrowsmith, a Roman Catholic priest, who was hung in 1628 because he had the misfortune to belong to that church. Roby, in his *Traditions of Lancashire*, says that the under-sheriff (a member of the Kenyon family) refused him some favour upon the gallows, and that the priest, cursing him, said that every heir of the family should be a cripple—a prediction said to have been realised. The hand of the priest is believed to have been cut off at his request and removed to Bryer Hall, working some wonderful cures afterwards. Baines (*Hist. of Lancashire*, iii. 638) gives an account of a wonderful cure wrought upon a boy of twelve years of age, the son of Caryl Harwarden of Appleton-within-Widness. He had been deprived of the use of his limbs, but when the "holy hand" (as the Irish harvestmen call it) had been rubbed on his back, he soon recovered. Messrs. Harland & Wilkinson mention its application to a maniac in 1862 or 1863.

JOHN PIGGOT, JUN., F.S.A.

## Miscellaneous.

### NOTES ON BOOKS, ETC.

*A True Relation of the Life and Death of the Right Reverend Father in God, William Bedell, Lord Bishop of Kilmore in Ireland. Edited from a MS. in the Bodleian Library, Oxford, and amplified with Genealogical and Historical Chapters, compiled from Original Sources by the Representative of the Bishop's Mother's Family of Ellerton, by Thomas Wharton Jones, F.R.S. (Printed for the Camden Society.)*

This "Relation of the Life and Death" of the pious and learned Bishop of Kilmore, written as it is believed by his eldest son, the Rev. William Bedell, was formerly communicated to Archbishop Sancroft when he was proposing to publish the "Life and Works of Bedell." But that intention never having been fulfilled, the Council of the Camden Society did well to accept the offer of Mr. Wharton Jones, an enthusiastic admirer of the good bishop's character, to edit the work and to supplement it with recorded facts of Bishop Bedell's history gathered from Parish Registers; Wills; MSS. and Books in the British Museum and Bodleian Libraries; Venetian and Irish State Papers; from the Colleges of Arms in London and Dublin; the Diocesan Registry of Norwich; the Library of Trinity College, Dublin; and the Diocesan Library of Armagh. When we add that the editor has enjoyed the advantage of special contributions from those so well able to render him efficient aid, as the Rev. Dr. Reeves of Armagh, and Professor Stokes of Dublin, our readers will readily believe that the book is one which will be highly acceptable to all who honour the memory of Bishop Bedell. The book is the fourth of the New Series of the Camden Society publications, and the first of those issued in return for the Subscription of the new Camden year, which dates from May 2.

*The History and Topography of Harrogate and the Forest of Knaresborough. By William Grainge, Author of "The Battles and Battle Fields of Yorkshire," "Vale of Mowbray," "Nidderdale," &c. (J. Russell Smith.)*

We have in this volume the history of an extensive district, formerly known as the Royal Forest of Knaresborough, of which it may be almost said that no previous history exists. Mr. Grainge seems to have taken great pains to make the present history a complete one; and in the four or five hundred pages of which it consists, the reader will find descriptions not only of Harrogate, but of the many interesting if little known localities by which it is surrounded. The work will doubtless be very acceptable to Yorkshire antiquaries, and would have been more so, and rendered yet more useful, by an Index.

*Sermons on certain of the less Prominent Facts and References in Sacred Story. By Henry Melvill, B.D., late Canon of St. Paul's, and Chaplain in Ordinary to the Queen. In Two Volumes. New Edition. (Rivingtons.)*

There can be little doubt of the popularity of this new and neat edition of Canon Melvill's Sermons. They were so eagerly listened to, that they will be sure to be widely read.

*Ancient Classics for English Readers. Edited by the Rev. W. Lucas Collins, M.A. Euripides, by William Bodham Donne. (Blackwood.)*

The editor of these useful volumes, useful alike to those who have well-nigh forgotten, as to those who never acquired classical knowledge, is one so well qualified to deal with the Scenic Philosopher as Mr. Donne, an accomplished scholar and liberal critic. And as Mr. Donne has



been enabled, by the courtesy of Mr. Browning, Mrs. Webster, and Mr. Fitzgerald, to use their admirable translations of the great works of "the Master," the *Euripides* so illustrated, forms one of the most interesting of this valuable series of books.

THE CHAPTER-HOUSE OF WESTMINSTER ABBEY, built by Henry III. in 1250, and called, on account of its beauty, the incomparable Chapter-House, was on Monday last for the first time opened to the public. It has been restored by Mr. Gilbert Scott at the public expense. There will be a guardian stationed in the Chapter-House by the Board of Works, and the Dean has placed here, as in other parts of the Abbey, brief notices of the history and peculiarities of the building. Our antiquarian friends, who remember it when it was the depository of our National Records, will revisit the scene of their frequent inquiries with considerable interest.

THE ROYAL LITERARY FUND.—The Eighty-third Anniversary will be celebrated on Wednesday next, when his Majesty the King of the Belgians will occupy the chair, supported by their Royal Highnesses the Duke of Edinburgh, Prince Arthur, and the Duke of Cambridge. The list of stewards, numbering three hundred, includes the names of the leading members of the Diplomatic Corps and of both Houses of Parliament, together with a number of official, clerical, legal, medical, literary, artistic, and scientific celebrities. Mr. Disraeli will propose the health of the King of the Belgians. The musical arrangements will be under the direction of Sir Julius Benedict. The scene cannot fail to be one of great interest; and the list of donations will, we trust, be worthy of the occasion, and so add largely to the funds of an institution which executes its mission with a judicious liberality, and a just regard for the sensitive feelings of those who have occasion to seek its aid.

LONDON TOPOGRAPHY.—Among other articles of great interest to be seen at the Soirée of the Royal Society last Saturday evening were four sheets of the new Ordnance Survey Map of London, 60 inches to the mile, showing the district from Buckingham Palace to the Houses of Parliament, exhibited by Colonel Sir Henry James. We suspect comparatively few of those interested in London topography are aware of the extent to which the services of the Ordnance Survey have been applied to the illustration of London. The Survey of London which has already been engraved and published with details complete, is on two scales, on  $\frac{1}{25000}$  scale, in fifty-five sheets, and on the 5 feet scale, 144 sheets; while of the Survey engraved and published in block, there are 819 sheets on the 5 feet scale, forty-four sheets on the 2 inch scale, and fifteen on the 6 inch scale.

### BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

NALSON'S HIGH COURT OF JUSTICE FOR THE TRIAL OF CHARLES I. Folio. 1664.

Wanted by William J. Thoms, Esq., 40, St. George's Square, Belgrave Road, S.W.

ASTRONOMICAL REGISTER. Vols. I. II.  
Early Astronomical Works.

Woollett's Shooting—the set, or No. 2.  
Proofs of Woollett's Engravings.

Early Scrap Books.  
Prints by A. Dürrer, L. V. Leyden, Snyderhoof, A. Van de Velde, Edelinck (proofs).

English and Illuminated Manuscripts.

Wanted by Rev. J. C. Jackson, 13, Manor Terrace, Amhurst Road, Hackney, E.

JOHNSONIANA. 3 Vols. 1859 (Bohn). Vol. I. (out of print), forming vol. ix. of Boswell's "Life of Johnson."

Wanted by Mr. J. Bouchier, 2, Stanley Villas, Bexley Heath, S.E.

NEWTON'S PRINCIPIA IN ENGLISH.

ILLUSTRATIONS OF STERNE, with other Essays and Verses by John Ferriar, M.D. 1812.

ROSCOE'S NOVELISTS' LIBRARY. Uncut.

CHRISTMAS CAROL. Original Edition.

PICKERING'S MINIATURE DIAMOND SHAKESPEARE. Vol. I.

RAMSAY'S EVERGREENS. Vol. I. 1731.

Old Chap-Books.

Wanted by Messrs. Kerr & Richardson, 59, Queen Street, Glasgow.

STOW (SARAH), COMPLETE PRACTICE OF MIDWIFERY. Lond. 8vo. 1737.

STEPHENS (or STEVIER) (MARGARET), DOMESTIC MIDWIFE, &c. Lond. 12mo. 1795.

Wanted by Dr. Areling, 1, Upper Wimpole Street, W.

OSMEROD'S HISTORY OF CHESHIRE. 3 Vols.

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HOARE'S ANCIENT WILTSHIRE.

ASHMOLE'S HISTORY OF BERKSHIRE. 3 Vols.

BRIDGE'S HISTORY OF NORTHAMPTONSHIRE. 2 Vols.

GOULIN'S BIRDS OF EUROPE. 5 Vols.

Wanted by Mr. Thomas Beet, Bookseller, 15, Conduit Street, Bond Street, London, W.

LESSING'S MINNA VON BARNHEIM, translated into English by the Rev. T. T. Holroyd. Colchester, 1856.

Wanted by Mr. Morwood, 49, Tavistock Crescent, Westbourne Park, London, W.

### Notices to Correspondents.

HERMENTRUDE rather mistakes the purport of J. C. J.'s query, which was (see p. 221) "who was J. Sobieski, King of Poland, about the end of last century," &c.? At p. 211 it will be found that, on first receiving the query, we ventured to suggest there must be some mistake in the date (1790) of the miniature, as John Sobieski died in 1696.

M. MORGAN.—Consult Smith's Classical Dictionaries (Murray). The Seven Wonders of the World were—1. The Pyramids of Egypt. 2. The Mausoleum or tomb built for Mausolus, King of Caria, by Artemisia, his queen. 3. The Temple of Diana at Ephesus. 4. The Walls and Hanging-gardens of the city of Babylon. 5. The East brazen Image of the Sun at Rhodes, called the Colossus. 6. The rich Statue of Jupiter Olympus, constructed in ivory and gold by Phidias, who flourished B.C. 440. 7. The Pharos, or Watch-tower, built by Ptolemy Philadelphus, King of Egypt.

D. D. D.—Dr. John Ogilvie's Comprehensive English Dictionary, edited by Richard Cull, 1864, contains not only a Pronouncing Vocabulary of Greek, Latin, and Scripture Proper Names, but also one of Modern Geographical Names.

A. M. MOCATTA (Hyde Park).—For the origin of the phrase O. K. see "N. & Q." 3rd S. x. 128.

H. A. HARDINGE (Edinburgh).—The lines on the difference between Knowledge and Wisdom are by Cooper, The Task, vi. 88.

HARDRIC MORPHYN.—Hyde Abbey, of which John Salcot, alias Capon, was the last abbot, was without the city walls of Winchester.

CYMRO (Birmingham).—We have a letter for you. Please send your address.

ERRATUM.—4th S. ix. p. 348, col. i. line 6 from bottom, for "Edward" read "Edmund."

### NOTICE.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

All communications should be addressed to the Editor at the Office, 43, Wellington Street, W.C.

# SCARCE AND VALUABLE BOOKS FOR SALE AT NEWMAN'S IN HOLBORN.

AMES's *Typographical Antiquities*, plates, 3 vols. 4to, half-bound, calf, 3*l*.

Anglica, Normannica, Hibernica, Cambrica a Veteribus Scripta, cura G. Camdensi, folio, fine copy, calf, extra, 3*l*. 3*s*.

Anglicanæ Historiæ Scriptores X., a Twysden, thick folio, fine copy, red morocco, extra, 5*l*.

Anglicarum Rerum Scriptores veteres, edentibus Felli, Fulman, et Gale, 3 vols. folio, calf, neat, 7*l*. 10*s*.

ARCHÆOLOGIA.—Papers on History and Antiquities by Members of the Society of Antiquaries, several hundred plates, 4*l* vols. 4to, very neat, and uniformly half-bound, calf, 3*l*l. 10*s*.

ASHMOLE's History of the Order of the Garter, plates by Hollar, fine copy, red morocco, 5*l*.

BAKER's History of Northamptonshire, plates, 2 vols. folio, 10*l*.

Bibliothèque de l'École des Chartes, 20 vols. royal 8vo, half-bound, calf, neat, 10*l*. 10*s*. (A most valuable work.)

BLOMEFIELD's History of Norfolk, plates, 5 vols. folio, fine copy, calf gilt, 18*l*.

———— Ditto, the reprint, 11 vols. royal 8vo, half-bound, calf gilt, 8*l*. 8*s*.

BLORE's History of Rutland, plates, folio, half-bound, calf, 3*l*.

BORLASE's Antiquities and Natural History of Cornwall, with the Additions, from the Author's MS. inserted, 2 vols. folio, calf, neat, 5*l*. 15*s*. 6*d*.

BRIDGE's History of Northamptonshire, plates, with the large Map, 3 vols. folio, very neat, rusia, 9*l*.

BRITTON's Architectural Antiquities of Great Britain, fine impressions of the plates (original edition), 5 vols. 4to, half-bound, uncut, 7*l*. 10*s*.

CAMDEN's Britannia, enlarged by Gough, maps and plates, 3 vols. folio, very neat, 5*l*. 5*s*.

Chronicles of England, viz. Arnold, Fabyn, Grafton, Hall, Hardyng, Holinshed, Rastell; and of London, from 1066 to 1493, edited by Sir H. Nicolas; together, 14 vols. 4to, calf gilt, 15*l*. 15*s*.

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Domesday Book, with the Additions and Indexes, 4 vols. folio, very neat, 6*l*. 8*s*.

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DUGDALE's Baronage of England, 2 vols. folio, calf, neat, 6*l*. 6*s*.

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EDMONDSON's Heraldry, plates, 2 vols. bound in 1, folio, rusia, 3*l*. 13*s*. 6*d*.—Another, Large Paper, 2 vols. fine copy, calf, gilt, 3*l*. 5*s*.

FAMILY HISTORIES, PRIVATELY PRINTED: viz.—BLAND, by Carlisle, 4to, 3*l*. 13*s*. 6*d*.—CARLISLE, 4to, 3*l*. 13*s*. 6*d*.—BRIGHT (of England and America), 8vo, 7*l*.—CHICHESTER, 4to, 1*l*. 1*s*.—COMBERBRACH, 7*s*. 6*d*.—BRYAN COOKE, of Owston, 4to, 10*s*.—DRUCE, of Goring, 12*s*.—DUCKETT, 4to, 1*l*. 8*s*.—EVANS, 8vo, 6*s*.—FRANK, 4to, 1*l*. 10*s*.—FOSTER, of Cold Hesledon, 4to, 10*s*.—GREVILLE, by Edmondson, 12*s*.—MACKENZIE, preceding 1651, 8vo, 6*s*.—ORMEROD's Parentalia; Miscellanea Palatina; Genealogical Essays; Calendars of Names in the Lancashire Heraldic Visitations; also, Strigulensis, 5 vols. 10*l*.—The Princes of Upper Powys, by the Hon. and Rev. G. T. O. Bridgeman, 10*s*.—SCOTT, of Stokoe, 12*s*.—SMITH (Thos. and Hen.), of Campden and London, by Gwilt, 8vo, 8*s*.—The Heraldry of SMITH, by Grassebrook, 4to, 15*s*.—THYNNE, otherwise Botfield, 6*s*.—TUDTON, Earls of Thanet, 8vo, 6*s*.—WAKE, 8vo, 12*s*.—SIR R. C. HOARE's Hungerfordiana, 8vo, 2*l*.—The GUNNING, 8vo, 10*s*.—The FRANCONBERGERS, by Rix, 4to, 15*s*.—BURNES, 12mo, 7*s*. 6*d*.—Memoir of PERDORINE BERTIE, 11th Lord Willoughby de Eresby, 8vo, 7*s*. 6*d*.—Mayors and Bailiffs of Hartlepool, in MS., 4to, half-bound, 12*s*.—DRUMMOND's Noble Families of ARDEN and COMPTON, portraits and arms coloured, folio, 2*l*.; of ASHBURNHAM, 1*l*. 10*s*.; of CECIL, Earls of Salisbury, 2*l*. 10*s*.; of DRUMMOND, 3*l*. 10*s*.; of DUNBAR, HUME, and DUNDAS, 3*l*. 2*s*.; of NEVILLE, Earls of Abergavenny, &c., 2*l*. 2*s*.; PERCEVAL, 1*l*. 5*s*.

GAGE's History of Suffolk.—Thingoe Hundred, fine plates, large paper, royal 4to, cloth, 4*l*.

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———— Ditto, new edition, greatly enlarged to the present time, plates and pedigrees, 13 parts (all pub.) 10*l*. 10*s*. (One or two parts will shortly be printed to complete the work.)

HUTCHINSON's History of the County of Durham, plates, 3 vols. 4to, calf, gilt, 4*l*. 1*s*. 6*d*.

HUTCHINSON's Northumberland, plates, 2 vols. 4to, calf, neat, 3*l*. 3*s*.

Harleian, Cottonian, and Lansdowne Manuscripts, now in the British Museum.—The Catalogues of, 6 vols. folio, 3*l*. 10*s*.

HUNTER's Hallamshire.—The History and Topography of Sheffield, &c., plates, folio, calf neat, 3*l*. 15*s*.

HUNTER's South Yorkshire.—The History, &c., of the Deanery of Doncaster, plates, vol. 2, folio, boards, 3*l*. 13*s*. 6*d*. [J. N. will be glad to purchase the first volume.]

\*.\* The continuation of this List will shortly appear.

JAMES NEWMAN, 235, HIGH HOLBORN, LONDON.

LONDON, SATURDAY, MAY 11, 1872.

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## Notes.

## DR. JAMES URI.

Of this learned and unobtrusive foreigner, a great part of whose three-score and ten years was spent among us—if so we can speak of a life consumed in the dust of libraries, and the investigation of the mouldering records of the past—it is difficult to catch more than a passing glance. He was an Hungarian by birth, and having acquired a considerable reputation as an Oriental linguist, was recommended by Sir James Yorke, our ambassador at the Hague, to the University of Oxford, as a fit and proper person to catalogue the Oriental MSS. in the Bodleian Library. In that seat of learning he remained till his task was completed—with what result the following facts may show, as stated in "The Case of John Uri, a native of Hungary, and D.D. in the University of Harderwick:—"

"Dr. Uri has been employed in the University of Oxford for more than twenty years in making a Catalogue of the Oriental MSS. in the Bodleian Library. His engagement having ceased, and with it his annual salary, all that remains for his future subsistence is a *hundred pounds*, which he received as a gratuity from the delegates of the press, at the conclusion of his employ. He is now *sixty years* of age; has been absent from his own country about *forty years*; has no connection or friends remaining there, nor any prospect of future employment. The subscriptions of the friends of humanity and literature are therefore earnestly requested to rescue a man of letters from want, and to secure him a decent provision

for life, that he may not add the evils of poverty to the infirmities of old age."

In addition to this statement, which I transcribe from the *Memoirs of Dr. Parr*, by J. Johnstone, M.D. (vol. i. p. 282), and which was probably drawn up by benevolent friends, Dr. Uri himself addressed a petition to the members of the University, from which we may gather additional details. In it he states:—

"That your petitioner was invited to this place from the University of Leiden, where he was engaged under Professor Schultens in a literary employment. That he has been engaged here for twenty-two years, in which time he has catalogued and described 2,358 MSS. in nine Oriental languages, many of these MSS. containing several distinct Treatises, and four of these languages have been learned by him since his engagement. That your Petitioner is now dismissed from his employment; that his annual salary of seventy-two guineas did not afford him any savings; and that he has only a hundred pounds to subsist on, given to him by the Delegates of the Press, on his dismissal."

Well does the friend and biographer of Parr remark:—

"If this was all he had to subsist on—if these were the only gains of such long-continued and learned labours he had right not only to petition, but to complain, and even to demand a viaticum for his grey hairs."

This, it is pleasing to know, was not refused, and that the learned and simple-hearted Hungarian was provided with a shelter for his age, in the country and the city which had become as a second birth-place to him. It is pleasing, too, to record the names of the benevolent scholars by whose exertions a provision was secured to him. These were Dr. Cyril Jackson, Dr. Routh, Dr. Smyth of Pembroke College, Dr. Parr, Mr. Kett of Trinity, and Mr. Agutter of Magdalen. A grateful letter to Parr is preserved in his *Memoirs*:—

"Grata igitur beneficii tui recordatio vivet in animo meo, donec inter σίτον ἔδοντας oculis usurpabo γλυκερὸν φάος ἡλίου. Sed cogitata digne proloqui non possum; quicquid enim dico, minus est, quam dicere volo, &c."

A short Latin letter to Dr. Kett gives a pleasing glimpse of the Doctor in the enjoyment of the modest ease he had so well earned:—

"Venerando Domine Kett, Feb. 18.

"Rogo te, perquam honorifice, ut Chirographum tuum, Domino Brookes tradendum, transmittere ad me digneris una cum quatuor guineis.

"Fons benevolentiae et candoris, Reverendus Agutter, postquam te convenerat, me quoque convenit.

"Nimia festinatio, quā λείψανον χρύσου γένους Doctor Parr nuper usus erat, praecidit mihi omnem opportunitatem vos alloquendi. Promiserat se sequenti die ante meridiem venturum. Itaque expectans eum lapides nigros super foco large reposui; tubos candidos, quibus fumos tabaci exhauriri solet, praeparavi; sellas, remotā paululum mensā, ad ignem admovi: at cheu! non contigit mihi ipsum videre. Vale. Sum, et ero, nominis tui cultor perpetuus,

J. URI."



This Kett was a singular character. In his younger days his manner was characterised by such preternatural gravity, that he acquired the title of "Father Kett." He was classical tutor, Bampton lecturer, author of three volumes on the Prophecies, and of a book entitled *The Elements of Knowledge*, which has gone through several editions; but years, which are wont to bring the philosophic mind, are sometimes apt to remove it, when they find it already existing. Kett became a beau, a man of the world, exhibited trophies of gallantry, and learnt dancing. Now it was that he published his *Juvenile Poems*, a novel entitled *Emily*, and his *Flowers of Wit*. He was senior fellow, but twice missed the headship of his college. The disappointment destroyed his tottering mental balance, and he had to be placed under the supervision of a medical friend. He married, and soon after committed suicide. See that indigested conglomerate, *Parriana*, by E. H. Barker, vol. i. p. 424.

To return to Uri. It would appear, though I have found no record of his death, that some half score of years were allotted to him in the retreat thus provided for him, and among the friends who had learned to love and respect him. Some twenty years later—about 1812—another distinguished scholar, the celebrated Adam Clarke, engaged under the Record Commission to edit and supplement the *Fœdera* of Rymer, had occasion to visit Oxford to make researches in its libraries, and there chanced to take up his temporary abode in the very apartments so long occupied by the learned Orientalist. Before his departure, he left the following memorial of his visit, and of his respect for the character and learning of his predecessor, on one of the panes of the window in the room in which the latter breathed his last:—

"Sacred to the memory of John Uri, D.D., born in Hungary and educated at Leyden. He was invited over into England by the University of Oxford, to describe, arrange, and catalogue the Oriental MSS. in the Bodleian Library. His oldest and most intimate acquaintance ever found him to be an honest man, a pleasing companion, and a conscientious Christian. To his profound knowledge as an Oriental scholar, his Catalogue of the Arabic MSS. in the Bodleian Library, his Hebrew and Arabic Grammar, his edition and Latin translation of the celebrated Arabic poem called 'Al Borda,' together with his numerous pupils who have distinguished themselves in the walks of literature opened to them by their preceptor, bear the most distinguished and decided testimony. A stranger to his person, but not to his literary and moral worth, dares to entrust even to Glass, in the apartment twenty-five years occupied by this eminent man, this memorial to learning that can never perish, and virtues that can never die. After suffering much by increasing infirmities during the last two years of his life, he died suddenly in his apartments, about eight o'clock of the evening of October 18, 1796, aged seventy years. His mortal remains were deposited in the chancel of St. Michael's Church, in this city, where, for lack of a monument, the passenger can scarcely say, here lies Uri."

An admirable and characteristic Latin letter from Dr. Uri to that prodigy of learning, the early-lost and eccentric John Henderson, B.A., of Pembroke College, Oxford, will be found in the *Gentleman's Magazine*, vol. lxix. p. 752.

WILLIAM BATES.

Birmingham.

#### ACTORS' TAVERNS.

For some time past, Mr. E. L. Blanchard has contributed each week, to the *Birmingham Daily Gazette*, an excellent article under the title "London Amusements." In the one that appeared on April 19, he gives an interesting account of various taverns in London that have been the resort of the theatrical profession; and, as he names several of which no mention is made in Mr. Hotten's compendious *History of Signboards*, I will here make a few extracts from Mr. Blanchard's article.

Beginning with the "Mermaid" and "Devil Tavern," and hostelryes of the Ben Jonson period, Mr. Blanchard passes on to "The Black Jack"; and, in addition to what is said concerning it in Mr. Hotten's book, writes thus:—

"It was once kept by a relative of Macklin's mother, and here Macklin, afterwards so celebrated as Shylock, 'the Jew that Shakspeare drew,' officiated as waiter. George Frederick Cooke, and the old actors of Drury Lane, were habitually to be found here after the performances. One of the most singular frequenters of the parlour was a man named Bibb, who had been brought up as an engraver, but who had displayed little industry in his profession. His father left him an annuity, which was to be paid at the rate of two guineas a week, and never to be advanced beyond that sum. This amount was, however, generally dissipated the day it was received. And he would then sit on the steps of the house belonging to his sister, who had married an eminent merchant, until the crowd that collected compelled a compliance with his requests for a further sum."

He was called "Halfcrown Bibb," and was the original of the character of Jeremy Diddler, and died on the night that the farce of *Raising the Wind* was produced. Mention is then made of "The Wrekin," in Broad Court, Covent Garden, kept by a Shropshire man named Powell, and frequented by actors. It was afterwards kept by a Herefordshire man of good family, named Harold, and was used by John and Charles Kemble and the members of his company:—

"Mr. Warner, the husband of the celebrated tragic actress Mrs. Warner, was at one time the landlord, and Mr. Hemming, an esteemed actor at the Haymarket and Adelphi theatres, was another. Two famous clubs were here instituted, one called 'The Rationals,' and the other the 'House of Uncommons.' When Hemming left to become lessee of the 'Café de l'Europe,' in the Haymarket, he took the best of the visitors away with him. From 1842 'The Wrekin' began to decline, and of late years its declension has been so rapid that its old frequenters must have breathed a sigh of relief as they passed through Broad Court last January and found the ancient hostel

levelled to the ground, and its position occupied by a block of new houses, manifestly let to respectable tenants.

"The 'O. P. and P. S.' in Russell Court, favoured by the presence of Edmund Kean, and the rallying-point of his staunch supporters, 'The Wolves,' has long since vanished. So has the adjacent hostelry of 'The Cheshire Cheese,' long kept by the widow Skearsby, where, as recently as five-and-twenty years ago, the 'Mites' held high revel."

Of "The Wrekin," and the other taverns here mentioned, no notice is taken in Mr. Hotten's book, with the exception of "The Cheshire Cheese," though he does not speak of the club called "The Mites."

Of the "Craven's Head," Drury Lane, Mr. Blanchard writes: "Oxberry became landlord, and used to say, 'We vocalise of a Friday, conversationalise of a Sunday, and chopise every day.'" The particulars mentioned in the following extract are not referred to in Mr. Hotten's book, though the names of the taverns are there recorded:—

"The Harp," in Little Russell Street, was long notorious as the resort of poor and disengaged actors. Here Sims the elder flourished for many years. He was succeeded by his son, a tablet to whose memory may still be seen in the parlour of the aforesaid hostelry. In these words is he commemorated: 'A tribute of respect to the memory of Sir William Sims, theatrical agent. Obiit Feb. 9th, 1841. Ætat. 54. He was for thirty-five years a distinguished member of this city, and thrice Lord Mayor. Many successful aspirants to histrionic fame are indebted to him for their advancement in the profession, and can look back with gratitude to his advice and assistance.' The uninitiated may be advantageously told that certain burlesque ceremonies of municipal election are still continued at specified intervals, when nominal dignities are humorously conferred. The room retains all the original 'wards,' and the 'Edmund Kean corner' is scrupulously maintained as the post of honour.

"The amateurs of forty years ago met at a tavern in Mount Pleasant, Gray's Inn Road, kept by John Stafford Ing, an industrious writer of pieces for the minor theatres. The house was conveniently near to Pym's private theatre, where many afterwards recognised celebrities first tried their footing in the sock and buskin. Further northward was the 'Sir Hugh Myddelton,' on the banks of the New River, with an exclusive apartment known as 'the Crib,' generally well filled by members of the Sadler's Wells company and visitors of artistic tastes. To the coffee room of the 'Myddelton' exactly at six o'clock every day for thirty years came George Daniel (the 'D. G.' of *Cumberland's British Drama*) to enjoy his chop and a chat, generally about Charles Lamb and the old actors, with all of whom the pleasant old gentleman had enjoyed the privilege of early intimacy.

"The 'Bedford Head,' in Maiden Lane, Covent Garden, will disappear next month before the march of modern improvements; but from the days of Hogarth and Voltaire, who lived next door, to a very recent date, the tavern was a well-known rendezvous of artists, authors, and actors. When this has gone, the Albion, established in 1828, will alone remain as a supper-room receiving more patronage from professionals than any other class, and even here the alterations which will be shortly made will go far to change the aspect of the last of our 'old familiar' places."

CUTHBERT BEDE.

### THOMAS CHAUCER, NOT THE POET GEOFFREY'S SON.

There is not one scrap of direct or indirect evidence for the supposition that the wealthy Thomas Chaucer was the son, or any relative, of the poet Chaucer. Against the supposition there is such strong indirect evidence as almost to amount to proof of the absurdity of the hypothesis. If Chaucer had had an elder son living when he wrote his *Treatise on the Astrolabe* in 1391 for his little son Lewis, would not he have been sure to make some allusion to the boy's elder brother? If Chaucer had had an elder son, who was Chief Butler to Richard II., and well off, would he have had to write to other men about his poverty, and ask them to intercede for money for him? Thirdly, and this brings me to the occasion of this note: if Thomas Chaucer had been Geoffrey's son or relative, is it possible that Lydgate, when writing of Thomas in 1414—only fourteen years after Geoffrey's death—and praising Thomas for his goodfellowship, his kindness, geniality and bounty, should not have said a word as to the father whom he (Lydgate) loved and honoured, whom he took every opportunity of mentioning with affectionate praise, and who was surely, of all men in the latter half of the fourteenth century, the best "company" in England—worthy of Ben Jonson's praise of Shakspeare two hundred years later? Is it, again, possible that Shirley, the contemporary of Geoffrey and Thomas Chaucer and of Lydgate, should, when copying Lydgate's poems on Thomas Chaucer, have been content just to note that Lydgate's "My maystere Chaucyer" with a mere "i [=id est] Thomas" if Thomas had been Shirley's "aureate poetes" son, and not a man well known to have nothing to do with that poet? The conviction is so strong on me that if Thomas had been Geoffrey's son, both Lydgate and Shirley would have noticed the fact, that I ask for space in "N. & Q." for Lydgate's two poems in Shirley's handwriting, even though they are long. If they can't be spared space in one number, they may in two.

F. J. FURNIVALL.

Addit. MS. 16,165, *Brit. Mus.*, ff. 248.

¶ Balade made by Lydegate at þe Departyng of } By Lido-  
Thomas Chaucyer on Ambassade in to france } gate.

¶ O þow lucyna | qwene and Empryse |  
Of waters alle | and of floodes rage |  
And cleped art | lady and goddesse |  
Of Jorneyings | and fortunate passage |  
Gouverne and guye | by grace þe vyage  
þowe heuene ly qwene | sith I of hert prey  
My maystere Chaucyer | goodes to convey | i. Thomas  
At Chaucers departin on Ambassade, ff. 249, a.  
Him to expleyten—and foiberne on his way |  
(ff. 248, bk. 1)  
with holsome spede | ay in his Jounree |  
And neptunus | make eke no delaye |

<sup>1</sup> The headline is Balade made.

Hym to fauour | whane he is on þe see  
preserving him | frome al aduersyte |  
frome al trouble | of wynde and eke of wawe |  
And lat by grace | so to him adawe

¶ þat wher to hym | may bee moost plesaunce  
þer make him lande | he | and his meynne |  
And god I prey | þe whyle he is [in] fraunce  
To sende him helthe | and prosparyte  
Hasty repayre | hoome | to his cuntree |  
To reconfort | þer | with his presence  
folkys þat mowrne | moost for his absence |

¶ for sobely nowe | þagreable sonne |  
Of housholding | and fulsum haboundaunce |  
Eclipsed is | as men recorden konne |  
þat founden þer | so ryche soufisaunce  
fredum bountee | with gode governaunce  
Disport largesse : Joye and al gladnesse |  
And passingly | goode chere with gentylesse

¶ Certes also | goddesse of welfare |  
was ay present | hir chaare with plentee lade  
And Bacus þer | ne konde neuer spare |  
With his lykour | hertes for to glade |  
Refresshe folkis | þat were of colour fade |  
With his conduytes | moost plentyuous habounde  
þe wellis hed | so fulsome ay is founde |

¶ His moost Joye | is Junly gret repayre | (lf. 249)  
Of gentilmen | of heghe and lowe estate  
þat him thankeþ | boþe in foule and fayre |  
With-uten hem | he is but desolate |  
And to be loued | þe moost fortunate  
þat euer I knewe | with othe of sobefastnesse |  
Of Ryche and pore | for bounteuouse largesse

¶ And gentyl *Molyns* | myn owen lord so der |  
Lytel mervyle | þoughe þow sighe and pleyne |  
Now to forgone | þin aven pleying feere |  
I wot right wel | hit is to þe gret payne  
But haue good hope | soone for to atteyne |  
þin hertis blisse | agayne and þat right sone |  
Or foure tymes | echaunged be þe Mone |

¶ Lat be youre weping | tendre creature | i. la femme  
Chaucer

By my sainte Eleyne | fer away in Ynde  
How shoule ye | þe gret woo endure |  
Of his absence | þat been so truwe and kynde |  
Hape him amonge | enprynted in your mynde |  
And seyle for him | shortly in a clause |  
Goddess soule to him | þat been in cause |

¶ Ye gentilmen | dwelling envyrroun |  
His absence eke | ye aught to compleyne |  
for farwell nowe | as in conclusyoun  
Yourre pleye | your Joye | yif I shal not feyne |  
farewel huntyn | and hawkyng boþe twayne  
And farewel nowe | cheef cause of your desport  
for he absent | farewel youre reconfort | (lf. 249, bk.)  
Late him | not nowe : out of Remembraunce |  
But euer amonge | hape him in memorye |  
And for his sake | as in youre dalyaunce |

Saythe euery day | deuotely þis memoyre  
Saint Julyan | owre Joye and al owre gloyre |  
Come hoome ageyne | lyche as we desyre |  
To suppowaylen | al þe hole shyre |  
And for my part | I sey right as I think |  
I am pure sory | and hevy in myn hert |  
More þan I | expresse can wryte with Inke  
þe want of him | so sore doþe me smert |  
But for al þat | hit shal me nought astert |  
Daye and night | with hert debonayre |  
And pray to god | þat he soone may repayre |

[Collated with Shirley's Ashm. MS. 59,  
(Bodl. Lib.), lf. 45, bk.]

Shirley's Addit. MS. 16,165, Brit. Mus., lf. 249, bk.

¶ Amerous balade | by Lydegate made | at dep(ar)ting  
of Thomas Chauciers on þe kynges ambassade into  
fraunce.

¶ Euery maner creature |  
Disposed | vn-to gentylesse |  
Boþe of kynde | and of nature |  
Hape in hert<sup>3</sup> most gladnesse  
for<sup>5</sup> tabyde in sothfastnesse |  
Wher<sup>4</sup> his Joye | is moost entier  
And I lyve euer in hevynesse  
But whenne | I se my lady dere

¶ Eke euery wight of verray<sup>6</sup> kynde |  
Is glad and miry<sup>7</sup> for to abyde |  
Wher<sup>7</sup> þat is wille | þought<sup>8</sup> and mynde

(head 249, bk.

At Chaucers departinge (250)

¶ In to fraunce of Ambassade).

Beo fully sett | on euery syde |  
And wher-so þat I go or ryde |  
I : ne can be glad | in no maner | (lf. 250)  
As god and fortune list prouyde  
But whanne | I see my lady der |

[The title to the Ashm. MS. :—

Here folowþe nexat a compleynte made by Lydegate  
for þe departing of Thomas Chaucier in to fraunce by  
hes seruauantz vpon þe kynges ambassade.]

Headings :—

¶ þabsence of Thoms Chaucier by Lidegate (&)

¶ Balade by Lidegate (&)

¶ Lydegate | see my ladye dere.

¶ Who parteþe out of paradys |  
frome þat place | so ful of glorye |  
Wher as mirthe | is mooste prys<sup>9</sup>  
And Joye hape | souerain victorie  
What wonder | whane he hape memorye  
Of al þoughe<sup>10</sup> he | beo dul of Chere |  
for I am euer<sup>11</sup> in Purgatorie |  
But whanne | I see my lady dere

¶ þe sterres of þe heghe heuen |  
flyrest shyne | vn-to oure sight  
And þe planetes<sup>12</sup> | alle seven  
Moost fulsomly | yif þer hir<sup>13</sup> light<sup>14</sup>  
And phebus | with his bemes bright  
Gladdest | shyneþ | in his speere<sup>15</sup>  
But I am neuer glad ner<sup>16</sup> light  
Save whanne I see my lady dere.

¶ Eke phebus | in oure Emyspurye<sup>17</sup>  
After<sup>18</sup> derknesse | of þe night  
At his vpryst<sup>19</sup> yolowe as golde clere<sup>20</sup>  
Erly on morowe of kyndely right  
whanne (c)laidis<sup>21</sup> blake | haue no might  
To chace away | this beings<sup>22</sup> clere |  
Right so frome sorowe | I stande vpright  
whane þat I se | my lady der |

¶ þe fooles þat flyeþe<sup>23</sup> in þe eyre |  
And freshly<sup>24</sup> singe | and mirthes make |

<sup>3</sup> his hert. <sup>5</sup> for. <sup>4</sup> Wher þat. <sup>5</sup> every.  
<sup>6</sup> miry. <sup>7</sup> Whe (sic). <sup>8</sup> boþe thought. <sup>9</sup> of prys.  
<sup>10</sup> þat. <sup>11</sup> every. <sup>12</sup> planetys eke. <sup>13</sup> omitted.  
<sup>14</sup> This line is followed by, And alle þe planetis called  
seven; but it is dotted underneath for erasure.  
<sup>15</sup> speere. <sup>16</sup> ne. <sup>17</sup> emyspere. <sup>18</sup> After þe.  
<sup>19</sup> vprist.  
<sup>20</sup> "yolowe as golde clere" is from Ashmole 59. Addit.  
16,165 reads "is most light."  
<sup>21</sup> clowdes. <sup>22</sup> flyen. <sup>23</sup> freshly.



In May be sesoun | is so feyre |  
(Lf. 251, bk.) ¶ *Bulade made by* | ¶ *Lidegate daun John.*

With all be<sup>25</sup> right ope<sup>26</sup> hem<sup>27</sup> awake |  
Reioyesebe eneryche<sup>28</sup> with his make |  
With hure<sup>29</sup> heuenly notes cleer  
Right bus<sup>30</sup> al sorowe in me dope slake |  
Whanne þat I se my lade der |

¶ þe hert þe hynde | in þe<sup>31</sup> forest  
Moost luste<sup>32</sup> beo | of þeyre corage |  
And euery<sup>33</sup> maner oper<sup>34</sup> beest  
Boþe þe same | and eke sauage |  
Stonden most | at auauntage |  
In laundis | whanne þey renne<sup>35</sup> efer |  
þus ener glad | is my visage |  
Whanne þat I se my lady dere. |

¶ I dare eke seyne<sup>36</sup> | þhat Buck | and do<sup>37</sup> |  
Amonge þe holtis | hore and gay<sup>38</sup> |  
þe Reynder<sup>39</sup> | and þe wyld Koo.  
In mersches | haue þeyre mooste pley  
Wher þey beo voyde | from al affraye  
And even lyke<sup>40</sup> | with-oute<sup>41</sup> were  
Myn hert is glad boþe night and day  
Whanne þat I seo<sup>42</sup> | my lady dere. |

¶ What is a fishe | out of þe sea |  
for alle his scales<sup>43</sup> | siluer sheene |  
But ded anon as man may se  
Or in Ryuers crystal clene  
Iyke bape<sup>44</sup> | or tenche with ffynnes grene |  
Out of þe water | whanne þey appere<sup>45</sup> |  
þus deethe<sup>46</sup> darkeþe myn hert kene  
þer I seo naught my lady dere |

¶ þe Ruby stande<sup>47</sup> best in þe ryng  
Of gold whanne hit is polished<sup>48</sup> newe |  
þemerande eke<sup>49</sup>—is ay<sup>50</sup> lastings |  
whil hit<sup>51</sup> abydeþe | with his hert<sup>52</sup> truwe  
þe saphyre | with his heuenly hewe |  
Makeþe gounded<sup>53</sup> eyen clere |  
þus my loye doþe ay renewe |  
Whanne þat I se | my lady dere.

¶ þe flowres on þeyre stalkes vnclous  
Springyng in þe bawmy med  
þe lvyes and þe swoote Roos |  
þe dayesyes | who tokeþe here  
Whanne phebus doþe his bemys spred<sup>54</sup>  
In somer lyke<sup>55</sup> as men may lere<sup>56</sup>  
So glad am I in thought and ded  
Whenne þat I seo my lady der |

¶ In somer<sup>57</sup> whanne<sup>58</sup> þe sheene sunne  
Hape shewed bright a gret space  
And towarles night þe akyes dimme<sup>59</sup>  
his clernesse | doþe away enchace<sup>60</sup> |  
Right so dedly and pale of face  
Mortal of look<sup>61</sup> and eke of<sup>62</sup> chero  
I wexe<sup>63</sup> þeuche wo me did embrace  
At partyng | fro<sup>64</sup> my lady der |

¶ Summe folly in signe of hardynesse  
Takeþe<sup>65</sup> hem to colour þat is red

<sup>25</sup> omitted. <sup>26</sup> om. <sup>27</sup> hem aught. <sup>28</sup> Reioyesebe eche one.  
<sup>29</sup> þeire. <sup>30</sup> Right so. <sup>31</sup> wyld. <sup>32</sup> lusty.

<sup>33</sup> oper maner. <sup>34</sup> reine. <sup>35</sup> I haue seyne. <sup>36</sup> doo.  
<sup>37</sup> hoore and graye. <sup>38</sup> Reyndere. <sup>39</sup> Right even so.

<sup>40</sup> with-oute. <sup>41</sup> looke | on. <sup>42</sup> heos seles. <sup>43</sup> omitted.  
<sup>44</sup> peere. <sup>45</sup> drede dareþe (sic.) <sup>46</sup> stant.

<sup>47</sup> poliasht. <sup>48</sup> omitted. <sup>49</sup> aye wele. <sup>50</sup> Whilast it.  
<sup>51</sup> omitted. <sup>52</sup> gounded (?). <sup>53</sup> vnspred. <sup>54</sup> omitted.

<sup>55</sup> wele beere. <sup>56</sup> ?MS. semer. <sup>57</sup> whanne I seo.  
<sup>58</sup> donue, or dunne with one stroke too many.  
<sup>59</sup> chace. <sup>60</sup> and sory. <sup>61</sup> waxst. <sup>62</sup> of. <sup>63</sup> Take.

And summe in token<sup>64</sup> of clenness  
weren whyte takiþe<sup>65</sup> heed  
And summe grene | for lustynesse  
But I allas<sup>66</sup> | in blak appere | (Balade with Lenvoye.)  
And <sup>67</sup>alwey shal in sorowe and<sup>68</sup> dred (lf. 251 bk.)  
Til<sup>69</sup> I ses next<sup>70</sup> my lady dere. |

¶ Now god <sup>71</sup>þe which art<sup>72</sup> eternal |  
And hast eche thing<sup>73</sup> in gouernance  
And art also Inmortal  
Stablid with-oute varyaunce  
ffortune and guyde<sup>74</sup> so my chaunce  
Of þy power | mooste entier  
In abbregeyng of<sup>75</sup> penaunce  
Sone to<sup>76</sup> seo | my ladye dere |

¶ *Lenvoye.* |

¶ Go lytel bille in lowly wise |  
Vn-to myn hertes souereyne  
And prey to hir for to<sup>77</sup> | deuyso  
Summe relees | of my mortel payne  
And wher þou er rest not<sup>78</sup> no feyne  
Only of pitee to<sup>79</sup> requerre  
þat she<sup>80</sup> of mercy | not diadeyne  
To be my soueraine lady dere |

¶ *Deuynayle par Pycard.*

¶ Take þe seventep | in ordre sette  
Lyned | of þe abc |  
first and last to geder knette |  
Middes e loyned with an G |  
And þer ye may beholde and se |  
Hooly to-gidre al entiere  
Hir þat is wher so she be |  
Myn owen souerayne lady dere |

“LITTLE JOCK ELLIOT;

OR, ‘WHA DAUR MEDDLE W’ ME?’

A LIDDESDALE BALLAD.

(From the Recital of Matthew Gotterson.)”

I have cut the accompanying from *The Scotsman* newspaper of April 25. It should be embalmed in “N. & Q.”:—

“[BOTHWELL was thoroughly detested in the western Borders; so much so, that notwithstanding his appointment as ‘our Lieutenant-General of the Borders’ by Mary, ‘he could not even recover to the Queen’s allegiance his own dominions in Liddesdale.’ In one of his onslaughts among the moostroopers he had a personal encounter with Little Jock Elliot, otherwise ‘John Elliot of the Parke, ane desperate freebooter,’ by whom he was dangerously wounded. When suffering from his wound in Hermitage Castle he was visited by Mary, who rode from Jedburgh thither and back on the same day, a distance of forty-eight miles. ‘Whether she v’sited a wounded subject or a lover in danger has been much disputed.’ At this period of her reign, Liddesdale showed no loyalty, but often the reverse, for Mary. The Sir Hary of the ballad, ‘ane valiant knight,’ was in many a rough feud and battle. He was brother to the Earl of Northumberland, and he had the misfortune, when at the head of a thousand horse, to be routed by Bothwell

<sup>64</sup> tokenyng.

<sup>65</sup> white yee may take.

<sup>66</sup> ellas.

<sup>67</sup> ever shal in sorowe.

<sup>68</sup> Til þat.

<sup>69</sup> omitted.

<sup>70</sup> pat art so.

<sup>71</sup> al thing.

<sup>72</sup> þowe guyde lorde.

<sup>73</sup> þowe sone abregge.

<sup>74</sup> þhat I may.

<sup>75</sup> til.

<sup>76</sup> Whanne þou art at hir | þou reate.

<sup>77</sup> hir to.

<sup>78</sup> she comes after mercy.

at Haltwell Sweir. Mary, doubtless, had this in remembrance when she sent her famous apology for marrying Bothwell to the court of France. Hairibee, it may be noted, was the place, near Carlisle, where criminals were executed.]

' My castle is aye my ain,  
An' herried it never sall be;  
For I maun fa' ere it's ta'en—

An' wha daur meddle wi' me?  
Wi' my kute i' the rib o' my nag,  
My sword hingin' down by my kne,  
For man I'm never afraid—

For wha daur meddle wi' me?

Chorus—Wha daur meddle wi' me?  
Wha daur meddle wi' me?  
Oh, my name is Little Jock Elliot—  
An' wha daur meddle wi' me?

' Fierce Bothwell I vanquished clean,  
Gar'd troopers an' fitmen flee;  
B' my faith I dumfoundert the Queen—

But wha daur meddle wi' me?  
Along by the Dead-Water Stank,  
Jock Fenwick I met on the lea;  
But his saddle was toom in a clank—  
An' wha daur meddle wi' me?

' Where Keeldar meets wi' the Tyne,  
Mysel' an' my kinsmen three,  
We tackled the Percys nine—  
They'll never mair meddle wi' me.  
Sir Hary, wi' nimble brand,  
He pricket my cap ajee;  
But I cloured his head on the strand—  
An' wha daur meddle wi' me?

' The Cumberland rievlers ken  
The straike my arm can gie,  
An' warily pass the glen—  
For wha daur meddle wi' me?  
I've chased the loons down to Carlisle,  
Jooket the raip on the Hairibee;  
Where my nag nickert an' cocket his tail—  
But wha daur meddle wi' me?

' My kinsmen are true, an' brawlie,  
At glint o' an enemy,  
Round Parke's auld turrets they rally—  
An' wha daur meddle wi' me?  
Then, heigh for the tug an' tussle,  
Though the cost be Jethart tree;  
Let the Queen an' her troopers gae whistle—  
Oh, wha daur meddle wi' me?

Chorus—Wha daur meddle wi' me?  
Wha daur meddle wi' me?  
Oh, my name is Little Jock Elliot—  
An' wha daur meddle wi' me?"

PK.

MR. PITT AND TACITUS.—In the last *Quarterly Review*, April 1872, there is an interesting article on "The British Parliament, its History and Eloquence." At p. 473 we read as follows:—

"Magna eloquentia, sicut flamma, materiâ alitur, et motibus excitatur, et urendo clarescit."—*Taciti De Oratoribus Dialogus*, c. 36.

This passage was quoted in Mr. Pitt's presence, and declared to be untranslatable, on which he immediately replied: "No, I should translate it thus—

'It is with eloquence as with a flame: it requires fuel to feed it, motion to excite it, and it brightens as it burns.'"

The reviewer observes that Mr. Pitt has rather paraphrased than translated this passage. I am of the same opinion; and as I have heard another version of Mr. Pitt's translation, I offer it to the readers of "N. & Q." In the summer of 1824 I was travelling with the late Earl Dudley and Mr. Francis Hare—men whose proficiency in ancient learning was on a par with their knowledge of modern languages. It happened on one occasion that Mr. Hare told us the following anecdote, of which I made a note at the time.

Lord Grenville and Lord Wellesley, two accomplished scholars, were amusing themselves with quotations from the classics; whilst Mr. Pitt, in whose company they were, was otherwise engaged. As they were attempting to translate into English the description of eloquence above quoted from Tacitus, and were intent upon it, Mr. Pitt, seeing they were earnestly employed, asked what they were doing; and being told of the difficult task they had undertaken, he at once gave the following translation: "Great eloquence, like a flame, is fed by matter and fanned by motion, and brightens as it burns." G. S. J.

Bath.

TOBACCO SMOKING.—In these days, when the tobacco nuisance is getting on too fast, it may do good, and certainly no harm, to quote an entry in the Minutes of the Friends' monthly meeting at Penketh, Lancashire:—

"14th, 4th mo. 1691. It being considered that the too frequent use of smoking tobacco is inconsistent with Friends' holy profession, it is desired that such as have occasion to make use thereof take it privately, neither too publicly in their own house, nor by the high ways, streets, nor in alehouses, or elsewhere, tending to the abetting the com'on excess.

"18th, 8th mo, 1691. Friends not to smoke during their labour or occupation, but to leave their work and take it privately."

M. D.

ERROR IN OXFORD PRAYER BOOKS.—In all the copies of the Prayer Book, large and small, from the gorgeous Cathedral folio down to the smallest twopenny edition printed at the Oxford Press for over 200 years past, "no charity" is found instead of "not charity" in the Epistle for Quinquagesima, from 1 Cor. xiii. 2. The Bible gives, as in the first and third verses, "not charity," correctly, the Greek in each verse being precisely the same—ἀγάπη δὲ μὴ ἐχρ. "No" appears, however, in the Bibles of 1611, 1638, 1660; also in Tyndale's and Cranmer's Translations; perhaps in some others, and especially in the Sealed Books, 1662, of which there are said to be five copies, with which the Act of Uniformity required the Book of Common Prayer to be in strict accordance. The Oxford printers copied these Sealed Books

literatim; and from them the error has crept into some London editions—Bagster's, and possibly some of the older issues of the Queen's printers; but appears to have been rigorously excluded from all those printed at the Cambridge University Press.

I first noticed this variation in a letter to *The Rock* (1st S. No. 9, March 13, 1868), which was followed by several others, some from eminent Liturgical authorities; and the subject, especially of the Sealed Books, was afterwards taken up in *The Guardian*, *Record*, and other church papers. One writer pointed out two other errata also occurring in the *Oxford editions only*: one in the Gospel for Septuagesima, where the word penny is rendered "peny"; the other in the Gospel for the sixteenth Sunday after Trinity, where Nain is rendered "Naim." Although nearly all the writers who kindly replied to my letter four years ago regarded "no" as an error, yet I find in all the Oxford Prayer Books the same error still continued—a curious and amusing instance of our English pertinacity in clinging to old forms and precedents.

FRANCIS J. LEACHMAN, M.A.

OUR CORRESPONDENT.—A wonderful amount of classical knowledge might be gathered from the letters of the foreign correspondents of the daily papers—gentlemen writing *currente calamo*, and careless to verify their quotations or secure accuracy in their allusions. A curious collection might be made in the pages of "N. & Q." The subject is brought to my mind by the Baden Baden correspondent of the *Daily News* of April 16, 1872—"as the poet said of the tawny Tiber,

"Labitur, et labetur in omne volubilis ævum."

It does not appear that the writer knew who the poet was; but, in the first place, Horace was alluding to a typical river, and not to any one in particular—certainly not to the Tiber, on the bank of which it was not necessary to place his rustic; and, in the second place, the odd epithet *tawny*, is, I suppose, to be traced to a confusion between *flavus*, which is an Horatian epithet for the river, and *fulvus*, which is not.

Some dozen years ago the Paris correspondent of the *Morning Advertiser* had a queer allusion to the death of a public character:—

"It is now time for us to echo the doleful lament, *Tu Marcellus eris!*—M. Marcellus, the diplomatist, the author, the friend of Chateaubriand and Charles X., died this morning."

About the same time a correspondent of *The Standard* gave a clear and beautiful version of the mythic story of Leda; he was writing of the Polish exile at the time when popular in this country:—

"The Pole sang songs and spoke of his unhappy country with a voice so sadly sweet, and an eloquence so sweetly sad, that the ladies listened to him with swim-

ming eyes, as Leda would have listened to her dying swans!"

W. T. M.

Shinfield Grove.

APPROPRIATE DEATH OF BIBLIOMANIACS.—In the introduction (by the bibliophile Jacob) to the catalogue of the library of the late Marquis de Morante, just dispersed by auction at Paris, it is related that the death of the marquis, one of the greatest bibliomaniacs of the century, was caused by a fall among his books ("le champ d'honneur pour un bibliophile;") and the following note is appended:—

"On pourrait faire une nomenclature des bibliophiles et bibliothécaires qui sont morts en tombant du haut d'une échelle, dans leurs bibliothèques: le père Louis Jacob de Saint-Charles, bibliothécaire du couvent des Carmes, Frédéric-Adolphe Ebert, directeur de la bibliothèque de Dresde, le savant helléniste Coray, etc."

J. ELIOT HODGKIN.

West Derby.

FRIENDLY ROBINS.—

"Poor old Robin Woods is very ill, and he has a tame robin which sits on his foot and hops up for crumbs. One day that I went in when they were at dinner with a bowl of potatoes between them, I said, 'How happy you two look!' 'Yes, miss, we were that every day since we married.'"—*A Memoir of Maria Edgeworth* (not published), i. 298.

This leads me to ask could not some of your readers furnish a striking illustration or two of the amazing friendliness of little robin? I know the case of a wild one in a garden, which used to follow the owner about, and regularly pick crumbs from his lips. A maid-servant in a rectory garden near me has also found a little wild fellow from the hedge equally friendly, and he has flown to my lips, though a perfect stranger, as well; but more remarkable instances still of the faith of the animals in man where they are welcomed and kindly treated will doubtless be forthcoming.

ORNITHOPHILUS.

SIZE OF BOOKS.—It is to be regretted that authors should publish their works in different sizes, as the habit impairs the uniformity which is desirable in a set of books. As a recent instance I may mention the work on *London*, by Mr. J. Heneage Jesse, the pages of which are about half an inch shorter than those of his other writings, and consequently the volumes have by comparison a dumpy appearance. The saving in expense to the publisher must, I imagine, be very trifling, whereas the disfigurement I have referred to is far from inconsiderable. CHARLES WYLIE.

A LADY'S MAID.—The *Pall Mall Gazette*, in a late "Occasional Note," threw out the suggestion that Marguerite Dixblancs might possibly be a man in female attire. In reference to this idea, a curious circumstance is said to have occurred several years ago in an English country-house. For a period extending over some months various small



articles of value, in the shape of jewelry, &c., had from time to time unaccountably disappeared. Suspicion attached to no one, and in spite of every precaution these mysterious depredations were continued. Things at length became so serious that it was resolved to send for a London detective, who, after inspecting the premises and putting some questions, requested that the servants of the house might be assembled in the dining-room. This having been done, he inquired if all were present; and was told that every one was in the room excepting the lady's maid, who was in attendance on one of the young ladies, an invalid. "Well," he said, "I should like to see the lady's maid"—who was accordingly summoned. No sooner, however, had she entered the room than the detective, with a droll twinkle of his eye, exclaimed, "Ah! Jim, is that you? I've been looking for you this long while." Then pulling out a pair of handcuffs, he snapped them on the supposed damsel's wrists, she being a male returned convict, who, in the capacity of Abigail, had lived for a year with the astonished and luckless family.

H. A. KENNEDY.

Waterloo Lodge, Reading.

**MARRIAGE OF CROMWELL'S DAUGHTER TO RICH.** This occurred in Nov. 1657, and it is recorded by Richard Symons in his pocket-book, preserved in the Harl. MS., No. 901, that—

"The Protector threw about sack posset among all the ladies to soyle their rich clothes, which they took as a favour; and also wett sweetmeates; and daubed all the stooles where they were to sit with wett sweetmeates; and pulled of Rich his perueque, and would have throwne it into the fire, but did not, yet he sate upon it."

These actions were not probably usual at a marriage festival of the period; but they are not in accordance with the gravity generally ascribed to Cromwell.

W. P.

**BYRON'S "MAID OF ATHENS."**—Should not "N. & Q." preserve a memorial that Theresa became Mrs. Black by marrying an English consul; and that in 1872 she was compelled to ask for English charity in her poverty and old age? Her letter, which appeared in *The Times*,\* will not be forgotten by those who read it.

CYRIL.

**"BIBLIOTHÈQUE UNIVERSELLE ET REVUE SUISSE"** (London: Barthès and Lowell.)—Long before the *Revue des deux Mondes* had been started, the *Bibliothèque universelle* was known as the best periodical of a purely literary kind written in the French language. Originally published at Geneva, it numbered amongst its contributors men of acknowledged reputation, and its articles were repeatedly quoted as authorities in matters of taste and sound criticism. But the well-known motto, *Habent sua fata libelli*, applies with par-

ticular force to journals and reviews; and if even old Sylvanus Urban had to modify considerably his original appearance, it was scarcely possible that the *Bibliothèque universelle* could resist the law of change. Transferred from Geneva to Lausanne, it contracted a close alliance with the *Revue suisse*; thus adding to the solid qualities which distinguished the *Bibliothèque*, the imaginative elements (poetry, tales, and novelettes) for which the *Revue* was so remarkable. The first three numbers of our Helvetian journal for the present year are now before us, and we cannot but heartily congratulate the editors on the bill of fare which they have given to our readers. In addition to essays, works of fiction, and political articles, each *livraison* contains a carefully prepared notice of new books, and a budget of gossip from France, Italy, and Germany.

G. M.

### Queries.

#### AN AUTHENTIC DOCUMENT.

I send the following "true copy" in the hope that some of your correspondents may be able to tell me how it originated, where "Hunday Ivie" is, and when it was composed. With regard to the latter particular, it will be seen that the MS. states that the letter "is written and engraven in the year 1613," so that the actual day on which "Blessed is he that turneth up this Stone" was written may have preceded this date by sixteen centuries or so.

It was found among the papers of the late Dean Routledge of Glasgow, who was a Cumberland man. It is not, however, in his handwriting.

W. G. D.

"A True Copy of a Letter by Christs own Hand, as it was Written laid and found under a Stone in a Little Village called Marnby near to a Town called Hunday Ivie.

"This Letter by the Comandment of our Lord Jesus Christ, was found under a Stone Spacious and Long, it was at the Foot of a Cross Five Leagues or 15 Miles from the Town Hunday Ivie; in a Little Village called Marnby whereupon was Seen in a Morning written and Engraven these Words, (Blessed is he that turneth up this Stone,) The people that did see this Stone did Endeavour themselves to turn up this Stone but their Labour was in Vain, so that they could not prevail, they then prayed and beseeched Almighty God that they Might Understand what the Meaning of the writing was which was there written, and there Came a Little Child of Six or Seven Years Old which Turned up the Same Stone without any help, to the great admiration of the beholders there, and when it was Turn'd over there was found under it, written the Comandments of Our Lord Jesus Christ, by his own hand in Golden Letters (which Letters) was Carried to the Town of Hunday Ivie to be read, which Town belongs to the Lady Honsalogs Munderosell, and there was Written the Comandments of our Lord Jesus Christ, Sent by the Angell Gabriel as it is Written and Engraven there in the Year of Our Lord God 1613, which is as Follows.—You shall say one to

another, they that work on the Sabbath Day shall be Excommunicated of me Christ Jesus, I do command that You Go to Church and keep the Sabbath day holy. You shall not Combe your head nor wash, nor do any kind of Labour as that Day but Humbly desire of me to forgive you your Sins. My commandment is You shall leave working on Saturday at 5 O'clock in the Evening, and so continue till Monday Morning. I will that you fast five Fridays in the Year for the Five wounds I received for You. You shall take Neither Money or Gold unjustly nor Scorn my Commandments, You shall Love with Brotherly Love and true Hearts, Also You shall cause all them that are Unbaptized to come to the church and receive it, And in so doing I will Love you and give you manifold gifts and long Life all your Cattle and your Land shall increase and replenish Fruitfully And bring forth Abundantly, and all blessings shall come Upon You. And I will Comfort You, But they that do contrary shall be cursed of me hunger and famine will I send upon them that bear witness against this Writing, and belives not that this is written with my own hand and Spoken with my Mouth. And they that have wherewithal to do Give Alms to the Poor, and they that will not in my Name shall be cursed of me in the confusion of Hell Fire. Remember to keep Holy the Sabbath Day without Delay. Thereof know that I have given You Six Days to Labour on the Seventh Day I myself have rested. And the Man that writes a Copy of this Letter, and keeps it without publishing shall be accursed of me, Contrarywise whosoever shall write a Copy of this Letter and cause it to be read and published shall be Blessed of me, And if he have as many Sins as there is Stars fixed in the Skies his Sins shall be forgiven him if he be heartily Sorry and repent him of the Same asking forgiveness for the Same of me. Again, if you do not keep these things but do against my Commandments, I will send You worms that shall destroy you, Your Children, cattle and Goods, and whatsoever You have. Moreover if any will write a Copy of this Letter and keep it in his House no Evil Spirit shall vex him, also if any woman be great with Child & Labour, if she have a Copy of this Letter about her, she shall be safely delivered of her burthen and no evil thing shall annoy her, And You shall hear no more of me Untill the Day of Judgement. All Gladness shall come into the House where the Copy of this Letter shall be written, in the name of Jesus Christ.—Amen."

#### NICHOLAS DE MEAUX.

The *Chronicle of Man* records that Michael, Bishop of Man, died in 1193, and was succeeded by Nicholas. As this date is the same as the preceding entry, and is followed by an entry dated 1204, Professor Munch supposes that the death of Michael took place in 1203, and with this Le Neve seems to coincide. Keith and Munch, with the northern annals, set down his consecration in 1210; but if so, he can have been Abbot of Furness, for the *Chronica Monasterii de Melia*, edited by Mr. Bond under the Master of the Rolls, says that he was elected Abbot of Furness, and made Bishop of Man when Hugh was abbot. Now Hugh was abbot from 1210 to 1220; so that if Nicholas was consecrated in the former year, he can have been Abbot of Furness but for a very short time. Unfortunately neither the chartulary of Furness in the British Museum, nor the catalogue of Stell. gives the date of his appointment:

possibly it might be ascertained from the more perfect register of Furness in the palace of Hamilton (*First Report of Royal Commission on Historical MSS.*, p. 114) if any northern antiquary would be at the pains to refer to it. The *Chronicle* adds, that Nicholas died in 1217, but there is evidence to show that he was living in 1227. May not the entry 1217 be an error for 1227? If the letter to the dean and chapter of York of Olave (*Ang. Monas. of Dugdale*, iii. 145, edition 1673) refers to Nicholas of Meaux, it must have been written by Olave II., and not Olave I. as Munch supposes. In fact, no other Nicholas is mentioned in the list of Manx bishops. The passage in the *Chronicle*, which records the death of Nicholas in 1217, is said to mean that his resignation took place in that year. The words are: "Obiit Nicolaus episcopus insularum, et sepultus est in Ultonia in domo de Benchor."

The difficult chronology of this episcopate is rendered still more perplexing by a letter published by Dr. Oliver (Manx Society, vii. 38), taken from Box A, No. 94, in the Duchy Office, in which Nicholas the bishop acknowledges that he has received from Nicholas the abbot the pontifical books and vestments belonging to the bishop of the isles on his return from the general council. This will be the fourth Lateran, and the twelfth general council held in 1215. The conclusion from this letter would be, that Nicholas the abbot and Nicholas the bishop were different individuals; but then we have the positive assertion of the chronicler of Meaux, himself an abbot of that monastery, that the Abbot of Furness and the Bishop of Man were the Nicholas of Meaux who had been raised to those dignities during the abbacy of Hugh, as above stated. I have failed to find these difficulties elucidated either in Munch or Stubbs, and shall be obliged for any help in this matter.

A. E. L.

ARMS OF LLANDAFF.—What are the arms of the see of Llandaff? To justify what is apparently so simple a question, I must state the discrepancies in the most obvious and accessible sources of information. Robson's *British Herald* gives—

"Sable, two crosiers endorsed in saltier, the dexter or the sinister argent (the crooks of the second, the staff of the third) on a chief azure, three mitres with labels of the second."

I cannot reconcile the words which I have italicised in a parenthesis, which are the distinction made by Robson between the arms of the see and those of the *priory*, with the previous description of the crosiers. Other blazons of the arms, so far as relates to the crosiers (or rather pastoral staves), are as follows:—Edmondson, "two crosiers endorsed in saltire, the crooks or, the staff argent." Barr—

ter or, the sinister argent." Heylin's *Help to English History* and Boutell's *Heraldry* merely give them as "in saltire or and argent"; Debrett's *Peerage* gives both "or"; Burke's *Peerage* does not give a verbal blazon of bishops' arms, but the plate shows both or, the sinister surmounted by the dexter, and the same position is shown in the figures in Debrett and Heylin; while a handsome illuminated plate of the arms of the bishops, executed under the direction of Mr. Gilbert French, represents the dexter argent, surmounted by the sinister or. The questions are: Which is surmounted by the other? Are the crooks and staves of different metals counterchanged, which may possibly be intended, though certainly not expressed by the blazon in Robson's *Herald*, or is each of a single metal? and which is or and which is argent? Observe that both Edmondson and Robson speak of the crooks in the plural, and the staff in the singular. J. F. M.

THE "CURÉ OF PONTOISE."—We frequently find in continental auberges and cafés an engraving so entitled. It represents the curé in the pulpit about to throw his cap at a faithless wife, and a host of women are rushing to the doors. The legend says that the curé of Pontoise having threatened to throw his cap at a woman who was regardless of her marriage vows, all the women present were seized with fear, and rushed in a body from the church. Where is Pontoise,\* and what is the origin of this popular story? N.

#### FLY-LEAF SCRIBBLING.—

"Qui plus expendit,  
Quam rerum copia tendit,  
Non admiretur  
Si paupertate gravetur."

This admirable maxim is written on a fly-leaf of one of the old register books of wills in the Bishop's Court, Norwich. Where is it taken from? G. A. C.

East Dereham.

FRONTISPIECE TO AN OLD WORK.—I should be obliged if any one could tell me to what work the frontispiece I enclose belongs. I have the copper-plate itself. The costumes seem to indicate the earlier Stuart period. The middle of the plate contains the portrait of a gentleman, with a curtain on his right, and some books and a skull on the other side. Above are two small portraits in square compartments, with dogs introduced: and below are two others: both dog and man in the last are vomiting. Latin texts on scrolls are introduced; but the reference in one case to Psalm xxvi. 6, should be Psalm xxvii. 6. P. P.

GERMAN SONG WANTED.—I am reminded by the return of spring of a sprightly song, set to very lively music, which I met with long ago. Unfor-

tunately I never had more than the first verse, as follows:—

"Der Frühling ist gekommen,  
Es schallt der Hain von Gesängen,  
Der Frühling ist gekommen,  
Es singt die Nachtigall."

Of which the following may be a free translation, or rather imitation:—

"The birds are merrily singing,  
The joyous springtide bringing;  
The birds are merrily singing,  
How sweet the nightingale!"

I should be thankful if any lover of German songs would supply the remainder. F. C. H.

THE GERMAN SUFFERERS IN THE WARS OF 1813-15.—In "N. & Q.," 4<sup>th</sup> S. iv. 110-1, is noticed Mr. Ackermann's strenuous exertions in their cause. Can any of your readers refer me to a collection of the "Reports" issued by the committees; to any statement of the distribution of the sum of over 200,000*l.*, or to any work published about it? The Ackermann family, strange to say, do not possess any such documents. The Archbishop of Canterbury, who took a very prominent interest in the affair (Manners Sutton), died in 1828; he is said to have had a complete copy of the documents placed in his charge: are these accessible? It is presumed that the original receipts for the parliamentary grant of 100,000*l.* may have been taken charge of by government auditors: are these accessible? W. P.

"THE LADIES' MONTHLY MUSEUM" was commenced in or about 1798. When was it discontinued, and by whom was it edited?

R. INGLIS.

LATIN BIBLE, 1492.—I shall be obliged for some information respecting a Bible in my possession. It is a small quarto—Latin of course, black-letter, with a space left at the commencement of each chapter for the penman to fill up with the initial letter. I have looked over Timperley's and Johnson's Histories of Printing, but can find no account of this Bible. The following is printed at the end of the New Testament:—

"Impressa vero in felici Venetorum civitate. Sumptibus: Arte Hieronymide Paganenis Buriensis. Anno Gratii Millesimo quadringentesimo, nonagesimo secundo septimo Idus Septembris."

RICHARD BROOK.

Elm Villas, Hamilton Road, Lower Norwood.

[This Bible, containing the emendations of Peter Angelus de monte Ulmi, is noticed by Panzer, *Annales Typographici*, iii. 326; and the editions of 1496, 1497, in the *Bibliotheca Susexiana*, by J. Pettigrew, vol. i. part ii. pp. 349, 350. Consult also the Bodleian Catalogue i. 255.]

LINES ON THE MONTHS.—The stormy and fitful weather of this month, so inclement for delicate women and invalids of the other sex, has brought back to my mind some quaint rhymes. They were often in the mouth of an aged connection of

[\* In France, nineteen miles north-west of Paris.]



miné, who if he were now alive would be nearly a hundred years old. Though a jovial sporting squire of the Georgian era, in a high cravat and three or four waistcoats, he could not defy the spring winds. Here are the lines:—

"Oh, March! March!  
April will try.  
May will say  
If we live or die."

The old gentleman thought there might have been other verses running through the calendar, but they did not concern him, he said. I shall be glad if some of your correspondents who are versed in this branch of folk-lore will kindly throw light upon the origin and date of the rhymes, and add the remaining stanzas.

G. S.

The Chace, Herefordshire.

LUSBY, NEAR SPILSBY.—On a stone in the floor of the church, near the pulpit, is a brass with the following inscription:—

"My fleshe in hope doth rest and slepe,  
In earth here to remayne;  
My spirit to Christ I gyve to kepe,  
Till I do ryse agayne.

"And I wyth you in hope agree,  
Thoughe I yet here abyde;  
In full purpose if Goddes will be,  
To ly downe by your syde."

The letters on the margin of the stone are mostly obliterated. The date, almost illegible, is 1555. The church is a plain old structure, without pretensions to style in architecture, with the exception of a small Norman doorway in the north-west. There are no monuments or grave-stones about the place, except of a comparatively modern date. Can any readers of "N. & Q." say what family resided at Lusby about 1550, whose this grave, or information on the matter?

EGAR.

MANE OF THE WAR-HORSE.—I have a brassequestrarian figure of a knight in the military costume of the twelfth or early thirteenth century. The lower half of the neck of the horse is shorn of its mane, and I find the same peculiarity in a representation given by Worsaae. No doubt it was a provision to obviate the entanglement of the bridle-hand in the hair of the mane. Are there other known instances or allusions to the custom?

M. D.

MEDIAEVAL GROTESQUE SCULPTURES AND MONSTERS.—Have any attempts been made—attempts that have led to satisfactory results—to classify the grotesque figures and monsters which the mediæval sculptors and carvers delighted to introduce into their works, with a view to investigate the motives that may have influenced those artists in the adoption of certain forms and combinations and distortions of forms? Among these figures may be classed the Sagittary, male and

female, the Merman and Mermaid, the Harpy, the Cockatrice, and Dragons of every conceivable modification of dragonish ugliness, all of the evidently prime favourites, and occurring constantly in miserere-carvings, and in capitals, bosses, corbels, &c.

CHARLES BOUTELL.

OTHELLO.—In Act III. Sc. 4, Othello says—"that handkerchief *did an Egyptian to my mother give*"; but in Act V. Sc. 2, "it was a handkerchief, an antique token *my father gave my mother.*" Has any commentator ever noticed the inconsistency denoted by the words italicised? G. A. B.

[In the Johnson, Steevens, and Reed edition of Shakespeare's plays appears the following note in Act V. Sc. 2 of *Othello*:—"This last passage has been censured as an oversight in the poet; but perhaps it exhibits only a fresh proof of his art. The first account of the handkerchief, as given by Othello, was purposely ostentatious, in order to alarm his wife the more. When he mentions it a second time, the truth was sufficient for his purpose."]

PIERSHILL BARRACKS, EDINBURGH.—Is it known after whom, or for what other reason, these cavalry barracks received the name of "Piershill"? Was there any officer—say of Cromwell's army or of any subsequent period—that gave rise to the name? Piers is not a Scottish, but rather an Irish, and more recently an English name. There is no topographical reason for the name being given to the bank, facing the north and overlooking a meadow near the Frith of Forth, on which Piershill barracks stand.\*

M. D.

PROOF AND PATTERN COINAGE.—From what source, excepting through dealers, may such be obtained? Humphreys, in his works, names the Royal Mint. Is such the case, and to whom must application be made? NUMISMATOLOGIST.

[We can confidently state that the authorities of the Royal Mint have now for many years refused to allow any more purchases of Proof and Pattern Coinage.]

QUOTATION WANTED.—

"The duties of his day were all discharged. Calm as evening skies was his pure mind, and lighted up with hopes that open heaven, when for his last long sleep timely prepared—a lassitude of life, a pleasing weariness of mortal joys stole on, and down he sunk to rest."

THUS.

"THE REGIMENTAL DRUM."—Can any correspondent refer me to the volume of *Blackwood's Magazine* in which this humorous story appeared?

M. D.

SURNAMES.—Can any one give me the derivations of the surnames of "Allen" and "Pounder"?

CHARLES ALLEN.

Pape Terrace, Roundhay Road, Leeds.

TOM SYDDALL'S DECLARATION.—Tom Syddall was one of the Manchester rebels executed in

[\* See "N. & Q." 4<sup>th</sup> S. vi. 27, art. "Jock's Lodge."—Ed.]

1746 after the taking of Carlisle by the troops under the Duke of Cumberland. The late John Harland has a notice of him in his *Collectanea* relating to Manchester and the neighbourhood, and on p. 217, vol. i., he says he has inquired in vain for a copy of a song made on this occasion, and put into the mouth of Syddall. It begins thus—

"My name is Tom Syddall, a barber,  
In Manchester I am well known;  
And now I am going to suffer  
For fighting for King Charlie's own."

Can any reader of "N. & Q." supply the missing verses?  
T. T. W.

WINDLASS: COMPASS.—Can any one explain the singular phrase "fetch a windlass" = "fetch a compass," i. e. to turn round, make a circuitous route or digression? I have met with it thrice: once in Laneham's *Letter*—

"But, Master Martin, yet one *wyndlesse* must I fetch, too make ye one more fayr coorz, and I can." (p. 53, ed. Furnivall.) "And heer is my *windlesse*, like your coorse as pleas ye" (p. 55, *ib.*)—

and twice in Golding's *Works*, as follows—

"Now Moses sayth expressly that, after the people had fetched a *windlasse*, and trayled about the mountain Seir, they came to the north side," &c. (Golding's *Calvin's Sermons*, Deuteronomio ii. p. 61, 2 b. 1583)—

and from Golding's *Cæsar*, fol. 208—

"bidding them fetch a *windlasse* a great way about, and to make al toward one place."

The phrase, "fetch a compass," occurs at an earlier date, viz. in Coverdale's Bible, Joshua xix. 14:—

"And the border . . . fetcheth a compass abouts from the north unto Nathon."—"And border compasseth it on the north side to Hannathon."—A. V.

Why, then, should it have been altered to "fetch a windlass"? Are any other instances of it known?  
G. WHEELWRIGHT.

Crowhurst, East Grinstead.

### Replies.

#### STAINED-GLASS WINDOWS AT ALTENBERG.

(4th S. viii. 146, 444.)

The abbey of Albertus at Altenberg also possessed some very fine glass believed to be the work of Albert Dürer. I should like to repeat a note given in "N. & Q." (2nd S. x. 266) respecting it. An extract is there given from the *Diary* of E. Spencer Curling, Esq. (who had an official appointment on the Continent from 1827 to 1837), and, as this is very interesting, I transcribe it:—

"The splendid glass here described was in 1827 the property of M. le Chanoine Linden of Cologne, and minutely examined then whilst in the crypt of one of the churches, and during the time of service when and where the worthy canon was officiating overhead. The following year (1828) he had sold the glass to M. Dussel, a

glazier, near the cathedral, of whom it was purchased by John Curling of Offley Moles, near Hitchin, intended for the church there, for about 150*l.* (in square feet about 240), was to have been taken at prime cost, and duty by subscription. Owing, however, to influential Quakers of the place objecting to popish subjects being introduced into a Christian church, the subscription ceased, and the glass returned to London, where it was exhibited at the Egyptian Hall and Charing Cross, and seen by many noblemen, artists, and antiquaries, all of whom gave the strongest opinion of its beauty and rarity, and of its being a genuine work of Albert Dürer; yet no purchaser came forward, and after remaining for several years in the packages it came in, the glass was sold only for what it cost to a dealer at Shrewsbury or Leicester (or Lichfield). There is no question it would now be worth at least 1000*l.*, because none whatever can be procured on the Continent of similar antiquity and beauty. Almost every frame had legends in Latin in the borders, and the design, drawing, and colours were of the most original and splendid character, which is not overrated in the printed extracts; and it would have been bought for St. George's (new) church at Ramsgate but the figures and subjects were too wide and large for the mullions of the east window to admit without cutting them.—E. S. C., Deal, 1848."

I am happy to be able to reply to the question. Mr. H. F. Holt, in a paper on "Albert Dürer, a Painter on Glass," read before the British Archaeological Association, says these treasures fill two windows in St. Mary's, Shrewsbury, and were placed there circa 1840. The glass is described as being in good condition. In connecting the glass with Dürer, Mr. Holt says:—

"The abbey of Altenberg, whence the Shrewsbury glass came, is situate at a short distance from the city of Cologne, and was for many years celebrated for its painted windows of the sixteenth century, assigned by tradition to Dürer, and which windows were only removed during the wars consequent upon the French revolution. In the commencement of the sixteenth century, George Schenck Freyherr von Limburg was enthroned Bishop of Bamberg, in which position he took precedence of every other bishop in the German empire. As is well known, the bishop was a great protector of the arts, and an especial patron and warm personal friend of Dürer, to whom he sat for his portrait. Bearing these facts in mind, what conclusion seems more natural or reasonable than that the bishop should have recommended his friend and coadjutor, the Archbishop of Cologne (under whose immediate control the abbey of Altenberg then was), to commission Dürer to paint the windows in question? In further confirmation of this theory, we know that Dürer, on his return from Brussels to Nuremberg in August, 1521, went specially out of his way to visit Altenberg, as if impelled by a lingering desire to once more examine the works of his youth in that branch of art which had directly led to the eminence he then so worthily enjoyed."

I suppose that the "Dürer" glass now at Shrewsbury was in the crypt of Altenberg abbey church, for the glass mentioned by Mr. Sharpe in his *Four Letters on Colour* (Spon. 1871)—

"consist exclusively of designs of foliage, arabesques, and diaper work of the greatest elegance, and of infinite variety, arranged chiefly in geometrical patterns, executed in grisaille, and other light colours; and belong in all probability to the latter part of the period in which the church was built—that is to say, to the latter part of

the thirteenth and the commencement of the fourteenth century."

It is said the church was built from the designs of Erwin von Steinbach, the celebrated architect of Cologne Cathedral. Mr. Sharpe thinks the Prussian government has repaired the church, and therefore probably saved the glass. He goes so far as to say—

"if, in the matter of stained-glass, it were desired to select works of art that would most fitly typify and represent the purity and simplicity of Anglican worship, I should not hesitate to indicate the windows of Altenberg abbey church as the models we should adopt."

JOHN PIGGOT, JUN., F.S.A.

BRITTON, BRETTON, BRITTAIN, BRETON, OR  
BRITTEN.

(4<sup>th</sup> S. ix. 299.)

The name of Breton occurs on the list of Norman barons who came over with the Conqueror. The adventurer is supposed to have attended Alan-Fergent, Earl of Bretagne, at the battle of Hastings. The family afterwards settled in Derbyshire and Essex.

The Add. MSS. 6638, f. 305, 6675, f. 359, b., inform us that Robert Breton resided at Walton, where he died 7 Edw. I. He had issue Roger le Breton, a native of Walton Miles, died 2 Edw. II. This Roger witnessed an agreement made in 1243. Robert, the son and heir of Roger, died 24 Edw. III. His family intermarried with the Londham's of Derby. The Breton family of Walton, co. Derby, became extinct in the early part of the fourteenth century. They bore arms, Argent, a chevron, between three escallops, gules. The present representatives of the family bearing the name (the orthography of which has undergone many changes) doubtless are the descendants of the Essex branch. The manor of Bretons belonged to the family of the same name *circa* 1260. This manor was then called "Bretonneslond," in the liberty of Havering-atte-Bower. In the kitchen window of Bretons was the arms, "Gules, a chevron or, between three crescents ermine, above, Scargwell, and beneath, *Dnus. Manerii de Bretons*;" and in the church there was an epitaph for Thomas Scargill, Esq., who died in 1475. William de Breton held the manor of Rivershall, co. Essex, and died 45 Hen. III. Engelbald de Breton possessed the estate of Patching Pychott in Broomfield, near Chelmsford, *temp.* Edw. I. Robert de Breton owned lands in Ardley, and was a great benefactor to St. Botolph's Priory, Colchester, at a very early period.

Bridges says that "land in Dodington had belonged to John le Breton, who was succeeded by his sister Maud, the wife of Richard de la Ryvere." See Nichols's *Herald and Genealogist*, vol. iv. p. 231. Several references to this family may be

found in the *Collectanea Top. et Geneal.* Sir John le Bretun or Bretoun was alderman of the City of London 24 Edw. I. 1296. His name occurs in Riley's *Memorials of London*, pp. 31, 32, 34.

W. WINTERS.

Waltham Abbey.

The fianced bride of the highly talented and deeply regretted Henri Regnault (killed at Buzenval), whose works have been so much and so justly admired in Paris lately, is a Miss Breton.

Madame le Breton, mentioned by J. J. B., "the constant attendant on the ex-Empress Eugénie" (by her maiden name Miss Adèle Bourbaki), is the sister of that glorious soldier General Bourbaki, who at Inkermann so impetuously flew to the rescue of the gallant Sir Colin Campbell and his Highlanders, standing like a rock against overwhelming forces, and hastily bidding his worthy chief, the future Marshal Bosquet, to "follow suit."

P. A. L.

I have an early charter with a Le Britin mentioned in it, and in such a way as to appear as of that extraction or birth. It would seem that Brittain and Britton are of different origin. The first from "a Briton, whether of Great Britain or Bretagne," as Bosworth says; and the latter, as J. J. B. supposes, from the name of a place, as John de Briton.

C. CHATTOCK.

Castle Bromwich.

ROUND TOWERS OF NORFOLK.

(4<sup>th</sup> S. ix. 136, 186, 249, 327.)

At page 136 your correspondent remarks, in reference to this subject, that in his copy of Blomefield's *Norfolk* appear some notes of an able commentator in reference to the one at Letheringsett, stating that "Round towers denote a river at hand." This I presume refers to MS. notes by some one to whom the book had belonged, as in my copy of Blomefield (the edition which was completed in 1810) no remark of the sort appears in reference to the parish of Letheringsett; and certainly the commentator was to a considerable extent mistaken in his idea, for though a considerable number of churches with round towers will be found by the sides of the rivers Wensum, Yare, and Waveney, there are several along the N. and E. coast bordering on the sea, and in a list of ninety-three which I possess, as existing in Norfolk, I can enumerate some sixty or thereabouts of which it can hardly be said that they indicate even a "sluggish pike stream" at hand. There is no doubt that MR. BARKLEY is right in his statement that the round towers are the oldest part of the church. My own church, the first round tower in the western part of the county,



has a row of circular-headed windows round the upper compartment, the church itself having loops splayed on both sides; and in another about eight miles east there is a similar row of windows, but instead of being circular-headed like mine, they are surmounted by two stones forming a triangle; and the octagonal portions, which exist in twenty-three instances, are, I believe, all adjuncts patched on, for whatever cause, in the transition period from the decorated to the perpendicular style. May it not be that many of them, if not all, especially those on the coast and by the sides of the main rivers, judging from their situations, were originally Danish watch-towers, to which the bodies of the churches afterwards came? That they were built by the Danes, Blomefield, from whatever source he derived his information, seems to have been strongly of opinion, for in the parish of Cranwick he states that "the round tower is of great and venerable antiquity, built, as I conceive, in the reign of the Danish kings;" and in South Peckham, also a round tower, he says that "it was very probably built by Edric the Danish lord;" and in the *History of Thetford* he says—

"And from this time, the Danes becoming Christians, all over Norfolk and great part of Suffolk, began to divide the country among them, naming their shares, which became so many new villages, either after their own names or that of their situations, but calling the Saxon towns and villages after their old names; and after some time, when Christianity was settled among them, they began to found churches in many of their villages, as the many round towers in this county which are now standing plainly demonstrate."

Whatever, however, may have been their origin and the cause of their shape, I cannot agree with J. T. F.'s theory; for if so, we should have expected to find them in the marshland district, where the difficulty of obtaining proper material must have been very great, and there is not a single round tower west of the Ouze. Moreover, they are to be found dispersed all over the county, generally in groups, and are not confined to the chalk and flint district. Beginning with my own, there are five stretching in a straight line due east, to beyond East Dereham, a distance of more than twenty-five miles. Of these, three are tall and slim, two are short and thick; three have octagonal tops, and two have not.

In looking up the information in the matter of round towers, I found two statements in Blomefield somewhat bearing, though not directly, on the subject. First, in Burnham Overy he states that "the church is dedicated to St. Clement," and that "churches so dedicated may be observed for the most part to be seated near some water, river, or sea." In this parish the tower is square. Then in Bokenham Ferry he says that the church is dedicated to St. Nicholas, as "most churches are standing near some river or water;" and in this parish also the tower is square; but of the

654 churches of which he records the dedications there are only four dedicated to St. Clement, and twenty-two to St. Nicholas; all the former have square towers, Burnham Overy and Terrington being near the sea, Outwell, of which the churchyard abuts on Well Creek, connecting the Ouze and Nene, and lying near the Wensum; and of the latter three only have round towers, of which one has an octagon top. Of these, six are near the sea, one is by the side of the Yare, and the remainder are not, so far as I am aware of their localities, so near to any stream as to have their dedication influenced by it. In the city of Norwich there are five churches with round towers, all certainly near the river, but not one dedicated to either St. Clement or St. Nicholas; in fact, the dedications seem rather to have been guided by neighbourhood than by any other consideration, for similarity of dedication according to neighbourhood is very prevalent throughout the county.

E. J. H.

Bexwell Rectory.

#### BURNS'S COPY OF "SHAKESPEARE," AND BLIND HARRY'S "WALLACE."

(4th S. ix. 236.)

Referring to the above, I cut the following from the catalogue of the bookseller who possessed the volumes referred to, as his rejoinder to the depreciatory and unprofessional attack of his assailant. In America—where the amenities of civilisation are only slowly taking root, and have scarcely penetrated down to booksellers—it is still necessary to carry the tomahawk and the shooting iron; and above all indispensable, if your neighbour should smite you on one cheek, to smite him in return on both cheeks. The hot and peppery style of the rejoinder quoted below is, therefore, like double extra curry in India—expected and relished; and if a contestant can use his knuckle-dusters with dexterity, he is the more applauded. The reply is by no means a bad specimen of a shoulder hit, even for a bookseller; and it may help to amuse the languor of your languid bookshops.

With reference to the inquiry as to the books referred to, I am informed that the *Shakespeare* was disposed of to a gentleman of taste; but that Burns's *Wallace* was still on hand. The bookseller in question had also sold a letter of Burns's addressed to Mr. Inglis, Provost of Inverness; and Burns's MS. of his first epistle to R. Graham of Fintray:—

"THE GREATEST LITERARY TREASURE IN AMERICA. Robert Burns' own copy of Shakspeare and Blind Harry's Wallace. I am prepared to treat with public institutions or gentlemen of taste for the sale of Robert Burns' own copies of the above works. The Shakspeare is in 8 vols. 12mo, Edin., 1771, and was presented to the poet by the editor, Dr. Hugh Blair of Edinburgh. The Wal-

lace is in 3 vols. 16mo, bound in one. Perth, 1790. Portrait and plates, and was subscribed for by the Bard, and bears his name in the list of subscribers. Both books contain the MANLY AUTOGRAPH OF BURNS, and I am now ready to receive offers for the same.\*

"\* An attack on me for the above advertisement having appeared in the catalogue of a Nassau-street bookseller, I wish merely to notice it to say that had the remarks come from any other quarter, they would probably have been edifying and useful. But that paper, when original, being chiefly vituperative attacks on the compilers of sale catalogues, or describers of books (catalogues prepared at his own shop, of course, always excepted), and when not vituperative, a thing entirely of scissors and paste, I cannot benefit from the admonitions of the patriarch. I appeal to the public, and not to a rival bookseller (who has given abundant evidence he approves of nothing not 'hammered on his own anvil') to decide whether Burns' own Shakspeare and Wallace are, or are not, the treasures I represent. The name of Robert Burns I trust is still a charm—still lives to 'rival all but Shakspeare's name below.' Besides, my remarks were not intended for the Ishmaelites of Nassau Street; they were addressed to gentlemen of taste—not paste. *Nemo me impune lacessit.*"

O. K. HALL.

New York, April 9, 1872.

BLORE'S "HISTORY AND ANTIQUITIES OF THE COUNTY OF RUTLAND" (4<sup>th</sup> S. viii. 436.)—Through the kind courtesy of Joseph Phillips, Esq., of Stamford, I have been supplied with information on the above subject; and, as the preparation of a county history is a matter of interest to many readers, I will venture to quote a portion of Mr. Phillips's communication:—

"The unpublished MSS. for Blore's *History of Rutland* were bought of Blore's widow by the late Sir Gerard Noel, and remained at Exton until a year or two ago, when the present Lord Gainsborough put them into the hands of the Rev. J. H. Hill of Cranoe, who is now engaged upon a *History of Rutland*. Some transcripts of charters relating to several parishes in the county, most beautifully written by Blore, with copies of the seals attached, made by his son Edward, are in the possession of Mr. Richardson, auctioneer, Stamford, for sale; and there is with them a MS. genealogical work by Blore, in his best style, of the noble families of England."

CUTHBERT BEDE.

GENIUS "A CAPACITY FOR TAKING TROUBLE" (4<sup>th</sup> S. ix. 280, 374.)—Yes; but a great many years before Mr. Carlyle a certain *Buffon* wrote that "*Le génie est une grande puissance d'attention.*" G. A. SALA.

OLIPHANT BARONY (3<sup>rd</sup> S. ix. 55; 4<sup>th</sup> S. ix. 322.)—I do not know anything of "John Oliphant," the alleged son of "Lord Oliphant, who married Janet Morton." A book of Scotch peerage printed in Edinburgh in 1834 gives the representation to Oliphant of Gask, but states that this is claimed by Laurence Oliphant of Condie. It is within my knowledge that the dormant peerage of Oliphant was also claimed in the beginning of the present century by Francis

Oliphant, the owner of a pottery work in the neighbourhood of Glasgow. A statement of this claim, with such of the family papers and other documents as could be made available, were submitted for opinion of counsel, and steps were taken to prosecute the matter in the Edinburgh law courts. These were terminated through the death of Mr. Oliphant, and, owing to the great expense and uncertainty attendant upon such proceedings, were not renewed by his heirs. Francis Oliphant left no son, but his daughters were married—Isabella to Thomas Neilson, merchant in Glasgow, another to a gentleman of the name of Paterson, whose son, Thomas Paterson, M.D., the famous anatomical modeller, well remembered for his great scientific attainments, died lately unmarried. Of the children of Isabella Oliphant, who married Thomas Neilson, one daughter was the mother of the Rev. Gilbert Rorrison, D.D., of the Scotch Episcopal Church, Peterhead. Thomas Neilson (surgeon R.N.), her younger son, accompanied Captain Beechy in his voyage to the Pacific as one of his assistant-surgeons. He died without issue in charge of a government hospital at Sierra Leone. Isabella Oliphant's elder son Francis practised in Glasgow as a physician. His son, F. R. Neilson, at the head of the Agra and United Service Bank, died in 1860 without living issue, having married a daughter of Sir Henry Willock, Chairman of the Hon. East India Company. Dr. Neilson's daughter Isabella married Captain (now Major-General) R. C. Tytler, on the staff of H.M. Indian army. His younger daughter, Mrs. Margaret Chalmers Roger, died in 1861, leaving a son and daughter her surviving. ALTER EGO.

It is stated in the judgment in the case of *Smith v. Murray* in the Court of Session, as reported in the Faculty Collection under date Dec. 9, 1814, vol. xviii. p. 87, that John Oliphant, "commonly called Lord Oliphant," succeeded to the estate of Bachilton in October 1770; that Lord Oliphant was succeeded in the same estate in 1781 by John Harrison Oliphant, who was succeeded in 1791 by John Oliphant, who likewise died and was succeeded by Margaret, who died (in 1800) and was succeeded by Janet Oliphant, afterwards Lady Elibank. V.

W. T. M. suggests it as a possibility that heirs to the barony of Oliphant may still turn up. Are there any lands connected with the title, and is the succession limited to the heirs male or, in default of such, does it descend in the female line?

T. OLIPHANT BUCHANAN.

HISTORY OF THE VAUDOIS (4<sup>th</sup> S. ix. 138, 210, 320.)—*The Vaudois, their Origin, History, and present Condition*, by E. Henderson, D.D., published by John Snow, London, 1858. If your correspondent, W. A. B. COOLIDGE, is not already acquainted with the above work, he will find in

it much information respecting that interesting people.

Milnrow.

JAMES PEARSON.

MISS BALFOUR (4<sup>th</sup> S. ix. 209.)—I have before me the volume of this lady's poems, and also the anonymous play, *Kathleen O'Neil*, to which MR. INGLIS alludes. The second poem in the little book extends with its notes over 45 pages, and bears the same title as the play—*Kathleen O'Neil*. I have compared the poem and the play, and certainly consider them to be by the same hand; further, I have communicated with those who knew Miss Balfour, and I find an impression existing that she wrote a play which was performed in Belfast. The volume of poems is entitled *Hope: a Poetical Essay, with various other Poems, by Miss Balfour*. It is printed by Smyth & Lyons, Belfast, 1810. The play is entitled, "*Kathleen O'Neil: a Grand National Melodrama, in three Acts, as performed at the Belfast Theatre*. Printed by Archbold & Dugan, Belfast, 1814." The following very imperfect sketch contains all that I have been able to learn regarding Miss Balfour:—Her Christian name was, I believe, Mary. She was the daughter of a gentleman who held a church living in the county and diocese of Derry, to which he was presented by the Earl of Bristol, Bishop of Derry. As far as I can learn, Mr. and Mrs. Balfour were Irish, and their children were born in the county of Derry. After the death of her parents Miss Balfour removed, with her two younger sisters, Eliza and Catherine, to the town of Newtownlimavady (county Derry), where they opened a school for girls. They were here in 1810, when Miss B. published her volume of poems. Shortly after this time, certainly before 1813, the three ladies came to Belfast and established their school in a house which occupied the site of what is now known as the "Bank Buildings" at the junction of Castle Place and Castle Street. The school was not kept open more than a few years, and I have not been able to learn where Miss Balfour subsequently resided. She died unmarried, as did her sister Catherine; her sister Eliza married a Mr. Michael Ross, and she, also, I understand, has been many years dead. I think it very probable that when the school in Belfast was given up, Miss Balfour went back to the county of Derry, and was there for the remainder of her life.

Belfast.

W. H. PATTERSON.

TASSIE'S SEALS (4<sup>th</sup> S. ix. 321.)—I do not know the address of any artist in London who copies old gems in glass; but Mr. Henry Laing, of 3, Elder Street, Edinburgh—favourably known as the author of *A Descriptive Catalogue of Ancient Scottish Seals*—was the pupil of Mr. Tassie, and acquired his knowledge of the art in his service. In the estimation of persons best qualified to judge the reproductions by Mr. Laing are quite equal to

those of his prototype. I have not had occasion to communicate with Mr. Laing within the last eighteen months, but, so far as I am aware, he is still to be found at the address here given.

J. CK. R.

WINDEBANK FAMILY (4<sup>th</sup> S. ix. 321.)—Two steps in the pedigree may be obtained from Wood's *Fasti Oxon.*, vol. i. col. 784, ed. 1692, where it is stated that Sir Thomas Windebank, of Haines Hill in the parish of Hurst, Berks (ob. at Paris 1646), had issue two sons, 1. Sir Thomas of the king's household; 2. Francis, Col. at Blechingdon House, ob. 1645, buried in St. Mary Magdalene Church, Oxford. I need scarcely refer your correspondent to so well known a work as Ashmole's *Hist. of Berks*. But he may be glad to know that there is a large collection in MS. relating to that county in the Bodleian, known as the "Clarke MSS.," an account of which is to be found in Macray's *Annals of the Bodl. Lib.*, p. 212. Oxford, 1868.

ED. MARSHALL.

"THE BALLAD OF FLODDEN FIELD" (4<sup>th</sup> S. viii. *passim*; ix. 265, 327.)—I think that your last correspondent on this subject is rather uncharitable. True, when we get hold of a molehill of our own, the frailty of human nature is rarely superior to the temptation of magnifying it into a mountain.

As your correspondent remarks, the Rev. R. Lambe was in the habit of giving his "forgeries" to ballad printers, "*who published them . . . and so obtained a circulation for them amongst the peasantry.*"

It does not appear to me that the reverend gentleman had any worse intention than to disseminate, under a *nom de plume* (likely to create an interest), excellent verses of his own composition, which had the intrinsic merit of appealing to patriotism.

If Dr. Lambe had pretended that he had found these poems in the handwriting of some well-known person, or had imitated any previous poet, he would have incurred, justly, the censure of your correspondent; but, after all, he only gifted an imaginary shepherd with his own muse, not with any criminal intention (such as is imputed), but from motives probably the very opposite.

I will not compare his case with Chatterton's, as the two are widely different. It also differs from that of Macpherson, but more nearly approaches that of the author of *Sybilla the Sorceress* (a clever novel, by the way). It was not even an intentional hoax.

For my own part, I do not approve of strong and unnecessary language. The worst that can be said of Lambe is, that critics found in his ballads an antique charm, which was equal to that of a "genuine antique;" and that their self-love being wounded by the discovery that these



were modern compositions, they at once vented their spleen on the accomplished author. Muscular criticism is generally unsatisfactory. It often causes a reaction in favour of the victim.

S. S.

**PARISH REGISTERS** (4th S. ix. 315).—It is not easy to comprehend why there should be so much difficulty on the subject to which your correspondent refers. In Scotland at least there is none. Up to a certain date the original registers are kept where the entries were first made, and authentic copies transmitted to be kept in the office in Edinburgh; or it may be that the reverse mode of proceeding is adopted; but if the copies are properly authenticated, it is no matter where they are kept, i.e. whether by the parish clerk or at the register office.

Since I first became a reader of your valuable publication, I have used the freedom more than once to call the attention of your English correspondents to the Scotch statute for registration of births, deaths, and marriages, which was carried through by Lord Elcho, and has been in operation for many years with admirably good effect. See particularly the General Index to your Second Series, voce "Scottish Parochial Registers." I am not aware, however, that any one of your English friends has been so kind as to notice these articles, but all continue to speak as if the Scotch statute is not in existence.

G.

Edinburgh.

**THE "OUTLANDISH KNIGHT"** (4th S. ix. 320.) MR. RATCLIFFE will find this ballad in page 61 of Dixon's *Poems, &c. of the Peasantry*, Griffin & Co. London. If he will consult the Index to "N. & Q." he will also find much information about it. The American copy that he speaks of was no doubt taken from the American unauthorised reprint of Dr. Dixon's book (Percy Society's edition).

N.

**"FOOLS BUILD HOUSES," ETC.** (4th S. ix. 320.) Hazlitt attributes to Bacon this proverb, but gives no reference, and I cannot find it in Bacon. In Bohn's *Polyglot of Foreign Proverbs* we have a slightly different German form—

"Narren bauen Häuser; der Kluge kauft sie."

JOHN ADDIS, M.A.

**LENTEN CUSTOM** (4th S. ix. 320).—Some years ago the custom mentioned by UNEDA prevailed at the ancient collegiate church of St. Mary's, Youghal, co. Cork, where upon Good Friday the clergy always officiated in their black gowns and hoods. Probably the practice still continues.

C. S. K.

St. Peter's Square, Hammersmith, W.

If I am not mistaken, the choristers at Hereford always wear the black gown. An American gentleman informs me that in some dioceses deacons

in the Episcopal Church wear the black gown. I was once present at a continental service where an American episcopalian officiated in a black gown. I was told that he could not wear the surplice, as he was only a deacon.

N.

**HERON OR HERNE** (4th S. viii. 517; ix. 45, 129, 189, 227, 306).—Sidney's *Arcadia*, 1620, p. 85, "stagg and hearon." Bacon's *Resuscitatio*, 1670 (*Nat. Hist. of Winds*, 41), "a hern flying" . . . "the hearn standing."

W. C. B.

**"BARLAY"** (4th S. ix. 238, 308).—*Barley* is pretty clearly set forth in Halliwell's *Dictionary* as regards meaning, which need not be quoted. Brockett's *Glossary of North Country Words* is scarce, and therefore I hope a quotation from it will be excused. "*Barley*, to bespeak or claim. *Barley* me that, I bespeak that—let me have that." Quasi, in corrupt contraction, "By your leave me that."\* See Wilbraham's *Glossary of some Cheshire Words*, London, 1820, 8vo., s. v. ballow, that is if you can get at it.

H. S. SKIPTON.

Tivoli Cottage, Cheltenham.

In games it is considered dishonouring to cry a *barlay* when just on the eve of being caught, and besides, that would completely "spoil the game." It may be done only while you are not being pursued, or when you are hurt. A curious instance of this word occurs in *Chrystis Kirk on the Green*—

"Thoch he wes wicht he wes nocht wys  
With sic jacouris to geummill :  
For fra his thomne thay dung ane sklye,  
Quhil he cryit barlaw fummill  
Jouris.

At Chrystis Kirk."

Pinkerton's *Ancient Scottish Poems*, Append. p. 447.

*Fummill* is a misprint for *summill*, and the two words I take to be a corruption of *summo jure*. Here *barlaw* evidently = *parley*. Huchoun cried a *parley* when he found his thumb broken, and he did so *summo jure*, because in *hors de combat* condition.

W. F. (2.)

**HUNTINGDON COUNTY HISTORY** (4th S. ix. 241, 309).—For a list of works, &c. (4½ columns in length) concerning Huntingdonshire, consult *A Handbook of Topography and Family History of England and Wales*, J. C. Hotten, n. d. (1862 or 1863, certainly not later than 1863), 8vo, price 5s. Also Mr. A. R. Smith's *Catalogue of Topographical Works*, &c., Soho Square, 1871-2.

H. S. SKIPTON.

Tivoli Cottage, Cheltenham.

**MILTON QUERY** (4th S. ix. 381).—I cannot see the advantage of altering "garden-mould" to "garden-mound" (Milton, *Paradise Lost*, iv. 225), as suggested by MR. DIXON. Mould (Lat. *modulus*, not A.-S. *molde*, Lat. *molo*) signifies "that

\* A contraction similar to that of the railway porters.

which determines the mode" or shape, a *model*. Paradise is described by the poet as a fertile inclosure in the cup of a barren mountain rising in the east of Eden; "for God had thrown that mountain as his garden-mould"—that is, in order to determine the configuration of the surface of Paradise. He goes on to tell us how Satan, having come to the foot of the "steep savage hill," leaped to the top, alighted within the garden, and saw the flowers of Paradise, which "nature boon poured forth profuse on hill and dale and plain"; showing that the poet conceived the mountain as *moulding* hill, valley, and plain. If, as your correspondent says, a "mound," in Milton's time, signified "a long earthen embankment inclosing a field," is it happy to make the term apply to a mountain?

LEWIS SERGEANT.

LORD MACAULAY'S NEW ZEALANDER (4th S. ix. 343.)—J. M.D. will find a notice of this subject, of considerable length and interest, under the heading "Literary Similarities," in the number of *Once a Week* which issued on Sept. 11, 1869. The writer, who mentions Gibbon in addition to the names given in the editorial note, says that he has found the idea four times in the works of Macaulay, and tells us that since Macaulay the figure has been appropriated by Sir Arch. Alison and by Lockhart in his *Life of Sir Walter Scott*. He concludes with the remark that "the prophet Ezekiel, who wrote B.C. 595, in chaps. xxvi. and xlvii. of his book, undoubtedly furnishes the suggestion which Macaulay has so felicitously employed."

J. C.K. R.

AGE OF SHIPS (4th S. ix. 261.)—The *Annual of Scientific Discovery*, 1870, contains an interesting "Life Table of American Sea-going Sailing Vessels, by Prof. E. B. Elliott of Washington," derived from the career of 26,737 vessels, of which 4,165 were known to be extant:—

584.4	out of 1000 vessels survive	10 years.
219.5	"	20
57.2	"	30
11.1	"	40
None	"	50

The average duration of ships is 13.8 years; of those which have been built 10 years 9.3 years longer; built 20 years, 7.2; 30 years, 6.2; 40 years, 2.7.

ALADDIN.

"FAIR SCIENCE FROWN'D NOT" (4th S. ix. 339.) I should have thought that Gray's line was as intelligible as any in the English language. It means that "he acquired learning notwithstanding that his low birth was unfavourable to his so doing." Science may be supposed to frown generally on those of humble birth, since the accident of being born in a low station of life is an impediment to the acquisition of knowledge.

E. YARDLEY.

Reform Club.

ARCHBISHOP BLACKBURNE (4th S. ix. 180, 226, 289.)—Many thanks to G. J. H. for his information, although he does not *directly* answer my query. If he can, will he kindly inform me if there are alive any of the grandchildren or great-grandchildren of the archbishop's brother Edward, who, I believe, was a merchant in London in 1700? As G. J. H. rightly supposes, the archbishop's wife was the widow of Walter Littleton, Esq., of Lichfield. I suppose there was no issue of this marriage, no mention being made of any in the will.

B. W.

Montreal.

CATER-COUSINS (4th S. ix. 331.)—In your "Notices to Correspondents" you gave to M. D., as the explanation of this expression, a reference to the idea of "eating together." I submit that Dr. Johnson's is a far more probable derivation, viz., from the French *quatre*, which is pronounced "cater" in several instances in English speech. It may mean, as Johnson suggests, *fourth* cousins, or it may have reference to another use of the word *quatre*, as in "Un Diable à quatre," "Se tenir à quatre," where the expression seems to relate to quarrels and turbulent behaviour.

W. P. P.

MYFANWY (4th S. ix. 138, 188, 225, 286.)—In the "Bye-gones" column of the *Oswestry Advertiser* of April 10 was copied the meaning of the name Myfanwy, as rendered by CYMRO in "N. & Q." Dr. Pughe, a well-known antiquary and Welsh scholar, criticises CYMRO in the last *Advertiser* as follows:—

"The translation of 'Myfanwy' given by CYMRO in *Notes and Queries* is simply absurd. It is not 'fine,' 'rare,' 'exquisite;' but 'my wave of the sea.'—'My man,' an eminence; 'wy,' water. 'My' being, as CYMRO states, the possessive pronoun in its oldest form. 'Manwy' would be, literally, a hill of water.—IOAN AP HU FEDDYG."

When doctors disagree, who shall decide?

A. R.

Croeswylan, Oswestry.

BISHOP HORNE OF NORWICH (4th S. ix. 241, 290, 329.)—At p. 241, Bishop Horne's name is given as Samuel. On referring to Nicolas's *Synopsis*, I find—

"1790. George Horne, Dean of Canterbury, elected (Bp. of Norwich) 1790, ob. 1792."

A family of this name owned property in the parish of Cheriton, Kent, and probably gave the name of Horn Street to a portion of that parish. They were related, I believe, to another Bishop Horne (Robert of Winchester, 1561).

HARDRIC MORPHYX.

"THINK THAT DAY LOST," ETC. (4th S. ix. 320.) These lines are quoted in Mr. Friswell's "Familiar Words," page 3, from *Miscel. Brit. Mus. Album*.

Digitized by H. N. C.

"FYE, GAE RUB HER" (4th S. ix. 240, 283, 347.) I am obliged by MR. CHAPPELL's reply, but I must repeat my query. Burns writes—

"It is self-evident that the first four lines of this song are part of a song more ancient than Ramsay's beautiful verses which are annexed to them."

I think no one can compare the two parts without coming to the same conclusion, and as the first forms only an eighth part of the whole, Ramsay would most justly claim the song as his own. The first lines have no connection in sense with the rest of the song, and they refer to a custom which, as far as I am aware, is unknown in Scotland. They could be produced only where the custom was understood; and while it is possible that it might have been so in Scotland, we have heard of it only as existing in the north of England. If then the language also of these lines would be natural to the inhabitants of that district, it may fairly be inferred that the ancient song had its origin there. But as this may be only opinion, I wish to know if the first lines, or the tune under the name "Fye, gae rub her," occur before Ramsay's time; and further, what is the earliest appearance of the tune, and under what name? W. F. (2.)

BATTLE AT THE BIRCH TREE (4th S. viii. 436.) This prophecy is ascribed, in the German folklore, to Jaspers, the Westphalian peasant. It is given in almost all the collections of German (and French) popular prophecies. But a very complete account of these, including the predictions of Jaspers, will be found in *Blackwood's Magazine* for May 1850 (vol. lxvii.) It is from the pen of Dr. William Gregory of Edinburgh. D. BLAIR. Melbourne.

"MAKE A BRIDGE OF GOLD FOR A FLYING ENEMY" (4th S. i. 434, 547.)—This proverbial phrase—or rather a similar one—was traced to Rabelais by the late Sir J. Emerson Tennent. I find the true authority for it in a little book of *ana* (a real gem in its department) entitled *Les Divers Propos Memorables des Nobles et Illustres Hommes de la Chrestienté*. Par Gilles Corrozet. (Paris, 1571.) The book is registered by Brunet. At p. 94 is the following:—

"SENTENCE DU COMTE DE PITILLAN.—Le Comte de Pitillan, en parlant de la guerre, soulout dire, Quand ton ennemy voudra fuir, fais luy un pont d'or."

Who was the Comte de Pitillan? I have not yet been able to trace him in any of the biographical dictionaries or contemporary *mémoires* (French) I have examined. D. BLAIR.

Melbourne.

FLOWERS ON PRIVATE SEALS (4th S. ix. 338.)—Flowers and fruits do not seem to be uncommon bearings in German heraldry. See the *Insignium Theoria* of P. J. Spener. Francf. ad Moenum, 1690, folio, pp. 262-268. EDWARD PEACOCK.

"DICK OF TAUNTON DEAN" (4th S. ix. 300.)—The query of L. R. P. is very amusing. "Richard (or Dick) of Taunton Dean" is not a nursery ballad, but a Somerset comic song, which is not only given by Mr. Halliwell and myself in our collections, but may be found in numerous other works. If L. R. P. will call on any ballad printer in Seven Dials he will obtain a cheap copy of what he is in want of. JAMES HENRY DIXON.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*Catalogue of the Library at Lough Fee, in illustration of the History and Antiquities of Ireland. Privately printed at the Chiswick Press.*

In this handsomely printed volume of 400 pages we have the Catalogue of a library formed almost entirely within the last twenty years, relating in the first place to Irish history and antiquities, and in the second, containing a no less perfect collection of authors who have written on Ireland in illustration more particularly of its progress and improvement. The formation of such a library is alone sufficient evidence of the patriotism and good taste of the gentleman, Mr. Evelyn P. Shirley, by whom it has been collected; and in complying with the judicious advice of those friends who, recognising the rare and somewhat uncommon character of the library, urged that it might be permanently remembered by means of a printed Catalogue, and in ensuring its preservation by making it an heirloom in his family, Mr. Shirley has earned for himself a foremost place among the true friends of Ireland, and the earnest and judicious promoters of her well-being and material progress.

*Poseidôn: A Link between Semite, Hamite, and Aryan; being an Attempt to trace the Cultus of the God to its Source: with Illustrations of the History of the Kyklôps, Hyksos, Phœnicians, Aithiopes or Cushites, and Philistines.* By Robert Brown, Jun. F.S.A. (Longmans.)

This little volume is a proof of the increased interest now taken in the study of religious mythology, and what our author calls "the mist-wrapped history of the Earlier Time." The object of the writer is to establish a proposition which he lays down as follows: Poseidôn, in origin, is not an Aryan, but a Semitic and Hamitic divinity, and his cultus passed over into Greece from Chaldea, by way of Phœnicia and Libyë. This proposition the author maintains with an amount of ingenuity and learning which will no doubt lead many readers to give attentive perusal to the book, though the subject may be one which they may at first consider by no means inviting.

*Burgh Laws of Dundee, with the History, Statutes, and Proceedings of the Guild of Merchants and Fraternities of Craftsmen.* By Alex. J. Warden, F.S.A. Scot., Dundee, Author of "The Linen Trade, Ancient and Modern." (Longmans.)

Though it is supposed that burghs, holding of the Crown, having some sort of constitution and enjoying certain privileges, existed in Scotland in the tenth and eleventh centuries, it was not till the first half of the twelfth century that David I. erected numerous burghs with the rights and immunities considered necessary to protect trade and encourage manufactures. To carry out these objects, those entrusted with the duty had to frame laws for the protection and government of the bodies over whom they presided. These are preserved in the ancient Burgh Records of Scotland, which contain much that is of interest to all classes of modern society; while they



show, on one hand, the bondage under which the burghers were held, and the obstacles they had to surmount in freeing themselves from feudal and ecclesiastical thralldom; on the other they throw much light on early manners and customs, and illustrate the progress from time to time of social, municipal, and political life. In preparing the volume, in which as we may say is recorded the Burgh History of Dundee, Mr. Warden has done good and acceptable service, and set an example which will, we hope, be followed by other Members of the Burgh Record Society. The book is one of interest not to Scottish Antiquaries only, but to their brethren south of the Tweed, and is one which may well be studied for the light it throws on our old English Guilds, whose history has been so well illustrated in the volume edited by the late Mr. Toulmin Smith for the Early English Text Society.

*The Yetts o' Muckart; or, The Famous Pic-Nic and the Brilliant Barn Ball. In Huurst Auchteen Hunder an Seventy-one.* (Edinburgh: Printed for private circulation.)

It is owing to the fact that the critical nature is as perverse as poor human nature is said to be, that we, who on account of our limited space, never notice the new poems published in due form which are occasionally sent to us, have been led to read these graceful little Scottish *vers de société*, and to show how much we have been pleased with them, by thanking the unknown authoress for her very acceptable addition to our collection of privately-printed volumes.

**THE CAMDEN SOCIETY.**—At the Annual General Meeting held on Thursday, the 2nd instant, under the presidency of Sir William Tite, Lord Acton, Walter J. K. Eyton, Esq., and James Gairdner, Esq., were elected Members of the Council for the ensuing year. The Report showed that the scheme of commencing a new Series, had been the means of securing the addition of many names to the list of members; and that five important books had been added to the list of publications during the past year, including Two Chronicles of the Reign of Henry VI., to be edited by Mr. Gairdner; an Account of the Pensions paid by the Spanish Government to the Ministers of James I., to be edited by Don Paschal Gayangos; and Notes of the Debates in the House of Commons in 1625, to be edited by the Director. Those who know the vast amount of historical information contained in the First Series of the Camden Publications, and the value therefore of the elaborate Index which is in preparation by Mr. Gough, by whom the admirable Index to the Parker Society's publications was compiled, will be especially gratified by that passage in the Report which announces that 101 out of the 105 volumes are either indexed or in progress, and that that gentleman hopes to complete his work in about another year.

**A NEW EDITION OF DRAYTON.**—We have great pleasure in giving publicity to the following announcement:—

"Sir,—I have much pleasure in telling you that my kind friend and excellent publisher, Mr. Russell Smith, has determined to put the crown on his *Library of Old Authors* by a new and thorough edition of the Works of Michael Drayton, and has entrusted to me the charge of bringing out the book. I have, therefore, to ask your numerous contributors to let him know any special information they may possess on the writings of this great and hitherto neglected author.

"I need hardly remind them that we do not require any information as to printed editions and such like subsidia, or any reference to our usual great libraries, such as the British Museum or the Bodleian Library, &c.; but any private copies containing MS. notes, or any private *notitia* will be thankfully acknowledged. The work will

be most carefully done, and we trust that it will satisfy a great public demand. Those who know Mr. Russell Smith will feel certain that no pains will be spared on his part to render this edition, not only the completest, but the most elegant edition of a poet singularly neglected. On my part every endeavour will be made to send forth a well-edited and scholarlike book. Selden's notes will be thoroughly revised, and I trust much additional information given.

"Yours very truly,

"RICHARD HOOPER.

"Upton, Berks, May 7, 1872."

THE REV. W. SPARROW SIMPSON is, we are informed, engaged in editing a volume of the Charters of St. Paul's Cathedral.

## BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

NALSON'S HIGH COURT OF JUSTICE FOR THE TRIAL OF CHARLES I. Folio. 1684.

MEMOIRS OF J. T. SERRER THE PAINTER. 8vo. 1626.

J. SCHLESKEI STEWART—Reply to Answerings in the "Quarterly Review." No. 51. Blackwood.

Wanted by William J. Thoms, Esq., 40, St. George's Square, Belgrave Road, S.W.

MARGOLIDUTH'S HISTORY OF THE JEWS IN GREAT BRITAIN.

Wanted by Rev. J. T. Fowler, Durham.

PROMPTORIUM PARVULORUM. Part III. Camden Society.

OLIVER'S MONASTICUM EXONIENSE.

GRADUATI CANTABRIGIENSIS.

COLLINS'S HISTORY OF VERE CAVENDISH, &c. Fol.

Wanted by Edmund Chester Waters, Esq., Upton Park, Poole.

## Notices to Correspondents.

S. will, after his private letter, see the propriety of our closing the subject.

ENQUIRER.—The papal colours are black and yellow, and are, we are informed, frequently worn by distinguished personages when about to be received by the pope.

VENATOR.—The Rev. H. T. Ellacombe, Clyn St. George, Topsham, Devonshire, is good enough to say that, if you will place yourself in direct communication with him, he will tell you something about the Staffordshire MSS.

G. L.—Mrs. M. A. Grey, the authoress of numerous works of fiction, died in February, 1870.

CONSTANT READER (Sydenham).—For notices of the "Adeste Fideles," or the Portuguese Hymn, consult "N. & Q." 2nd S. vii. 173; 3rd S. i. 169; v. 312.

H. S. SKIPTON.—The third and last edition of Bryant's Ancient Mythology, six vols. 8vo, was published in 1807. At sales it has fetched from 3l. to 7l. 10s.

D. W. FERGUSON.—The date of The Short-Hand Dictionary, published by Doddsley and others, is 1777. In the Catalogue of the British Museum it is attributed to Alex. Fraser, a short-hand newspaper writer.

JOHN BROWN.—We have compared The Churchman's Family Magazine for February 1872, with The Broadway, a London Magazine, of the same date, and find it to be the same work by different London publishers.

W. A. B. C.—For the rivers of Yorkshire mentioned by Spenser, see Faery Queene, book iv. canto xi. stanzas 35-38 (some editions, stanzas 33-36.)

ERRATA.—4th S. ix. p. 361, col. i. lines 5 and 6, for "Gluzart (Glussarde or Gluss-dur?)" read "Glazart (Glassarde or Glassdur?)."

[LONDON, SATURDAY, MAY 18, 1872.]

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## Notes.

## M. LÉON GAUTIER'S "CHANSON DE ROLAND."\*

Lines 2322-2332:—

"Jo l'en cunquis et Anjou et Bretagne;  
Si l'en cunquis e Peitou e le Maine;  
Jo l'en cunquis Normendie la franche;  
Si l'en cunquis Provence et Equitaine;  
E Lombardie e trestute Romaine;  
Jo l'en cunquis Baivere e tute Flandre;  
E le Buguigne e trestute Puillanie;  
Costantinoble, dunt il out la lance,  
E en Saisonie fait il ço qu'il demandet;  
Jo l'en cunquis Escocce, Gualles, Islande  
E Engleterre que il teneit sa cambre."

Commenting on the above enumeration, M. Gautier observes that we are warranted to suppose that a number of *Chansons de Geste* have been lost, describing Roland's conquests. Some of the texts which still exist, either in print or in MS., do no more than allude to these warlike expeditions. Thus, in *Aspremont*, Roland is represented helping Charlemagne to subdue Apulia, but no other romaunt goes even so far. The epithet *la franche*, applied to Normandy, confirms our author in his opinion as to the nationality of the poem, especially when we see a little further on the contemptuous manner in which England is treated—England

which Charlemagne considered as little better than his room (*sa cambre*).

Lines 2503-2505:—

"Asez savum de la lance parler  
Dont Nostre Sire fut en la cruz naffrez;  
Charles en ad l'amure, mercit Deu!"

The allusion to the spear with which our Lord was wounded on the cross gives M. Léon Gautier the opportunity of discussing in a very interesting note the legends composed on the relics of the Crucifixion. The famous episode of the Sangreal, in the cycle of the Round Table, is the one which is most generally known; but the Carlovingian poems have also their own traditions; and, according to the *Voyage à Jérusalem et à Constantinople*, Charlemagne brought back from the Holy City the various objects connected with the Passion, and deposited them in the abbey church of St. Denis. It is rather curious that the spear is not named as forming part of these treasures: the *Karlsmagnus Saga*, however, reproducing, no doubt, another French tale, says distinctly that the King of Constantinople made to the King of St. Denis a present of the holy spear-head. Charlemagne caused the relic to be enchased in the hilt of his sword, which he ever since called by the name of *Giorise*—hence the war-cry *Mungeoy* (Montjoie). The Celtic legend has not, M. Gautier remarks, been always interpreted by critics in exactly the same manner. Thus, M. de la Villemarqué throws back the tradition respecting the spear to an epoch considerably older than the beginnings of Christianity. M. Paulin Paris, on the contrary, assigns to it a distinctly Christian origin, and maintains that it existed as far back as the third or fourth century, in connection with an apocryphal life of Joseph of Arimathea.

If we may believe a curious tradition related by William of Malmesbury (cf. Pertz, x. 460), Hugues Capet sent to Ethelstan, King of England, the spear which had belonged to Charlemagne; and the old chronicler tells us that this weapon was the very one thrust by the Roman centurion into our Lord's side.

Line 2652:—

"Sur l'erbe verte getent un palie blanc."

*Palie*, derived from *pallium*, has here the sense of carpet. Quoting M. Francisque Michel, *Recherches sur le commerce, la fabrication et l'usage des Étoffes de soie, d'or et d'argent* (i. 275), M. Léon Gautier observes that in mediæval Latin the substantive *pallium* had a much wider meaning than its original one, being applied to designate hangings and tapestry which were not always made of silk. Thus the chronicler Ingulph, mentioning the gift made by Abbot Egelric (who died in 992) of several carpets representing lions and flowers, goes on to say—

\* Concluded from p. 234.

"dedit etiam multa pallia suspendenda in parietibus ad altaria sanctorum in festis; quorum plurima de serico erant, aureis volucris quædam insita, quædam intexta, quædam plana."—*Rerum Anglic. Script.*, ed. H. Savile, Frankfort, 1601, p. 889, l. 17.

*Pallie* meant any kind of valuable texture.

Amongst the numerous topics which can be examined *à propos* of the *Chanson de Roland*, is the important one of penal legislation. M. Léon Gautier analyses from this point of view the trial of the traitor Ganelon, and has no difficulty in showing that the Teutonic origin of the old *Chanson de Geste* is here abundantly confirmed. The entire episode of Ganelon's judgment might be subdivided into seven different parts, thus designed: the torture—the royal pleading—the duel—the champions—the mass of the trial—the death of the hostages—the death of Ganelon. Whichever of these incidents we choose to consider, we shall find everywhere the influence of the German legislation: Roman or canon law is completely ignored. Thus, the preventive flogging which the traitor receives is a peculiar characteristic of the old feudal usages: it is a form of chastisement consecrated by the laws of the Wisigoths, the Bavarians, the Burgundians, the Franks, and the Lombards. (See Davoud-Oglou, *Histoire de la Législation des anciens Germains*.)

Again, the *placitum* convened by Charlemagne is so evidently a reminiscence of the assemblies held during the first two races of French kings, that a bare mention of the fact seems all that is necessary. We may notice, however, that, according to the *Chanson*, laymen alone take a part in the proceedings, whereas the members of the *placita* were always prelates as well as *leutes*. Every province of the empire was represented in the court which sat to try Ganelon; and amongst Charlemagne's supporters we find Bretons, Poitevins, Saxons, Normans, French, Germans, people from Auvergne, &c. Let us further observe that, in the *Chanson*, in close conformity to the mode of procedure adopted during the Merovingian and Carolingian epochs, the emperor enjoys merely the right of presiding over the assembly—he cannot, on any account, join in the deliberation.

"Seignurs baruns, dist Charlemagnes li reis,  
De Guenelun kar me jugez le dreit."

Charlemagne states clearly the whole case, Ganelon produces freely his defence, the barons side almost unanimously with the accused warrior, and the monarch finds himself disarmed before the judges:—

"Quant Carles veit que tuit lui sunt faillit,  
Mult l'enbrunchit e la chere e le vis,  
A l'doel qu'il ad si se cleimet caitif."

Once more, all this scene is essentially Teutonic; we have nothing here which reminds us of a Roman court. The tribunal, when the president is quite powerless, could be none other but a

feudal one, such as the Capitularies, the laws of the Burgundians, Salians, Ripurians, &c., would represent it to us. The emperor is fortunately released from his difficulty by the brother of the Duke d'Anjou:—

"Curteisement a l'Emperere a dit:  
'Bel Sire Reis, ne vua dementez si.'"

Thus says Thierry, and he challenges to single combat the traitor Ganelon. Here no doubt can possibly remain as to the nationality of the judicial proceedings. The trial by duel was essentially and exclusively of Teutonic origin, and the terrible death inflicted upon Ganelon was a necessary consequence of the feudal law which said that—"Si la bataille est de chose qu'on a mort deservi et le garant est vaincu, il et celui pour qui il a fait la bataille seront pendus." This text is from the *Assises de Jérusalem* (xxvii. and xciv.), and we must observe that the earliest *rédaction* of the code of laws known under that name belongs at least to the same epoch as the *Chanson de Roland*.

The remarks we have thus made will, we trust, give to the readers of "N. & Q." some slight idea of M. Léon Gautier's work, and show the important place it occupies in the monuments raised to the glory of old French literature.

Harrow-on-the-Hill.

GUSTAVE MASSON.

#### PAINTERS CONTEMPORARY WITH HOLBEIN.

At a moment when any information which can be afforded respecting the painters who were the contemporaries of Holbein will be useful, the following extract from an ode, addressed by Ronsard to a French painter and poet named Denizot, may perhaps lead to some discovery. Alluding to death, Ronsard says—

"Jan Second, de qui la gloire  
N'ira iamais defaillant,  
Eut contre elle la victoire  
Par ces armes l'assaillant:  
Dont la main industrieuse  
Animoit ioyeusement  
La carte laborieuse,  
Et la table également:  
Et duquel les Baisers ores,  
Pour estres venus du ciel,  
En ses fers coulent encores  
Plus doux que l'attique miel:  
Mais, ô Denizot, qui est-ce  
Qui peindra les yeux traitis  
De Cassandre ma Déesse,  
Et ses blonds cheveux tortis?  
Lequel d'entre vous sera-ce,  
Qui pourroit bien colorer  
La maiesté de sa grace  
Qui me force à l'adorer?"

This "Jan Second" was doubtless the second Jehannet or Jeannet Clouet.\* Are any of his

[\* This allusion shows clearly that "Jan Second" was not Clouet, but Johannes Secundus, the well-known author of the *Basia*.—Ed. "N. & Q."]



poems known? They appear to have borne the title of *Les Baisers*.

Denizot was evidently an intimate friend of Ronsard, as the latter addressed another long ode to him, but in it there is no allusion to painting. The portrait of Ronsard, of which there is an engraving placed in the edition of his *Odes*, Paris, 1578, may be by Denizot. RALPH N. JAMES.

Ashford, Kent.

P.S.—Since making the above query I find in another ode by Ronsard, of which the first verse is "*Quand les filles d'Achelois*," some further information about Denizot. The verses are too long to give entire. It appears from them that Denizot was three years in England, where he seems to have acted as tutor and singing-master to three young Englishwomen whom Ronsard compares to the Sirens. One of them was probably about to leave England for France when the ode was written. Who were these English Sirens?

#### FOLK LORE.

A CURE FOR A SORE MOUTH.—A woman was going recently, in Yorkshire, to a medical man with her child, who had a sore mouth, for advice; and on the way, meeting with an old woman whom she knew, told her her errand. The old woman told her to go back home and obtain a live frog and put it into the child's mouth and pull it out by the legs, and the child would be cured; and not only that, but that ever afterwards any person who might be suffering from a sore mouth would also be cured if her child should blow its breath into the mouth of the person so afflicted. S. RAYNER.

THE EVE OF MAY-DAY.—You may go, just before dusk on the eve of May-day, into a field where grows the hawthorn, and pluck therefrom a small sprig of *May*, in bloom if possible, but in the bud will do if the season is not sufficiently advanced. This sprig you must put into your mouth, and carry it in that manner all the way home, speaking to no one on the way, no matter whom you may meet. To speak would break the spell. Arriving at home you enter the house, and proceed to walk upstairs, *backwards*, to your bedroom; then standing with your back to the bed, with a jerk throw the sprig over your *left* shoulder on to the pillow. This done, go at once to bed, placing your head on the sprig. Your dreams will be of the person who is destined to be married to you. The above is a piece of advice which used to be given to young people in Derbyshire, and the advice frequently took. Mothers who had a sickly child were sometimes advised, by those who knew, to take the child out early on May-day and bathe it in the dew. This proceeding, it was said, would strengthen the child and

vastly improve its health. Girls, as we all know, used to bathe their faces in May-dew, to increase their bloom and beauty. THOS. RATCLIFFE.

HEALING BY THE TOUCH.—Reading the "piece of folk lore from Meath" (p. 257, *ante*) put me in mind of a similar superstition in Derbyshire. To effect cures by the *touch*, it is not needful that the person possessing the faculty should be a "seventh son"—not to say the "son of a seventh son." The person who can heal in this manner must have a gentle, soft touch, and have the knack of knowing the precise spot necessary to be touched to effect a cure—that is, as I have been told, the *nerve* nearest to the part afflicted. Sprains, gatherings, toothaches, rheumatics, and so forth, may be cured by the touch of a proper person. I do not, however, know the sleight of hand necessary, nor do I know any one thus gifted; but the superstition still lingers, aided by the imagination. The belief is not near so prevalent as it was fifty years ago, and it would very likely be difficult to find any one crediting the superstition. One of my relatives is living who, when a child, had her wrist touched by the "charmist," to cure a sprain, to the immediate relief of the pain and swelling. There is a soothingness experienced from the touch of some people's hands which certainly will ease pain at times, and from this fact no doubt did the belief arise in the efficacy of curing pains and some ailments by this simple method. THOS. RATCLIFFE.

WEATHER LORE.—In the county of Rutland I met the other day with the following bit of folk-lore, which, I believe, has not yet been recorded in these pages:—If in handling a loaf of bread you accidentally break it into two parts, it is a sign that there will be wet weather for a whole week.

CUTHBERT BEDE.

#### CUSTOMS AT SEA.—

*Ringin'-in the New Year*.—On the last day of last year I was cruising along the west coast of New Zealand, in one of the fine intercolonial steam-ships. In the night I was startled from sleep by the clash of bells, sounding fore and aft. Hastening on deck to find out the cause of this sudden alarm, I met one of the hands with dark stolid countenance, violently ringing a large bell; till desired by the captain to "stop that — row." It was a very unpoetical rendering of one of the delightful customs of "our old mother country," and sent me back to my berth somewhat saddened, as I recalled to mind the scenes of jollity and mirth that marked the birth of the new year in dear old England some twenty years ago.

*Burying the Dead Horse*.—A friend who came out here, a few years since, gave me a note on the above custom amongst sailors. The ship had been out from port a month. In the evening, amidst

shouting and laughter, a strange figure (made up of sacking stuffed with straw or shavings), bearing some rude resemblance to a horse, was hoisted to the yardarm, and let fall into the sea. This ceremony was to note that the month's pay in advance to the seamen, on joining the ship, had been cleared off, and that the rest of the voyage was to the good.

THOMAS H. POTTS.

Ohinitahi, N. Zealand.

**LANCASHIRE MAY SONG.**—The following has been written for me by a friend from the dictation of a regular May-singer. If it has not already appeared, you may perhaps think right to preserve it in the pages of "N. & Q." :—

"Fair Flora in her prime, she adorns the river's side,  
While the fields and the meadows are so green;  
The little birds are singing, sweet flowers they are  
springing,  
And summer covers both sea and land.

"All on this pleasant morning together cometh we,  
For the summer it springs fresh, green, and gay;  
To tell you of the blossoms that bloom on every tree,  
Drawing near to the merry month of May.

"Arise! the master of this house, all joys to you betide,  
For the summer comes quite fresh, green, and gay;  
May He that governs all things ever be your guide,  
Drawing near to the merry month of May.

"God bless your wife and family, your riches and your  
store,  
For the summer comes quite fresh, green, and gay;  
We hope the Lord will prosper them, both now and  
evermore,  
Drawing near to the merry month of May.

"Arise! the maiden of this house, all in her dress of blue,  
For the summer comes quite fresh, green, and gay;  
And unto him that you love best, be sure that you  
prove true,  
Drawing near to the merry month of May."

M. D.

**MICE** (4<sup>th</sup> S. ix. 134.)—In 1849, during an impending visitation of cholera, I was at a village on the Cornish coast, near the eastern boundary of the county. A woman of about thirty-five years of age, who could read and write fairly, expressed her apprehension of the cholera proving fatal to her, she being then, apparently, in perfect health, and no known case of cholera within ten miles. I inquired the reason of her expectation, and with some air of mystery she informed me "she had seen some mice." As most superstitions have some atom of fact in which they originate, I inquired farther, and was told that "her grandfather when threshing corn in his barn had seen two mice looking at him, and then they vanished, and he went in and took to his bed, and died within the week." Has this superstition about mice anything in common with that story told as a note to the May-day night scene in *Faust*, in Hayward's prose translation, p. 205, 4th ed. London, 1847?

G. M. E. C.

#### HAIR POWDER AND CUES.

Quartermaster John Core, of the Royal Tyrone Regiment of Militia, has published an historical record of that corps from its embodiment in 1793 to the present time.\* The following extracts from the regimental "orders of the day" concerning hair powder are curious.

Strabane, Sept. 28, 1793:—

"Commanding officers of companies will give particular orders to their men this evening, that their hairs are well combed, and the sides and foretop pomatumed, and the tails uniformly tied close to the head. As the men will appear powdered at the review, the officers will be particularly careful on this point, and the old sergeants very particular to instruct their men."

Feb. 3, 1794:—

"A greater attention must be paid to the tying and powdering of the men's hair. The powder must be better mixed in the hair, and the mark of the teeth of the comb appear on the back of the head, and on the club, by drawing the comb downwards on the hair. Great attention must be paid not to have the powder laid on in clots."

The following year the regiment was stationed in Galway; order of the day, March 8, 1795:—

"As the evening parades of the regiment will be the resort of the military and the ladies to admire the Tyrone boys, the Lieut.-Colonel expects the men will come remarkably clean, as well as in the morning—the hair to be well powdered, neat and well done, and the shoes well blacked."

Cork, Sept. 16, 1799:—

"The regiment being now complete with cues, the officers in examining their companies at morning and evening parades were to give the greatest attention possible to the manner in which the men dressed their hair, and to punish every neglect. The men were to be as well powdered at every evening parade as at the morning. The officers are to take particular care that their cues were not too far from the head, and that the whole are tied at the same distance, and that the cues are at all times well polished."

In the autumn of 1799 there seems to have been a very general failure of the corn harvest in Ireland, for on Nov. 12 the following circular was addressed to Lieut.-Gen. Lake, who was in command of the troops in the Cork district where the Tyrone militia then was:—

"I am directed by His Excellency the Lord Lieutenant to desire that you will give immediate orders to the troops under your command, to discontinue the use of powder or flour until further orders, the late general bad harvest having rendered this measure indispensable.

"I have, &c. &c.,

"G. NUGENT, Adj.-General."

Three days afterwards the following order appeared: Cork, Nov. 15, 1799, Lieut.-Col. Hamilton being now in command of the regiment directs—

"that . . . the attention and early attendance of all officers at morning and evening parades is now more necessary than ever, in consequence of the soldiers not wearing

powder. The officers are directed to pay great attention to the dress of the men's hair without powder—that it is well greased and smooth; the side-locks let grow longer, and well put back with the grease, and the cues to be closer to the head than with the powder."

In July, 1803, the sergeants of the regiment were granted the indulgence of being allowed to dress their hair with soap, but they were warned at the same time "that no excuse would be taken for their hair not being dressed according to the pattern shown on that day's parade." Truly the soldiers of those days had at least one serious grievance.

W. H. P.

# HALKETT'S "DICTIONARY OF ANONYMOUS & PSEUDONYMOUS LITERATURE OF GREAT BRITAIN."

(PROSPECTUS AND SPECIMEN. Edinburgh: W. Paterson, 1872.)

On p. 271 of this volume you announced the proposed publication of the above work, which I observe is to be in quarto, but as to the proposed size I will say no more now than that I think it would be much better in double columns, octavo, as I believe the editors still have that under consideration. Certainly octavo is far the most popular size, and one adopted for all the standard French works of this class. Book-buyers already look upon quartos as nearly as bad as one of the enormous old folios, which few ever think of buying now unless for a public library.

The specimen itself is, however, almost all that could be desired, and if the whole work is carried out like it we shall have a most valuable, and I may say indispensable, work of reference. The task the editors have undertaken is most onerous indeed. It is constantly asserted by compilers and bibliographers that no one knows the incessant labour during a series of years such an undertaking requires but those who have tried it, and this is true; and our thanks and those of all literary students will be due and most heartily given to the editors for their self-imposed labour.

As I have had numerous observations made to me upon the subject, I may say that Mr. Halkett's work does not in the least interfere with the *Handbook of Fictitious Names*, which is only intended to include works of the nineteenth century, whereas Mr. Halkett's begins from the beginning.

My object in writing this note is to direct attention to the proposed publication of this great work; and I appeal to "N. & Q." for its great influence and support with some confidence, as the Dictionary may almost be said to be born of it. From the very first number, published in 1849, to the present time has this journal suggested, advocated, encouraged, and more, helped and fostered such a work. And let us hope that luck will at last attend the publication, and that it will fittingly represent Mr. Halkett's great reputation as

a linguist, a librarian, and a bibliographer. We have all helped from time to time, and added our brick to the edifice: though one in twenty thousand does not seem much, yet it was the help that was valuable, and it is help that the learned and literary are now asked to give to aid the mechanical production of that to which they have intellectually contributed. I am informed that a printed list of subscribers, comprising the names of numerous eminent persons, will shortly be published, and those who send in their names at once will be included therein.

I do hope that Mr. Halkett's untimely and lamented death will not prove such a national loss as to deprive English literature of the publication of this work.

OLPHAR HAMST.

New Barnet, Herts.

AMERICANISMS: "COLLIDE" AND "TELESCOPING."—The following remarks appeared in *The Observer* of April 13, 1872:—

"The Americanism 'collide,' though really a useful word if we could overcome our antipathy to its etymology, has not made much progress in England since the date of its attempted introduction. In the mean while American newspaper writers, whilst making abundant use of the word, have found it insufficient for their requirements and have invented another, or rather have taken an English noun and turned it into an American verb. The noun is 'telescope,' and we read in so respectable a journal as the *New York Times* of an 'engine coming up and telescoping two cars.' To 'telescope' a car is, we gather from the context, to run in from behind with such force as to cause one or more cars to mount on the top of the other cars to which they are attached. The very length of the definition suggests the necessity for a single word descriptive of an incident not possible in the birth period of the English language. But 'telescope' will not do."

CHARLES VIVIAN.

52, Stanley Street, S.W.

ALEXANDRE DUMAS.—The plain inscription of Alexandre Dumas' monument is "Alexandre Dumas, 1802-1870," on the marble slab which covers his tomb and his father's, General Dumas, Marquis Davy de la Pailleterie. The burial place is in the middle of the cemetery of Villers-Cotterets, between four tall and sombre pines. (*Morning Advertiser*, April 26, 1872.)

CHARLES VIVIAN.

52, Stanley Street, S.W.

POPULAR NAMES OF FLOWERS, ETC.—The *Cheirantus* (wall-flower) is called by the Russians "wall-violet." The Germans have a very poetical name for the laburnum; they call it "golden rain."

A MURITHIAN.

PARALLEL PASSAGE IN TIBULLUS AND DR. WATTS'S "HYMNS."—In the poems of Tibullus occurs the following beautiful passage, as is supposed in reference to Glycera, the "Immitis Glyceræ" of the bard, as she is called by Horace. But according to John Newton, the rector of St. Mary Woolnoth and the friend of Cowper, it is



wrong to apply such language to any creature on earth; it is only suitable to the Supreme Being:—

"Sic ego secretis possum bene vivere sylvia,  
Qua nulla humano sit via trita pede.  
Tu mihi curarum requies, tu nocte vel atra  
Lumen, et in solis tu mihi turba locis."

Lib. iv. Carm. 13, v. 9 *et seq.*

Amongst Watts's *Hymns* are the following lines:—

"My God, the spring of all my joys,  
The life of my delights,  
The glory of my brightest days,  
And comfort of my nights.  
"In shades of night if thou appear  
My dawning is begun;  
Thou art my soul's bright morning star,  
And thou my setting sun."

Perhaps, after all, there may be but an undesigned coincidence, though the similarity is remarkable. Tom Moore renders the passage from the beautiful elegiac Latin poet in the following happy way:—

"Charm of my life, by whose sweet power  
All cares are hushed, all ills subdued;  
My light in e'en the darkest hour,  
My crowd in deepest solitude."

JOHN PICKFORD, M.A.

**HARD LABOUR.**—Scarcely a day passes in England without the sessional or police report of offenders sentenced to imprisonment with hard labour: an appendage continually laughed at by some incorrigible rogue or ruffian, who boasts his being able to "do it standing on his head."

They manage these matters better in Austria. An officer of high rank in its service described to me the other day its mode of dealing therewith: the delinquent's "hard labour" affecting not his head but his heels. For a certain number of days, and of hours in each day, he is set in some lonely and silent spot, between two short pillars, hollowed cup-fashion, about three or four yards apart, with a cannon-ball in his hands; which, at the mute signals of a sentry placed over him, he deposits in one of these, lifts up again, faces round, and marches with to the other—repeating this mild manœuvre without word or pause till the penal time shall have expired. My friend told me how dreaded was this mindless, meaningless punishment, by the Austrian soldiery. Would it not be well to make experiment of it (not forgetting "the cat") among the homebred infesters of our homes and highways? If, as the intelligent authoress of *Prison Characters* avers, the light labour of oakum-picking or mat-making is more painful, even to our female offenders, than scrubbing stairs and floors, how much more painfully would this monotonous do-nothing, this *opus inoperosum*, affect the spirits of active stalwart men—reserving the satisfaction of *up and be doing* for the encouragement of honest industry!

E. L. S.

**IRISH PROVINCIALISMS.**—I have lately picked up the following North-of-Ireland expressions, the origin of which I should very much like to know:—

1. Of anything very wonderful—"That bangs Banagher, and Banagher beats the world."

Now why should Banagher (a town-land in the co. Londonderry) be invincible?

2. "As black as Tode's cloak."

Perhaps this should be "a toad's" or "Todd's" cloak, but I have given it exactly as I have always heard it.

3. "As great a liar as the clock of Strabane."

Why should the public timepiece of Strabane be selected as remarkable for mendacity?

I have also sometimes heard a large pin called a "great stab." Can anyone illustrate these?

H. S. SKIPTON.

Tivoli Cottage, Cheltenham.

**MEANING OF THE WORD "Oss," OR "ORSE."**—In *The Athenæum* of April 20 appeared a paragraph, signed "J. E.," on the derivation of *oss*: a word used, as the writer states, in north Shropshire, and bearing the meaning of trying, or attempting to do something. He quotes Harts-horne for *ausse*, *oss*, to attempt, essay, try at, &c., and says it has been conjectured to come from the Latin *audeo*, *ausus*; but he himself considers that there can be little doubt that it springs from the Welsh *osi*, which means, to offer to do, to attempt. Now I have long been familiar with this word, which is in common use in Staffordshire and Warwickshire. I have always heard it pronounced *orse*, but I have no doubt that it is the same word. In those counties it has the additional and more usual meaning of beginning—making a first attempt, and so forth. A friend of mine, a great searcher after etymologies, confidently derived the word from the Latin *ordior*, part. *orsus*; and I quite agreed with him. So it is very commonly said, that such a man *orsed* well; meaning, that he began well, or attempted well.

F. C. H.

**THE SONG OF "THE TROUBADOUR" OF MOUNT VESUVIUS.**—Signor R. B. Tomi of Leghorn, in a letter to the *Swiss Times*, dated the 15th of April, sends the following very literal rendering of the song, with which all tourists to Mount Vesuvius are greeted by "The Troubadour" on arriving at the "Hermitage":—

"In the shadows of Vesuvius sit some pilgrims tired and sore;

They are welcom'd to the mountain by the wandering troubadour:

He sleeps within the crater, and looks so lean and lank,  
And sings the same old song all day for a single franc!

A chinking franc! a chinking franc!

Give the troubadour so lank!

If not, he will you thank

For even half a franc!

"The lizards all are sleeping, the festive *pulchi* biting;  
The mountain's in eruption, the *cocchieri* fighting!"  
Then give me a single franc, and let me go afar,  
To strum to other pilgrims a tune on my old guitar.  
A chinking franc! a chinking franc!  
Give the troubadour so lank!  
If not, he will you thank  
For even half a franc!"

VIATOR (1.)

T. FAED'S PICTURE OF "SIR WALTER SCOTT SURROUNDED BY HIS FRIENDS."—This celebrated picture, disposed of at the recent sale of Gillott's Collection for 910 guineas, cannot be styled historical, as the authors and artists therein portrayed never met together under the hospitable roof of the illustrious author. It is, therefore, purely an imaginary assembly. The names mentioned are—Sir D. Wilkie, Sir W. Allan, T. Campbell, Tom Moore, Sir W. Ferguson, Wordsworth, Professor Wilson, Lord Byron, Sir A. Constable, Rev. G. Crabbe, H. Mackenzie, and Hogg. Now James Hogg, the Ettrick Shepherd, was first introduced to Thomas Campbell, the author of the *Pleasures of Hope*, at a literary party at my house in Waterloo Place in the year 1832. On my presenting the Shepherd to the poet as Mr. Campbell, he exclaimed: "There is only one Campbell in the world, and that's Tom Campbell." To which, in high glee, the latter responded: "And there's only one Hogg in the world, and that's Jamie Hogg."

JAMES COCHRANE.

Leicester House, Listell.

### Queries.

#### MISERERE CARVINGS.

I have in preparation a work on the Early Sculptures and Carvings in Worcester Cathedral, to be illustrated by photographs, about one hundred in number, printed by a permanent process from negatives that for the first time have been taken from the originals, and taken expressly for this work. The entire series, thirty-seven in number, of the original *Misereres* (A.D. 1375-1390) in this cathedral will constitute an important section of my volume: and it has been urged upon me to endeavour to discuss somewhat fully the general subject of Miserere Carvings, as introductory to my particular notices of the Worcester examples. In order to accomplish this, I am now both examining various series of these remarkable and most interesting relics of early art, and seeking for information concerning them. One of my greatest difficulties consists in ascertaining *where* any original *Misereres* are still in existence. Will

\* The metre is the same as the original one; but in singing the second verse, it will be better to use "bite" and "fight" instead of the double rhymes. I give this hint to tourists who have caught the tune, and perhaps the *pulchi* also!

the readers of "N. & Q." render me some aid in this matter? Misereres are known by me to exist in our own country in the Cathedrals of Bristol, Carlisle, Chester, Chichester, Ely, Exeter, Gloucester, Hereford, Lincoln, Manchester, Norwich, Oxford, Ripon, Wells, Winchester, and Worcester. I have notes upon the series at Exeter, Gloucester, Hereford, Norwich, Ripon, and Worcester, and I possess photographs only of the Worcester series. Misereres also remain in the following churches and chapels:—Westminster Abbey (Henry VIIIth's Chapel); St. George's Chapel, Windsor; Winchester School Chapel; Beverley Minster, St. Mary's, Beverley; Boston; Christchurch, Hants; Ludlow; King's Lynn; Great Malvern; Maidstone; the churches of St. Andrew and St. Swithin, in the city of Norwich; Minster, in the Isle of Thanet; St. Martin's, Leicester; Nantwich; the Chapel of All Souls College, Oxford; St. German's, Cornwall; Sherborne; Southwark; Stratford-on-Avon; Wakefield, and Whalley Abbey: of these I have notes upon the series at Boston, Malvern, Maidstone, Stratford-on-Avon, and Wakefield, and I purpose to visit Ludlow. I am particularly desirous to ascertain whether photographs of any of these series are obtainable, and to be informed of the existence of any examples not included in the foregoing list: all notes and notices also will be of the greatest value.

The Worcester series includes two examples (I enclose photographs of them for the editor of "N. & Q.") which I proceed to describe, in the hope that I may obtain at any rate some suggestions as to their real meaning.

1. Figure, beardless, in loose, flowing, surplice-like robe, with large open sleeves, from which protrude the tight sleeves of an under garment; a very large hood also covers the head, and hangs down over the shoulders. This figure, seated, apparently on a short bench, of which the end that is visible has elaborate architectural carving, holds in the right hand a pen, with which he (or she) is in the act of writing in a very large book spread open upon a lectern: and with the left hand the figure is touching a small object that is held in the beak of a large bird—perhaps an eagle—which with drooping wings stands at its feet. In the act of flying upwards, above the knees of the seated figure, is another bird, of small size, which has its head in the mouth of some creature, having a collar about its neck, issuing from the hood of the seated figure just above the left elbow. The supporters, or side compositions, are, the dexter, a man lying under a tree; and, the sinister, a war-rener (his head now gone), carrying, by a staff over his shoulder, a rabbit, while another rabbit is hastily entering its burrow; and a creature—perhaps a ferret, coming out of another burrow—is in the act of seizing a third rabbit.

2. Figure, uncertain whether the figure of a man or a woman, but probably the latter, nude, but covered with a net of large open meshes, which is adjusted after the manner of a garment. This figure, having long waving hair parted down the middle of the head, is riding on a very large goat, grasping one of its horns (the other horn is gone) with its right hand, while with its left hand it holds under the net a rabbit. This figure also is represented with its right foot on the ground, its left leg, which is next to the spectator, being drawn up on the back and the side of the goat. The supporters are grotesque human faces, from which issue bunches of foliage. This singular composition has been compared with a miserere in Norwich Cathedral (figured in *Norfolk Archaeologia*, ii. 251, and also a woodcut by O. Jewitt in Murray's *Handbook*), in which a man, probably a huntsman, is seated on a stag, holding one of its antlers, wearing what appears to be "a reticulated coat," and having under his left arm a small dog; other dogs, certainly hounds, also surround the central group. I have not yet been able to ascertain whether this miserere has been photographed, nor have I such certain information as would enable me to determine whether this man is carrying a net over his garments, or is wearing—according to the *Norfolk Archaeologia*—a garment made of some netlike fabric or with a reticulated pattern. My friend Mr. James Fowler of Wakefield has directed my attention to a capital near Archbishop Scrope's tomb in the choir at York, in which is sculptured a man covered with a net, riding on a goat, which he holds by one of its horns, and joining in the pursuit of a hare or rabbit, with a greyhound and another dog. In this composition several trees are introduced, and on a bough of one of them is seated a king, crowned, and with a drawn sword, "as though watching the sport." The Worcester subject has been considered to represent a woman doing penance for incontinence; but is there known to be any documentary evidence to show that such a penance was ever instituted or undergone?

May I also ask for authenticated examples of a fox preaching to geese, a hare riding on a hound (as at Worcester), a cat hanged by mice or rats (as at Malvern), or other subjects of the same retributive order? Communications, if not given in the form of "Replies" in "N. & Q.," will reach me if addressed to Mr. Aldis, Photographer, High Street, Worcester. CHARLES BOUTELL.

ABBOTS OF WHALLEY AND SAWLEY. — There appears to be much confusion relative to the exact dates when the last abbots of Whalley and Sawley were executed. Dr. Whitaker in his *Whalley* says that John Paslew, the last abbot of Whalley, was executed on March 12, 153<sup>9</sup>; and

that William Trafford, the last abbot of Sawley, had suffered two days before, or March 10, 153<sup>9</sup>. This is somewhat varied in Whitaker's *Craven*, where it is stated that—"Fr. Wil. Trafford, capitali affectus supplicio A.D. 1537." In Harland's *Sawley Abbey*, p. 42, we find that "Trafford suffered capital punishment by hanging at Lancaster in 1537-8," and this agrees with what is stated by Stevens in his *Continuation of the Monasticon*, ii. 49, who put the event as happening in 1538. In the *Coucher Book of Whalley Abbey*, iv. 1175, there is an entry to the effect that "The Abba of Whalley was put down anno regius 28 Henrici octavi, anno domini 1537." From the *Coucher Book* it appears that the real dissolution took place in 1539, the estates being sold April 12 to John Braddyll, Esq. Richard Pollard, Esq., the king's surveyor, came down and let the demesnes, the first half-year's rent being due Michaelmas, 1537; so that Braddyll was first tenant and then owner. What then are the true dates to be affixed to these several transactions?

T. T. WILKINSON.

BATTLE OF BUNKER'S HILL. — Are there any recognised portraits in Trumbull's picture of this battle, engraved by J. G. Müller, and published, 1798, by A. C. de Poggi, New Bond Street?

H. D. C.

[There was doubtless a key to Müller's print of "The Battle of Bunker's Hill," for there is one for the companion print, "The Death of General Frazer," which is in the British Museum. Some of the portraits might be identified by looking at a collection of contemporaneous heads.]

BELL INSCRIPTION AT CHURCH-KIRK, NEAR BLACKBURN. — There is a bell at Church-Kirk, near Blackburn, which is said to have been obtained from Whalley Abbey after its dissolution on the attainder of Paslew, the last abbot. If so, it must have been ordered by him before the Pilgrimage of Grace, for the date given in the inscription happens to be that of his execution, which took place in March, 153<sup>9</sup>. The whole of the inscription runs thus—

"MARIA BEN IC VAN DEETER VAUDEN GHEIN  
OHEGOTEN INT JAER MCCCCXXXVII."

What is known of this Dutch bellfounder, and where are there any others which were manufactured by him?

T. T. W.

JAMES BESSON: DUBLIN NEWSPAPERS. — I should be glad of information respecting a book with the following title:—

"Théâtre des Instrumens mathématiques et mécaniques de Jacques Besson, Dauphinois, Docte Mathématicien. A Lyon, 1594."

It contains sixty plates of curious inventions.

I also wish to know the date of the earliest Dublin daily paper, and also the earliest Dublin weekly paper. I have a volume of *The Dublin*



*Weekly Journal* containing two years, 1725 and 1726. Is it true that Dean Swift contributed to its pages?

R. W. BINNS.

Worcester.

[James Besson was an ingenious French mechanician, professor of mathematics at Orleans in 1569, and author of some scientific works highly esteemed in their day. His *Theatrum Instrumentorum et Machinarum*, 1578, fol. subsequently augmented by Paschalis, was translated into French, Italian, and German. For notices of his *Théâtre des Instrumens mathématiques et mécaniques*, consult Brunet's *Manuel*, ed. 1860, ii. 829-30. — About the year 1700 a newspaper called *Pue's Occurrences* was established in Dublin; and in 1725 appeared the *Dublin Evening Post*—both were daily papers. The venerable *Dublin Journal*, that lived in the days of Swift, first appeared on March 27, 1725. It was published originally twice weekly, and subsequently thrice weekly. We advise our correspondent to consult Madden's *History of Irish Periodical Literature*, vol. ii.]

"BLACK JOHN."—A caricature by Gillray or Rowlandson, entitled "Diversions at Hatfield, 1789," represents an archery-ground with various male and female characters. In a dialogue of the usual coarseness of that date occur the words "Black John is a good one." Can any one inform me who was "Black John," and to what political or social event the caricature refers?

Lady Mary Amelia, daughter of the first Marquis of Downshire, married in 1773 the seventh Earl of Salisbury, who in 1789 was advanced to the marquisate; and in Walpole's *Letters*, under date July 9, 1789, she is described as being a warm patroness of archery.\*

M. E. Z.

DAVID GARRICK.—The following is a newspaper cutting pasted in an old scrap-book:—

"In the early part of Garrick's career, at Drury Lane Theatre, a tragedy was produced in which Roscius sustained the part of a king. Though there was nothing remarkably brilliant in the play, it met with no opposition until the fifth act, when Garrick, as the dying monarch, divided his empire between his two sons in the following line:—

'Jointly 'twixt you my crown  
I do bequeath!'

When a quaint man, getting up in the pit, rejoined—

'Then, gods! they've got just half-a-crown a-piece!'

"This threw the whole house into such a comic confusion that not another word of the tragedy was uttered on the stage."

I wish to know whether there is any foundation for the above; and if so, the name of the tragedy.

SPARKS H. WILLIAMS.

18, Kensington Crescent, W.

QUEEN HENRIETTA MARIA.—Where could I find a list of the persons who composed the household of Queen Henrietta Maria, wife of Charles I.?

C. E. E. C.

[Some notices of the household of Queen Henrietta

[\* The Hertfordshire Archers did themselves the honour to confer the freedom of their society on the Marchioness of Salisbury. See the diploma in Hansard's *Book of Archery*, 1840, p. 152.—Ed.]

Maria will be found in Strickland's *Lives of the Queens of England*, edit. 1851, v. 444-447.]

HOUSTON OF HOUSTON.—Can any of your readers furnish me with particulars of this ancient family? Who is now the head of the family? What relation was Sir William Houstoun, Bart. (creation 1836), who was born in 1706, to Sir John Houstoun of that Ilk, who died in 1751, when the baronetcy became extinct? Were they of the same family?

B. I. L. L.

IOLANTHE.—Who was Iolanthe? The name does not appear in Lempriere or other classical dictionaries.

G. N. D.

LEXICOGRAPHICAL ERROR?—In Liddell and Scott's *Lexicon*, 5th ed., 1864, under the word θαμνός, it is said, θαμνός=θαμνός, only found in neut. pl. θαμνὰ as adv.=θάμα, Pind. O. 1, 85; Xen. Mem., 3, 11, 5. Now in the λείψανα of Bion this very word is found in the feminine—'Εκ θαμνῆς παθούργης—in a passage quoted by me in N. & Q." 4th S. ix. 167. Will any one explain to me how such an oversight as this could have arisen, or whether I am wrong in regarding it as an error?

EDMUND TEW, M.A.

[Under the word βωρυμή, ἡ=βωρυή, a fracture, will be found in Liddell and Scott, 6th edition, βωρυμός, ὁ, another word in the passage cited above, and a reference to Bion, Fr. 15.]

ELIZABETH, COUNTESS OF LINCOLN.—Edward Clinton, Earl of Lincoln, born 1512, died 1585, was thrice married. His first wife was Elizabeth, daughter of Sir John Blount, and widow of Gilbert Lord Talboys. I am anxious to know where and when she died, and where she was buried.

K. P. D. E.

DUKE OF MONMOUTH.—Can you give any account of a medal struck in memory of the unfortunate Duke of Monmouth? It is about the size of a crown piece. On the obverse is a bust of the duke with the inscription "Jacobus infelix dux Monumethensis." The reverse represents the head of the duke decapitated, with three jets of blood issuing from the mouth, and the inscription "Hunc sanguinem libo Deo liberatori." Below, "Cæsa cervix. Lon: Julij 15 1685." Is this medal in the British Museum, or is it known to collectors, because there is a tradition in the family of Teale that only six of these medals were ever struck? This family of Teale is supposed to be descended through the Cardonnells from a natural daughter of the Duke of Monmouth called Mary Hicks. Can any of your correspondents throw any light on the existence of this Mary Hicks? There is no mention of any such daughter of the Duke of Monmouth in Sandford.

A. P.

[The inscription on the medal commemorating the beheading of the Duke of Monmouth is an obvious allusion

[\* Some account of the baronets of Houston will be found in "N. & Q." 3rd S. x. 81, 157, 251.—Ed.]

to the words of Thrasea when his veins were opened by order of Nero. He sprinkled the blood on the floor, and calling to him the officer who attended the execution of the emperor's order, said to him—"Libamus Jovi Liberatori." (Tacitus, *Annal.* xvi. c. 35.) A specimen of this medal exists in the British Museum; it is not so rare as some other medals of that duke, and there are certainly more than six examples known. It is engraved in Van Loon's *Medallic History*, iii. 307; Snelling, plate xxiv. fig. 9; and the *Medallic History of England*, 1790, plate xxxviii. fig. 9. Some notices of the Cardonnel family are given in "N. & Q." 2<sup>nd</sup> S. x. 239, 456; xi. 335, 378.]

**NATIONAL CHARACTERISTICS.**—Sir Thomas Browne, in his *Religio Medici*, part ii. § 4, has these four lines:—

"Le mutin Anglois, et le bravache Ecossois;  
Le bougre Italien, et le fol François;  
Le poltron Romain, le larron de Gascogne,  
L'Espagnol superbe, et l'Alleman yvrogne."

Are these four halting verses his own, or a quotation? If the latter, whence? H. K.

"THE PATHWAY TO CANAAN."—I have an old book with this title, written by William Attersoll, minister of the word of God at Isfield in Sussex. It is printed by William Jaggard, dwelling in Barbican, 1609. The latter portion of the book from p. 434 is missing. I shall be glad to know how many pages of the book are wanting.

THOS. RATCLIFFE.

[No copy of this work is in the Catalogue of the British Museum.]

**THE PLANT BASIL.**—What are the peculiar properties of basil? In one of Keats's poems the lady is made to bury the heart of her dead lover in a pot of basil, which she kept near her. Why basil more than any other plant?

C. F. BLACKBURN.

[The ancients had a curious notion relative to the plant basil (*Ocimum basilicum*), viz. that there is a property in basil to propagate scorpions, and that by the smell thereof they are bred in the brains of men. Others deny this wonderful property, and make basil a simple antidote. See more about this plant in "N. & Q." 1<sup>st</sup> S. viii. 40.]

**SAXONY.**—I am wishful to meet with a history, either in English, German, or French, wherein is given a detailed account of, and the motives (if any) for the various divisions and subdivisions of the "state" of Saxony among the different branches of its royal house, which eventually produced those of Saxony (kingdom), Saxe Coburg and Gotha, Saxe Altenberg, &c. Can any of your historical or German contributors aid me in my search? A STUDENT.

**THE SCOTTISH PRAYER-BOOK**, as issued in the days of Charles I., has lately been before public notice. Permit me to furnish an extract on the subject from the valuable little book issued in 1847 by the late Rev. Peter Hall. I would especially ask attention to the peculiar copy described in the closing paragraph, and ask whether during

the past twenty-five years any similar copy has been brought to light?—

"All the copies (of the Scottish Prayer-Book) he (the editor) has seen range under one or other of two classes: distinguishable at once, by the one having, and the other not having at the end of the Psalter and after the word *Finis*, the word *Certaine* subjoined, as if intended for the catch-word to a page yet to come. . . . To account for the word *certaine* the circumstance may be mentioned, that in the English Prayer-Book of 1632 (the edition used by the king in his revision), after the Psalms, were added as (then) usual 'Certaine Godly Prayers to be used for Sundry Purposes.' Now, on a fly-leaf at the end of the Scotch Prayer-Book of 1637 in the library at Lambeth is an entry made of a note by Laud: 'His Majesty commands that these Prayers following, or any other (for they are different in several editions), be all left out, and not printed in your Liturgie.' Strangely enough, however, there exists at least a solitary copy, the property of the late George Stokes, Esq., of Cheltenham (and probably others may come to light), where the last leaf of the Psalter is actually followed by two other leaves of 'Certaine Godly Prayers,' as just mentioned. The prayers are not complete, but the leaves are of the same colour and texture, and apparently of the same type and press as the book itself: perhaps printed by mistake as a portion of the Scotch Liturgy, or perhaps only taken out of an edition of the English. But the editor inclines to think them genuine."—*Reliquiæ Liturgicæ*, I. xxx.-xxxiii.

S. M. S.

**ADMIRAL SIR RICHARD STRACHAN.**—The writer of this note is preparing a sketch of the life of the late Admiral Sir Richard J. Strachan, K.C.B., and would be grateful for any information or letters regarding him. Any communications sent to the Editor will be quickly and carefully returned.

**SURNAME OF HOPE.**—I have always been under the impression that the Scottish surname Hope was the equivalent of the English Hill. (See Lower, Halliwell, and Jamieson's dictionaries.) The following passage from Robert Chambers's *Traditions of Edinburgh* (ed. 1869) gives a different account of its origin. Will some one tell me which is correct?—

"It is worthy of notice that the Hopes are one of several Scottish families, possessing high rank and great wealth, which trace their descent from merchants in Edinburgh: 'The Hopes are of French extraction, from Picardy. It is said they were originally Houblon, and had their name from the plant [hop] and not from esperance [the virtue in the mind]. The first that came over was a domestic of Magdalen of France, queen of James V.; and of him are descended all the eminent families of the Hopes. This John Hope set up as a merchant in Edinburgh; and his son, by Bessie or Elizabeth Cumming, is marked as a member of our first Protestant General Assembly, anno 1560.'"—p. 87.

For the above statement the author gives "A Memoir by Sir Archibald Steuart Denham, in the publications of the Maitland Club," as his authority. K. P. D. E.

**WIMBORNE MINSTER.**—Will your correspondent (4<sup>th</sup> S. ix. 318) tell me when Wimborne Minster "was converted into a stable by the forces under

Cromwell," and give the authority for the statement? I am compiling a list of such atrocities, and if contemporary evidence be forthcoming, will add this to the number. EDWARD PEACOCK.  
Bottesford Manor, Brigg.

### Replies.

#### ETYMOLOGY OF "HARROWGATE."

(4<sup>th</sup> S. viii. *passim*; ix. 20, 121, 203, 303.)

By Harlow (Hærlaw in the charters) = the burying ground of the army, I mean the place where the army buried their dead after battle. By a genuine A.-S. word I mean one that is not a compound, as Harrowthwaite is, or one that can be traced up to the A.-S. period, but not higher. See the Professor of A.-S. on Winslow and Harwich, "Winnes-hlaw = Winslow, pugne tumulus; Here-wic = here, an army, Wic = a station." And see also his A.-S. Dic. for proof of Harrow and Harrowgate being from here = an army. Thus, "Here, herge, herige = an army, a depopulation; Hergian = to act as an army, to vex, afflict; Hyrwe = a harrow; Hyrwian = to harrow, vex, afflict. Harrow is spelt Hearge in Doomsday Book, but well did the old English scribe after the Conquest know what it meant, and what form it ought then to assume. See the *Imperial Dict.* In Thorpe's and in Kemble's Charters are the words "id est æt Hearge Herefreðing lond:" which is conclusive that the commanding position of Harrow was the very place the army held, and where they made peace. A glance at the indices to Thorpe's and Kemble's Charters will show that seventeen out of twenty of the names of places now commencing with *har* were in the originals *her* and *here*. As to *ard* and *har* ever being interchangeable, the complete dissimilarity of the initial and terminal letters precludes the possibility. The assertion of W. B. that the words "army and battle never enter into the composition of nomenclature," is contrary to every work upon the subject, as Cath, here, wig, and win, in the names of places are always considered as certain indications to the contrary.

C. CHATTOCK.

Castle Bromwich.

I concur in your remark that this subject is about exhausted. Whatever be the meaning of the latter portion of this name, *row* or *ow*, the circumstance that it is found united to the Danish postfixes *gate* and *thwaite* establishes a presumption that it is Scandinavian. The postfix *den* is not Celtic. The vocable *row*, interchangeable with *raw*, enters into the composition of many other Scandinavian place names, and may be Gothic *ra*, boundary, demarcation, limit. W. B. cites as "evidence" (!) of the derivation of Harrow from *Ard* that we find it in what he calls the

intermediate stage of *Arrod*, whence he proceeds to "Arrod Foot, near Plumpton," though when we reach this point we seem no nearer Harrow than before. "Obobornby," Ormshead, obviously corrupted from Op-horn-by, is purely Danish. As descriptive of *lowlands*, W. B. cites among others the name "Kensal," of which we have a familiar example in the place called Kensal Green, situated upon an *eminence*.

It would be a prodigal waste of time and of your valuable space to follow W. B. through a labyrinth of topographical puzzles, in which he bewilders himself and convinces nobody. He who can find *ard* in *Finch* may see a coffin in a flake of soot.

ED. CONSTANTINE.

I cannot agree with W. B. that the names Caractacus, Cassivelaunus, and Boadicea are, when analyzed, commonplace. The rendering of Prince Vortigern as "Prince Greenhorn" will do very well for greenhorns. A more reasonable etymology would be from *vdr-tighearn*, great lord or chief.

R. S. CHARNOCK.

Gray's Inn.

#### HOTCHPOT.

(4<sup>th</sup> S. ix. 180, 248, 306, 374.)

Littleton's words are:—

"En cel case, le baron, ne le feme, avera riens pur lour purpartie de le dit remnant, sinon que ils voient mitter lour terres dones en frankmarriage en hotchpot ovesque le remnant de la terre ovesque sa soer. Et si issint ils ne voient fayre, donques le puisne poet tener et occuper meme le remnande, et prendra a luy les profits tantsolement. Et il semble, que cest parol 'hotchpot' est en English a pudding; car en tiel pudding n'est communement mise un chose tantsolement, mes un chose ovesque autres choses ensemble. Et pur ceo il covient en tiel case de mitter les terres dones en frankmarriage ovesque les auters terres en hotchpot, si le baron et sa feme voient aver aucun part en les auters terres."—*Littleton*, lib. iii. cap. 2, sec. 267.

Coke's commentary on the passage is:—

"*Hotspot* or *hotspot* is an old Saxon word, and signifieth so much as Littleton here speaks. And the French use *hotchpot* for a commixion of divers things together. It signifieth here metaphorically in *partem positio*. In English we use to say *hodgepodge*: in Latine *farrago* or *miscellaneum*."

The marginal references in *Coke upon Littleton* on this and other places are—Britton, c. 72; 4 Edw. III. 49; 6 Edw. III. 30; 10 Edw. III. 38; 24 Edw. III. 27. Fitzherbert's *Natura Brevium*, 262; *Regist.* 320; *Fleta*, lib. v. c. 9, p. 314; Bracton, lib. ii. fol. 77, l. 5 and fol. 428.

The law of frankmarriage has long been obsolete, but the term "hotchpot" is still in daily use among conveyancers to describe a common clause in settlements and wills, by which persons taking a share in settled funds under a partial appointment are precluded from taking a distributive



share in the unappointed fund without bringing the appointed share into hotchpot. J. F. M.

MR. TEW's note that Bohun proves "*hotchpot* to be a *custom* confined to the City of London," but that he "can throw no light on the date of its origin or repeal," is positively ludicrous. *Hotchpot* is not a law or a custom to be repealed by Act of Parliament, but a legal term for a process which must have taken place since society began, and must continue whilst society lasts—namely, the lumping together for the purpose of division property of every description. The term has been used in wills and settlements from remote antiquity, and is to be found in every marriage settlement of the present day. MR. TEW has completely misapprehended the passage which he quotes from Bohun. The custom of London referred to by Bohun was *not* bringing property into hotchpot which was common to the whole kingdom, but a peculiar local interpretation of the presumptions arising from advancement to a child within the City of London. Elsewhere the child advanced could claim his full share of his father's goods on bringing his advancement into hotchpot, unless he was expressly excluded; but by the custom of London an advancement was presumed to be in full satisfaction of the child's share of his father's goods, unless it was expressly declared to the contrary.

TEWARS.

The following extract from Minshew's *Guide into the Tongues*, 1627, may be of use to MR. CHATTOCK:—

"*Hotchepot* (in *partem positio*) a law terme. Littleton saith, that literally it signifieth a pudding mixed with divers ingredients; but metaphorically a commixion or putting together of lands, for the equal division of them being so put together. Examples you have divers in him, fol. 55, and vi. Britton, fol. 119. There is in the Civill Law *collatio bonorum* answerable unto it, whereby if a childe advanced by the father in his lifetime doe after his father's decease challenge a childe's part with the rest, hee must cast in all that formerly hee had received, and then take out an equall share with the others." *De Collat. bonorum*, lib. 37, tit. 6.

In Cowel's *Interpreter*, 1701, is a very lucid explanation of this old custom, and it is also noticed in Blount's *Glossographia* (1684), and in *The Modern World of Words* (1696). No mention is here made of the custom having been confined to the City of London, and they are unanimous in deriving the law term from the dish, and not the dish from the law term. In Skinner's *Etymologicon*, 1671, *hotchpot* or *hodge-podge* is merely spoken of as "*vox coquinaria*," and is derived from the French *hochepot*, "*hocher*, quater, et *pot*, olla." To *hoch*, in the sense of shaking, is a north-country provincialism still in use. I recently heard this word used in Derbyshire by a labourer who was sifting some gravel.

Hazelwood, Belper.

J. CHARLES COX.

I demur against the repeated assertion that the dish *hodge-podge* is derived from the law phrase. It is very much more probable that the law phrase (clearly metaphorical) is derived from the dish. In the *Liber Cure Cocorum* (early fifteenth century) there is a recipe for "gose in a hogge pot"; and Halliwell quotes from the *Forme of Cury*, "Gees in hoggepot." The term passed into metaphorical use at an early date, as we see in the following quotation from the poems of John Audelay (fifteenth century):—

"Sum men sayn these selé frerys thai han no consyans,  
A mon to take vii. salerys x. trental zif thai may,  
And cast ham in a hogpoch togedur fore to daunce,  
Hit ys no ferly thaz the folke in hom thai han no fay."  
Percy Soc. p. 29.

In the play of *The Return from Parnassus* (Hawkins's *English Drama*, iii. 262) there is some quibbling upon Littleton's law-use of the phrase, and the culinary use of it.

JOHN ADDIS, M.A.

Rustington, Littlehampton, Sussex.

#### ON THE TRANSMUTATION OF LIQUIDS.

(4th S. ix. 235, 328.)

A few weeks ago you permitted me to make a few remarks on "The Separation of Liquids," which I did partly in the hope that the subject would be further illustrated by some of your many learned contributors. I have to thank MR. HYDE CLARKE for his observations; and with regard to *iron*, no doubt he is right in saying that the *r* is oftener toned down into a semi-vowel, without being actually suppressed. But what I meant was, that many persons, who could easily say *i-ron*, find a difficulty in saying *ir(o)n*, and therefore pronounce it distinctly *i-on*.

The anteposition of the liquid-labial *m* before a mute-labial is a phonetic corruption especially common in the meridional tongues, both with the ancients and with the moderns. Thus the Greek *lab*, "take," became in the present stem *lamban*. Instances might be multiplied, not only from the older and later Greek, but from Latin, modern Italian, &c. And this law of "labial reduplication," as well as the similar laws of dental and guttural reduplication—when *n* is inserted before a dental or a guttural—will frequently help us out in a derivation. (I add by way of illustration a mere suggestion which occurs to me. Is *omphalos*=*ops halos*; and did it mean "the eye of the sea"—which it does mean—before it meant "navel"? Thus *öp + halos*=*öphalos*=, by the law referred to, *omphalos*.) The general law may be thus stated.

A single consonant, in composition after a short vowel—whether this vowel be short by nature, or taken in exchange for a corresponding long vowel—is frequently doubled; and it is not rare

to find the first of the two, if it be a mute, modified into its corresponding liquid: a labial into *m*\*, a dental into *n*, a guttural into *n*.

Examples: Gr. *lab*, *lambano*; *pla* (*plētho*), *pim-pla*; *ambrotos*; Gr. *chad*, *e-chand-ano* (Theoc. xiii. 57); *hēdomai*, *handano*; Gr. *enek* (used as aor. of *phero*), *enenk*.

The alliance of *n* with the gutturals is illustrated by the pronunciation of the Greek *gg*; as *phalaggos*, pron. *phalangos*.

Transmutation of liquids is of two kinds: (1.) When a liquid is transmuted with another consonant; (2.) When one liquid is transmuted into another. All I can do is to give a few examples, leaving a fuller treatment of the phenomena for a less limited opportunity.

(1.) Gr. *pino*, "drink"; root *piŋ*; † Lat. *bibo*; —Gr. *rhef* (*rheo*, "flow"); cognate roots *rhad* and *rhain* (whence our "rain"); —Gr. *sozo*, *r. saf* (whence "save"); Lat. *sa(l)vus* and *sa(n)us*; —Gr. *phaino*, *r. phaf* and *phafn*; Gr. *cholos*, *r. chof*: where a liquid has been introduced to supply the place of the lost digamma. More familiar instances are *lacryma* (L.) for *dakruon* (G.); *odor* for *olor*; *moŋis* for *molis*; *martur* for *martus*; *tharros* for *tharsos*, &c. The doubling of consonants, as *ellabe* for *elabe*; and the melting of one consonant, in composition, into that which succeeds it—as *collapse* (con + l), *immerse* (in + m), *assent* (ad + s), are phenomena not peculiar to the liquids.

The transmutation of liquids amongst themselves is of a somewhat more interesting character. As examples from the Greek we may adduce *tio*, *tino*, *timao*; *nin*. (Dor. and Att.), *min* (Ion.); *ēthon*, Dor. for *ēlthon*; *kribanos*, *klibanos*; Sans. *panchan*, Gr. *pente*, *pemptos*. Gr. *mē* becomes Lat. *nē*; Gr. *numphe* becomes Lat. *nympha* and *lymphe*. Of a parallel nature is the use of such forms as *emenai*, *tlēmenai*, for *einai*, *tlēnai*. To come to something still more familiar, there is doubtless a phonetic or "diatonic" connection amongst the four liquids or semivowels—uttered as they are by various modes and degrees of the stoppage of the air-pipe—which renders some more easy of pronunciation, in certain mouths, than the rest. A difficulty is most frequently found with *l* and *r*, which are nearest to each other in character. I have often heard one pronounced for the other—generally *r* for *l*; though in *Aurora Leigh* we read—

"The little creature almost loves me now,  
And calls my name 'Alola,' stripping off  
The *ra* like thorns, to make it smooth enough  
To take between his dainty milk-fed lips."

I had marked many more words to serve as illustrations; but for fear of being tedious I will only refer to a word which I mentioned in a

\* Compare the Æolic *peda* for *meta*, &c. (Thiersch, 239.)

† Digamma: a labial.

previous note—*Bretwalda*. I believe it to be a contraction of "Brittonum-walda"; a doubly corrupt hybrid, if it be the fact that *walda* is a Latinised form of A.-S. *wardē*, "defender."

LEWIS SERGEANT.

HOUSELING CLOTHS (4th S. ix. 318, 375).—The answers given about houseling cloths make a short reply necessary from another side. Like a large number of other things which I will not take the trouble to allude to, the use of the houseling cloth was discontinued at the time of the change of religion in England, from the simple reason that no one wanted it. I purposely abstain from any remarks on a fact in which I have no interest. But your correspondents, in making their answers, ought to have taken care to obtain information which could easily have been had. I give it now. In every Catholic church, domestic chapel, or mission chapel in England, as in every other part of the world, the cloth for communicants is, and always has been, in use. D. P.

Stuarts Lodge, Malvern Wells.

A COINCIDENCE (4th S. ix. 317).—To these quotations might be added the questions and answers that appeared in *Punch* some years ago:—

"What is mind? no matter.  
What is matter? never mind."

CUTHBERT BEDE.

LINES BY ANDRÉ CHÉNIER (4th S. viii. 414).—The copy of these most exquisite lines, quoted by MR. RANDOLPH from Sir Robert Wilson's notebook, is incomplete. The concluding lines are:—

"Le sommeil du tombeau pressera ma paupière;  
Avant que de ses deux moitiés  
Ce vers que je commence ait atteint la dernière,  
Peut-être en ces murs effrayés  
Le messager de mort, noir recruteur des ombres,  
Escorté d'infâmes soldats,  
Remplira de mon nom ces longs corridors sombres."

At this point the executioner appeared, and stopped the voice of the melodious singer for ever! Lamartine's description of the last hours of Chénier is couched in terms of the most moving eloquence. Let me add a line to point out that the epithet applied to the "last enemy," in the fifth line of the above quotation, is exactly equal to the "fell serjeant Death," respecting which some of your correspondents have lately been inquiring. D. BLAIR.

Melbourne.

"ADDRESS TO THE MUMMY" (4th S. ix. 318).—The "Address to an Egyptian Mummy," by Horace Smith, which originally appeared in the *New Monthly Magazine*, may be compared with a companion poem, "The Answer of the Egyptian Mummy" by "Mummius," printed in *Readings in Poetry*, published by Parker for the Christian Knowledge Society (7th edition, 1843), where also

will be found another poem evidently inspired by that of Horace Smith, "Lines to an Alabaster Sarcophagus found in an Egyptian Tomb," written by "N. P. S." The same work also contains a fourth poem, "Lines to the Western Mummy" by "Gallaudet." CUTHBERT BEDE.

GARRET AND GERALD (4<sup>th</sup> S. viii. 479; ix. 25.) Lower says that it has been decided legally that Garret and Gerald are but one name. Sir Simonds D'Ewes says in his *Autobiography*, i. 19:—

"My grandfather was ordinarily misnamed Garret, not only by such as knew not his right name of Geerardt, but even in his father Adrian's last will and testament, bearing date July 15th, 1561, he is so there by ignorance of the scribe miscalled."

I suppose Gerard is also the same name.

S. H. A. H.

Bridgwater.

"BARGUEST" (4<sup>th</sup> S. ix. 279, 350.)—I think MR. ADDIS will find, if he traces the *barguest* fairly home, that its true "haunt" is the church or churchyard, and not the town simply. I have been at some pains to work out the history of this apparition, and I am satisfied that it is identical with the *Kirke-varsel*, *Kirke-grim*, *Kirkju-greme* of provincial Denmark and Sweden. In fact, the term *Kirkgrim*, as one of the *barguest's* aliases, is hardly extinct in Danish-tinctured Cleveland yet. The line of inquiry and coincidence which has ended in the conviction just stated is too lengthened to obtain admission to these pages, and I will add further only so much as is relevant to the idea implied in the phrase "town-haunter." I have several detailed *barguest* cases connected with Cleveland, and it so happens that, in at least two of them, the *barguest* itself not only figures in the churchyard or at the church, but the church is far away from the village or town. The true idea is that the *barguest* gives warning of approaching death or great calamity; and I have no doubt the true derivation of the word is that suggested by Sir Walter Scott—namely, *hier-ghost*; Germ. *bahr* and *geist*, or Dan. *baare* and *geist*. The Scandinavian names quoted above imply—the first, the idea of warning connected with the church; the other, that of spectre or ghost, with the same connection. J. C. ATKINSON.

Danby-in-Cleveland.

BAPTISM FOR THE DEAD (3<sup>rd</sup> and 4<sup>th</sup> S. *passim*.) Scaliger's critical note on this much-disputed text is as follows:—

"Baptisma *ὕπὲρ τῶν νεκρῶν* non *ὕπὲρ νεκρῶν*, simpliciter ut creditur in symbolo *eis ἀνδράσιν* in genere, hic de certis mortuis intelligitur, remisit tamen at Epistolam ad amicum scriptam: Quam Franciscus Douza, ut et alias."

D. BLAIR.

Melbourne.

ST. PETER'S CHURCH, CHESTER (4<sup>th</sup> S. ix. 300.) I am just now unable to devote time to collation,

but the memory of past reading leads me to recommend MR. MORRIS to compare with the extract from the *Vale Royal* the following:—

1. A paper on "Chester" in the *Saturday Review* of November 19, 1870.

2. "The Medieval Architecture of Chester." By John Henry Parker, F.S.A., with an Historical Introduction by the Rev. Francis Grosvenor, 1858. [Notably p. 13 of Mr. Parker's paper.]

3. "Abbeys, Castles, and Ancient Halls," &c. By John Timbs (no date), i. 304 *et seq.*

If he should find the information in these not sufficient (though I think there is in them the pith of writings bearing on his subject), and will communicate with me, I should be glad to try to give MR. MORRIS further help.

TH. K. TULLY.

Broughton, Manchester.

DIE, DICE (4<sup>th</sup> S. ix. 319.)—Andrew Marvell, in his *Last Instructions to a Painter about the Dutch Wars*, 1667, uses "dye" as = dice in l. 116, which I have italicised in giving the context—

"The dice betwixt them must the fate divide,  
As chance does still in multitudes decide;  
But here the Court doth its advantage know,  
For the cheat, Turner, for them both must throw;  
As some from boxes, he so from the chair  
Can strike the dye, and still with them go share."

A. B. GROSART.

"SPHÆRA CUJUS CENTRUM," ETC. (4<sup>th</sup> S. viii. 329; ix. 265, 310.)—Let me thank DR. RAMAGE for his reference to Vincent de Beauvais, and add his words:—

"Empedocles quoque, sic Eum diffinire fertur, Deus est sphaera cujus centrum ubique circumferentia nusquam." *Speculum Historiale*, lib. i. c. i. p. 1 b. Ed. Venet. 1591.

Vincent wrote *circ.* 1244, and the sentence has yet to be brought home to the author.

Drexelius is another who attributes it to Hermes:—

"Mercurius ille Trismegistus, quem dixi, nominatissimus Philosophorum (qui tot libros scripsit quot nullus mortalium; si Seleuco et Meneco credimus), Deum sphaeram intellectualem esse dixit, cujus centrum sit ubique, circumferentia nusquam, quia nusquam majestas Dei et immensitas terminantur." — *De Aeternitate Considerationes*, i. i. p. 12, Col. Agr. 1634.

The punctuation of the parenthesis should be observed. ED. MARSHALL.

LORD BROUGHAM AND HIS MATERNAL ANCESTORS (4<sup>th</sup> S. ix. 318.)—The following passage is taken from the preface to the letters of the witty and clever Mrs. Montague, published 1800:—

"Her father was grandson of Sir Leonard Robinson, who was the youngest son of Thomas Robinson, Esq., of Rokeby, in the county of York. The family of Robinsons of Rokeby were descended from the family of Robertsons, Barons of Strowan, in Scotland."

HARDBIC MORPHYN.

HERALDIC: WIDOW'S ARMS (4<sup>th</sup> S. ix. 340.)—In the case supposed by D. C. E. the second hus-



band bears his wife's paternal arms solely, without reference to those of her former husband, unless indeed she were the widow of a peer. An heiress-widow bears her late husband's arms charged with her own in pretence on a lozenge: on her subsequently marrying she would cease to bear his arms. If, however, her former husband had been a peer, she would continue to bear his arms on a separate lozenge, and on another shield her second husband would charge her paternal arms, the two forming a group, the shield having precedence. Should she marry a second peer she would not retain the arms of her former husband, unless his rank had been higher than that of her second husband. (Boutell's *Heraldry*.)

I would also refer D. C. E. to "N. & Q." 4<sup>th</sup> S. vii. 146, 147. J. S. UDAL.  
Junior Athenæum Club.

SIR COLIN CAMPBELL *not* AT INKERMANN (4<sup>th</sup> S. ix. 391.)—P. A. L. mentions "the gallant Sir Colin Campbell and his Highlanders at Inkermann, standing like a rock," &c. &c. For the benefit of future readers of "N. & Q." it would be well to mention that neither Sir Colin nor his Highlanders were present at Inkermann. O. C.

FREEMASONS (4<sup>th</sup> S. ix. 219): ODD-FELLOWSHIP.—Noachite lodges are reported to be in existence in Prussia, and the members are said to be known as "German Masons," not "Gorman" as misprinted in the paper alluded to by CYMRO. Those who, like myself, are not of the "craft," can only glean masonic revelations from books that pretend to reveal mysteries. Such works assert that the Noachite rite still exists. That is all I can say on the matter.

It may be interesting to some readers of "N. & Q." to state that Odd-Fellowship (M. U.) has recently spread to Switzerland, and some lodges (and with great success) have been established in the German cantons.

JAMES HENRY DIXON.

"IT'S YOU'LL TAKE THE HIGH ROAD" (4<sup>th</sup> S. ix. 320.)—I am surprised to find that the REV. CHARLES ROGERS—who has wrought a good deal among Scottish song—was unable to answer the query of his American friend. The song will not be found in any of the collections, as it is of very inferior merit. It was very popular in Scotland about fifty years ago, and is still sung at fairs and rustic merrymakings. I am able to send you a copy of the words from a flying song in my possession, which was printed in 1854. It is called

"Flora's Lament for her Charlie.

"Air—My Charlie! my Charlie!

"It's yon bonny banks and yon bonny braes,  
Where the sun shines bright and bonny,  
Where I and my true love went out for to gaze  
On the bonny bonny banks of Benlomond.

"It's you'll take the high road and I'll take the low,  
And I'll be in Scotland before you,  
For I and my true love shall never meet again  
On the bonny bonny banks of Benlomond.

"It's not for the hardship that I must endure,  
Nor the leaving of Benlomond [merely],  
But it's for the leaving of my comrades all,  
And the bonny lad I love so dearly.

"With his bonny laced shoes and his buckles so clear,  
And his plaid o'er his shoulder hung so rarely,  
One glance of his eye would banish dull care,  
So handsome was the looks of my Charlie.

"But as long as I live and as long as I have breath,  
I will sing of his memory fairly,  
My true love was taken by the arrows of death,  
And now Flora does lament for Charlie."

This must not be confounded with "Flora Macdonald's Lament," which was written by James Hogg, and set to music by Neil Gow, jun. J. H.

Stirling.

SHAKESPEARE: "ALL'S WELL THAT ENDS WELL," ACT II. SC. 3. (4<sup>th</sup> S. ix. 339.)—PELAGIUS is correct in his conjecture as to the source of Shakespeare's inspiration in this passage, but he has been anticipated. Bishop Wordsworth's work *On Shakespeare's Knowledge and Use of the Bible*, p. 334; Rev. T. R. Eaton's *Shakespeare and the Bible*, p. 174; *Bible Truths with Shakespearean Parallels*, an anonymous work published in 1862, p. 127; and Birch's *Inquiry into the Philosophy and Religion of Shakspeare*, p. 270, all explain the biblical allusion contained in the passage. It is very remarkable that the whole of this speech has a biblical foundation. Malone has shown that the passage—

"So holy writ in babes bath judgment shown  
When judges have been babes,"

is drawn from Matthew xi. 25, or Luke x. 21. (Bishop Wordsworth thinks Matt. xxi. 15, 16, more apposite); and Henley has pointed out that the words—

"Great floods have flown  
From simple sources"—  
are an allusion to Moses smiting the rock in Horeb. (Exodus xvii. 6.)

"Oft expectation fails, and most oft there  
Where most it promises; and oft it hits  
Where hope is coldest and despair most sits."

These are the concluding lines of Helena's speech, and, as far as I know, they never have been traced to a biblical source. It seems to me that the poet is alluding to the parable of the Good Samaritan, also found in Luke x. We may imagine that the wounded man, in the parable, would naturally expect to receive assistance and consolation from the priest, but the latter avoids him, and here expectation fails in a quarter where it promised most; and it fails "most oft there," for he is again disappointed by the Levite. In the end he is assisted by a Samaritan, from whom assistance

could not be expected; and here, indeed, his "hope is coldest and despair most sits," for we are told in John iv. 9 that "the Jews have no dealings with the Samaritans." T. McGRATH.

PELAGIUS has been forestalled by Holt White, who writes—

"Dr. Johnson did not see the import or connection of this line. It certainly refers to the children of Israel passing the Red Sea, when miracles had been denied, or not hearkened to, by Pharaoh." (P. 363, *Variorum* S. 1821.)

JOHN ADDIS, M.A.

RANZ-DES-VACHES (4<sup>th</sup> S. ix. 220, 289, 328.)—I have studied the *Romande*\*, and have translated for "N. & Q." some of the songs that we find in it. But I must confess that I am by no means certain as to the meaning and derivation of the word *ranz*. Some assert that it means "call"; others say that it signifies "rank" or "line," "ring" or "circle." I incline to "call," and think that the compound word means the "call of the cows." But a learned friend (a Vaudois) is of opinion, with Dr. Buchheim, that "line" or "rank," or "row," &c., is more likely to be the meaning. The expression originated in the canton of Fribourg, and the original song (a Gruyère ditty) is certainly connected with *calling*. I translate the first verse—which, by-the-bye, is all the original song—the other verses being modern additions:—

"The shepherd swains of Colombette  
At the early morn have met,  
And from groves of sombre pine  
Call adown the half-waked kine.  
Come adown, down,  
White ones and brown,  
Black ones and grey,  
Mottled and bay,  
Come away! come away!  
'Tis the break o' the day!  
Young ones and old!  
To the fold! to the fold!  
*Liamba! liamba! con ariu!*"

If the above song gave rise to the term, as is asserted, then *ranz-des-vaches* most probably means "cow-call." But the question still occurs, what is the derivation of *ranz*—"call," and in what tongue are we to discover the root? My friend, who is an advocate for "line" or "rank," thinks that *ranz* may be merely a patois form of the French *rang*, and so may be regarded as an introduction of comparatively modern times. I believe that the song originated the name, and that it is not older than the middle of the last century. In the *Romande* there is no such separate noun as *ranz*.

Lausanne.

JAMES HENRY DIXON.

\* MR. J. PAYNE confounds the *Romande* with the *Romansch*. They are different tongues, and have no resemblance to each other. This has been stated in "N. & Q."

NOVELISTS' FLOWERS (4<sup>th</sup> S. ix. 85, 148, 226.) MR. BRITTEN is certainly not correct as to *England*; but when I made my "note" I was thinking of the lovely *Val d'Ema*, near Florence. If our friend were there at the *present time*, he would find that *all* my assertions as to lilies, daffodils, tulips, and rushes were quite correct. In my botanical "notes" I state from personal observation. I never rely on "hearsay" or the dictum of another. The flower alluded to by Thomson as quoted by MR. BEALE (p. 226) is evidently the *Caltha palustris*, or marsh-marigold. It is a *ranunculus*, and not a "water-lily."

STEPHEN JACKSON, a Murithian.

"GUTTA CAVAT LAPIDEM" (4<sup>th</sup> S. ix. 82, 167, 269, 370.)—The Latin form of this proverb can be traced back to an earlier date than the publication of either Schonheim's work or the *Gradus ad Parnassum*. A collection of *Symbols and Emblems*, in two "centuries," was published by Camerarius in the year 1654. The first century consists of symbols taken "ex re herbaria"; the second has this title—

"Symbolorum et Emblematum ex animalibus quadrupedibus desumptorum Centuria altera a Joach. Camerario, Medico, Norimberg, etc. Francofurti, impensis Joh. Ammonii, 1654."

Symbol 96 of Century II. represents a beaver gnawing a tree, and is entitled "*Perserverantia*." In the explanation of the symbol, after quoting among others Ovid's lines, "*Quid magis est durum saxo*," &c., the author proceeds:—

"Hinc Chærilii versus proverbialis Græcus apud Galenum, lib. iii. de Temperament: Πέτραν κοιλαίνει ῥαβὶς ὕδατος ἐντελεχὴν, id est:—

"Gutta cavat lapidem non vi sed sæpe cadendo."

Whether this Latin rendering is original, or whether Camerarius adopted an already familiar form of the proverb, is a question I will leave to others to decide.

G. F. S. E.

IRISH FAMILIES (4<sup>th</sup> S. ix. 360.)—According to Burke's *Peerage*, &c., fourth edit., Richard Johnstone, Esq., of Gilford, co. Down, was the son of Sir William Johnstone, Knt., of Gilford, by his wife Nicholian, daughter of Sir Nicholas Acheson, Bart. He was created a baronet July 27, 1772, and married Anne, daughter of William Alexander, Esq., of Dublin, by Mary his wife, daughter of . . . Porter, Esq. He died 1795. His second daughter, Catherine, married Joseph Mason Ormsby, Esq.

H. H. B.

Stoke Newington.

I beg to say that, as a member of the family, being the eldest surviving nephew of the late Sir Charles Montagu Ormsby, Bart., M.P., I can give valuable information, should your correspondent favour me with a letter on the subject.

CHAS. MONTAGU ORMSBY.

17, Grey Rock Street, West Derby Road, Liverpool.

**THE LITERARY FORGERIES OF FOURMONT** (4<sup>th</sup> S. ix. 238, 368.)—MR. R. C. CHRISTIE notices with surprise that in the long and elaborate life of the Abbé Fourmont in the *Nouvelle Biographie générale* of Didot, 1858, there is not a word to suggest that the alleged discoveries of the abbé were not genuine. It is still more surprising that in the *Supercheries littéraires dévoilées*, published 1869, the name of the Abbé Fourmont does not appear at all. J. H. C.

"WHEN ADAM DELVED," ETC. (3<sup>rd</sup> S. *passim*.) By whom this idea was first started, I do not think that we have as yet sufficient information to come to a decision. In Germany there seems to have been a variety of forms, as, in addition to what was given by MR. PLATT, I find in a collection of mediæval proverbs by Knypius (1591) the following:—

"Da Adam reutet und Eva spann,  
Wer war da ein Edelman?"

He gives also as a proverb, known at the time when the volume was published, the quick reply of Maximilian—the first, I suppose of the Austrian line, though without any reference to that emperor. It may be doubtful whether Maximilian was the author, or merely adopted a proverb which was current at the time:—

"Ich bin ein Mann wie ein ander Mann,  
Allein dass mir Gott der Ehren gan."

A still earlier appearance of it under a Latin form I find in Gartner's collection of proverbs (1574)—

"Adam fodiente, quis nobilior, Eva nente."

"Als Adam grub und Eva spann,  
Wer war da wohl ein Edelmann?"

Neither France, Spain, nor Italy have, so far as I have been able to discover, made use of this democratic proverb; nor indeed is that surprising, when we recollect that the mass of the people in these countries were little else than *gleba scripti*. So far as Adam is concerned, the only French proverbs with which I am acquainted in which his name appears are the following: "Tous fils d'Adam mourront;" "Tous furent d'Ève et d'Adam;" "Vivre selon le vieil Adam." Can any others be added? C. T. RAMAGE.

**MAUTHE DOG** (4<sup>th</sup> S. ix. 360.)—MR. SKIPTON evidently has in mind the Manx legend of the Moddey Doo, or the Black Dog of Peel Castle, Isle of Man. Mauthe or Moddey is derived from the Irish *Maddadh*, which signifies "doggish, ill-natured, peevish." (*Vide* Manx Society's Dictionary.) J. P. BRISBOR, F.H.S.  
Free Library, Nottingham.

Waldron gives an account of this canine ghost of Peel Castle, Isle of Man; also *vide A Legend of Mona*, a tale in two cantos, by E. S. Craven Douglas, 1825. The fair authoress, since well known

as Mrs. Craven-Green, speaking of the "Moddey Doo," adds—

"It is still, however, believed to appear at certain times, and its presence foretells storms and shipwrecks. Allan Cunningham, in his *Traditional Tales of the English and Scottish Peasantry*, frequently mentions the apparition's appearance during tempests, and that at every bark of the Demon Hound a ship is supposed to sink."

On the mythological relations of this superstition there is a suggestive passage in Kelly's *Indo-European Folk-lore*, p. 210. The root of the myth would appear to be a symbolism of the stormy wind. The Gabriel Hounds whom Mr. Charles Reade has immortalized are not very distant relatives of the Moddey Doo. The Cornish miners have a superstition about black dogs which are supposed to haunt some mines, but there does not seem to be any connection with the myth of the Storm-Hounds. (See Hunt's *Drolls*, 2nd S. 126.) W. E. A. A.

Victoria Terrace, Rusholme.

**T. A. ATKINSON** (4<sup>th</sup> S. ix. 299, 372.)—A copy of *The Miseries of Human Life; or the Groans of Samuel Sensitive, &c.*, published in 1807, is now before me, being the sixth edition. It is complete in one volume, though the author, James Beresford, Fellow of Merton College, Oxford, did, I believe, shortly afterwards issue a second series. A coloured folding plate forms the frontispiece, but "W. H. Pyne, fecit," appears in the left-hand corner, and on the right hand, "Pub<sup>d</sup> June 1, 1806, by W. Miller, Albemarle Street." This plate certainly much resembles the more refined efforts of Rowlandson, and is very effective. With the letterpress are interspersed several small woodcuts, wretchedly executed; but I fail to find the name of Atkinson in any way connected with this particular volume. J. CHARLES COX.

Hazelwood, Belper.

"**LINES TO A MOTH**" (4<sup>th</sup> S. iii. 312; ix. 300.) The poem is by Thomas Carlyle. It is printed in *Critical and Miscellaneous Essays*, vol. i. p. 351 (ed. 1857.) JOHN ADDIS, M.A.  
Rustington, Littlehampton.

**CHERRIES AND THE HOLY FAMILY** (4<sup>th</sup> S. ix. 117, 210, 375.)—The legend comes from the *Gospel of Pseudo-Matthew* (see Cowper's *Apocryphal Gospels*, p. 59), where, however, the tree is palm, and not cherry. In the *Coventry Mysteries* (Shakespeare Soc. p. 145) we get the cherry-tree, with the introduction of a dramatic touch of jealousy in Joseph. Hone (*Ancient Mysteries*, p. 90) gives a Christmas carol on the same subject with the same incident of Joseph's jealousy. Cowper (*Apocryphal Gospels*, p. xxxviii.) gives a much softened version of the same carol.

JOHN ADDIS, M.A.

CUTHBERT BEDE's note on this subject is very interesting. Another instance is in the "Riposo,"



by Barocci, formerly in the Orleans Gallery, of which there are several repetitions. The introduction by Rubens of the wayfaring tree into a picture of this subject has always appeared to me a clever thought. Was it his own; or is it to be found in any design older than his time?

RALPH N. JAMES.

Ashford, Kent.

THE ALTAR CLOTHS OF OLD ST. PAUL'S (4th S. ix. 317.)—Your correspondent MR. RALPH N. JAMES has not given a faithful translation of the original in Ponz, which is—

"Son de exquisita tela, y están bordados en ella asuntos de Jesu-Christo y nuestra Señora con bastante arte," &c.—Ponz, *Viage*, vol. iv. 3rd ed. 1789.

Ford, in his *Handbook for Spain*, edition 1845, says—

"they are embroidered in gold and silver about twelve feet long by four, and represent subjects from the life of the Saviour. In one—Christ in Limbo—are introduced turrets, evidently taken from those of the Tower of London."

WILLIAM D. OLIVER.

Temple.

STAFFORD FAMILY (4th S. ix. 342.)—I cannot answer C. S.'s query, but would beg to repeat one I believe I previously made, which has hitherto remained unanswered, as to who was a Stafford of whom I have a fine bold signature on a parchment of the year 1437, beginning—"Nous Jehann Sire de Talbot et de Furnival, Mareschal de France," with the sign manual.

I have also a note of a Lord Stafford, dated "Cleveland House, May 21, 1808." Was not that the late Duke of Sutherland? P. A. L.

HALSTEAD'S "SUCCINCT GENEALOGIES," ETC. (4th S. ix. 340.)—Bohn's *Lowndes* says that only twenty-four copies of this work were struck off, and gives a very minute description of the Earl of Peterborough's copy in the Grenville Collection in the British Museum. The Cambridge University library contains a copy. I am told that Mr. Taylor, bookseller, of 22, Gold Street, Northampton; has for some years been endeavouring to discover the depositories of the other copies. By writing to him D. W. would no doubt gain some further information. E. V.

For a list of the possessors of the twenty or twenty-five copies of the scarcest of all works upon noble genealogies, I would refer D. W. to—

Moule's *Bibliotheca Heraldica*, p. 230.

Gough's *British Topograph*, ii. 51.

Notes and Queries, 1st S. vi. 553.

Lowndes' *Bibliographer's Manual* by Bohn, pt. iv. p. 985.

Gentleman's Magazine, xlv. (1776) 157.

Brydges's *Censura Literaria*, ii. 373-375.

British Museum, Add. MS. 27,349, pp. 1-2.

In the course of my researches I have not been able to trace those mentioned below. I shall

be greatly obliged for assistance in ascertaining their actual whereabouts:—

Joy's, 19 guineas, bought by Mr. White.—Gough's *Brit. Top.* ii. 51.

Caius College, Cambridge.—*Ibid.*

John Bridge's, large paper? 15l. 1725.—Moule's *Bib. Her.* 230.

A copy sold for one hundred guineas.—*Ibid.*

Sir M. M. Sykes', 74l. 11s. Bought by Mr. Pickering at Lord Berwick's sale, 93l.; re-sold to Henry Drummond, Esq., 98l.—Lowndes' *Bib. Man.* pt. iv. 985.

Sir Symon Taylor's, 52l. 10s. 1833. (Bought by Mr. Bohn.)—*Ibid.*

Duke of St. Alban's, 56l. 14s. 1796.—Dibdin's *Ædes Althorpianæ*, i. 188.

The Bodleian Library, Oxford.—Martin's *Cat. Privately Printed Books*.

The Library at Lee, near Canterbury.—Brydges's *Cra. Lit.*, ii. 374.

In a Circulating Library in London.—*Gent's Mag.* xlv. (1776) 157.

Joseph Gulston, May 8, 1783, and May 26, 1784.—Clarke's *Rep. Bib.*, 462, 632.

John Meyrick, April 21, 1808. 67l. 7s. (Bought by Mr. Manson.)—*Ibid.* 632.

JOHN TAYLOR.

Northampton.

"THE TABLE TALKER" (4th S. ix. 319.)—I possess a copy of *The Table Talker*, 1840, with a MS. note to the effect that the author was Isaac Taylor.

I notice that in the Catalogue of Dunn's Library (No. 1970), sold in Glasgow in April, 1870, they are attributed to Arthur Helps. Surely this is a mistake. G. K.

"GOD IN THE GENERATIONS OF THE RIGHTEOUS" (4th S. ix. 118, 328.)—Neither the Crippled Boys' Home, Kensington; nor the Cripples' Home, Marylebone Road; nor the Cripples' Nursery, near the Marble Arch, can give me any information about this book. In the notice of it which first appeared in your columns it was said to be published by Nisbet and Co.: they can tell me nothing about it. So I suppose I must abandon the search unless S. M. S. can kindly tell me of any other cripples' institute or charity which I have overlooked.

F. M. S.

"NOTHING CAN COME FROM NOTHING" (4th S. ix. 217, 305.)—I forward you some lines written by the late Bishop Terrot, impromptu, in the album of a lady (a near relation of mine) on an occasion and under circumstances similar to those recorded by your correspondent G. R. W. I trust their "neatness" may secure them a place in your pages.

"Writing verse is very hard,  
If one is not born a bard;  
To refuse you when you ask  
Is to me a harder task.  
Take the will, then, for the deed,  
And you have the rhymes you need.

GEO. FYLER TOWNSEND.

## Miscellaneous.

## NOTES ON BOOKS, ETC.

*An Old English Miscellany, containing a Bestiary, Kentish Sermons, Proverbs of Alfred, Religious Poems of the Thirteenth Century, from Manuscripts in the British Museum, Bodleian Library, Jesus College Library, &c. Edited, with Introduction and Index of Words, by Rev. Richard Morris, LL.D. Editor of "Hampole," "Pricke of Conscience," &c. (Printed for Early English Text Society.)*

*King Alfred's West Saxon Version of Gregory's Pastoral Care. With English Translation. The Latin Text, Notes, and an Introduction. Edited by Henry Sweet, Esq., of Balliol College, Oxford. Part II. (Printed for Early English Text Society.)*

These are the first two of the publications of the Early English Text Society for the current year. Though several of the pieces contained in the first of them have already appeared in print, such as the Bestiary and Proverbs of Alfred, the subscribers have in this volume the advantage of new and corrected texts of them, and a large mass of new, inedited, and very interesting specimens of the language and literature of England in the thirteenth century capitally edited, and with a full Glossarial Index. No better evidence of the value of the second book can be given than is contained in the opening passage of Mr. Sweet's preface, in which, as throughout the whole of the book, he uses Old English, "for the unmixed inflectional stage of the English language, commonly known by the barbarous and unmeaning title of Anglo-Saxon." Speaking of the text given in the work before us, the Editor says, "Of all the unpublished Old English texts, the present is perhaps the most important. Preserved in two MSS. written during Alfred's lifetime, it affords data of the highest value for fixing the grammatical peculiarities of the West Saxon dialect of the ninth century; and although several texts belonging to the same period have been published, the present is the first one of Alfred's works which is based on contemporary MSS.; all the editions hitherto published give but a garbled reflection of his language. The result has been that all the editors, both at home and abroad, have, with one exception, persisted in ignoring the genuine West Saxon MSS., dismissing their most constant and characteristic peculiarities as 'Mercian,' 'Northern,' 'dialectic' (whatever that may mean), 'abnormal,' or ascribing them to the innate depravity of the scribe." Mr. Cockayne is the exceptional Editor referred to by Mr. Sweet.

**WORCESTERSHIRE HERALDRY.**—Mr. H. Sydney Grazebrook—a name familiar to our readers—is preparing for publication the "Heraldry of Worcestershire," being a Roll of the Arms borne by about 1500 of the Noble, Knightly, and Gentle Families, who have had Property or Residence in that County, at various periods down to the Present Time. Collected from Nash's History, the Herald's Visitations, Ancient Manuscripts, Heraldic Dictionaries, and other authentic Sources. The work, which is at press, will form a volume in small quarto, uniform with the author's "Heraldry of Smith."

**THE HUNTERIAN CLUB**, which has already issued to its members reprints of "Greenes Ghost Haunting Coniecatchers, by Samuel Rowlands," "Humors Looking Glasse," "The Knave of Clubbes," "A Paire of Spy-Knaves," "The Amorous Songes, Sonets, and Elegies of Alexander Craige," and "The Poetical Recreations," which are to be followed by other works of Rowlands and Craige, has obtained permission to transcribe and print the whole of the Bannatyne Manuscript, which, says Dr. Irving, "is the most ample and valuable collection of

Scottish poetry that is now extant." The Bannatyne Manuscript it is expected will form three volumes of about four hundred pages each, the first of which will appear, it is hoped, this year.

**EARL STANHOPE** was on Saturday elected a foreign member of the Academy of Moral and Political Sciences at Paris. M. Quetelet, of Belgium, was also elected a foreign member.

**MESSRS. CASSELL, PETTER, and GALPIN** announce a series of Tales on the Parables, by Isa Craig-Knox, consisting of stories of modern life, illustrating the Parables of the New Testament.

**MR. JOHN POWER.**—A valued contributor to this journal from its commencement, MR. JOHN POWER, the well-known bibliographer, died at St. Leonards-on-Sea on the 18th inst. in the fifty-second year of his age. MR. POWER fulfilled his articles in the office of Sir John Rennie; but forsaking his profession of civil engineer for the more congenial pursuit of literature, he has done good service by his *Irish Literary Enquirer*, the *Bibliotheca Hibernica*, and more recently by his *Handy-Book about Books*, which he dedicated to the readers of "N. & Q." MR. POWER for some years resided in Panama, where he projected the successful newspaper, *The Panama Star and Herald*; but an attack of paralysis obliged him to relinquish the editorship and return to England, where he lingered in a more or less enfeebled state till his death.

BOOKS AND ODD VOLUMES  
WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

P. ALFIERI'S ACCOMPAGNAMENTO DE' TONI ECCLESIASTICI. Rome, 1840.

Wanted by Rev. C. Thompson, 11, Rose Hill, Brighton.

COCKING, THE COMPLETE GAMSTER. 1721.  
ALKEN'S NATIONAL SPORTS OF GREAT BRITAIN. 1825.  
BARCLAY'S PEDESTRIANISM. 1813.  
BOXIANA. 4 Vols. 8vo. 1818.  
HUMPHRY'S COMPLETE ART OF BOXING. 1788.  
EGAN'S SPORTING ANECDOTES. 1825.

Wanted by Mr. W. Darcy, 3, Denmark Villas, St. Ann's Road, Wandsworth, S.W.

DAWSON TURNER'S GUIDE TO VERIFICATIONS OF MANUSCRIPTS. 1848.

MEMOIRS OF HARRIET WILSON. Any odd parts.

CHRISTMAS CAROL.

Any Books on Water-Marks in Paper.

Wanted by Messrs. Kerr & Richardson, 89, Queen Street, Glasgow.

## Notices to Correspondents.

**W. M. H. C.**—The portrait is believed, by a very high authority to whom we have shown the sketch, to be of about the time of George II.

**JUNIOR STUDENT** should apply to one of the scientific journals.

**J. T. PRESLEY** (Cheltenham).—The Dictionary of the Turf, the Ring, &c., and the Varieties of Life, 1823, is by Jon Bee, Esq., i. e. John Badcock. See Hotten's Slang Dictionary, p. 295. In our copy of this work, signature C contains only four instead of twenty-four pages—Essays on Miracles, &c., 1753, is by George Psalmanazar. The Second Series did not appear. See "N. & Q." 1<sup>st</sup> S. vii. 436.

**R. and M.**—Some account of Pin Wells appeared in "N. & Q." 1<sup>st</sup> S. vi. 28, 497.

**OSSIAN.**—See "N. & Q." 2<sup>nd</sup> S. i. 356.

**C. A. PRIESTLY.**—Some receipts for obliterating ink from paper are given in our 1<sup>st</sup> S. xii. 114, 133, 193.

**ABHRA.**—The Philosophical Survey of the South of Ireland, 1777, is attributed to John Watkinson, M.D., by Watt, Lowndes, and the Catalogue of the British Museum, as well as the title-page of the book itself.

**C. W. S. (Hulme).**—Small Books on Great Subjects extended to twenty-two numbers, 1841-54. They were edited by J. Barlow, but chiefly written by Miss C. F. Cornwallis.

**G. R. W. (Barnstable).**—We can recommend the following works: The Royal Phrasological English-French, French-English Dictionary, by J. C. Tarver, 2 vols. 1853-4, 8vo, 25s. Also, General French and English Dictionary, by A. Spiers, 2 vols. 1861, 21s.

**E. T. (Exeter).**—J. J. Hofmann's Lexicon, and J. S. Assemanus' Bibliotheca Orientalis Clementino-Vaticana, have not been translated into English or French.

**VIATOR (1).**—"All the World's at Paris" is too long for quotation. It will be found in the Universal Songster (Fairburn), ii. 287, Lond. 1826. It is probably from the pen of Charles Mathews, the elder.

**M. F. (Beaufort Gardens).**—Thomas Patch, an English engraver, flourished about 1770-1774. He engraved a set of twenty-six plates from the pictures of Masaccio, dated 1770. For a list of his works consult Nagler Künstler-Lexicon, xi. 10.—The inquiry respecting Van Dyck having resided at Holland House appeared in our last volume, p. 68.

#### NOTICE.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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LONDON, SATURDAY, MAY 25, 1872.

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## Notes.

## FRANKLIN'S EPITAPH.

I do not know that anything more exquisitely touching can be found in the whole domain of *Sepulchralia* than the well-known epitaph on the celebrated American printer. Although familiar to every one, it will still bear transcription:—

"The Body  
of  
BENJAMIN FRANKLIN, Printer,  
(Like the cover of an old book,  
Its contents torn out,  
And stript of its lettering and gilding,)  
Lies here food for worms.  
Yet the work itself shall not be lost,  
For it will (as he believed) appear once more  
In a new  
And more beautiful Edition,  
Corrected and Amended  
By  
The Author."

In the biographies of Franklin we are informed that this epitaph was "written by him many years previous to his death." This event took place in 1790—a date which it is well to remember in the following attempt to ascertain how far the writer may have been indebted to earlier epitaphs of a similar technical character, or to collect the imitations of which it, in its turn, may have been the begetter.

Stephen Collett, A.M.—*alias* Reuben Percy, *alias* Thomas Byerley—in his *Relics of Literature*,

8vo, 1823, cites two "Epitaphs" of an earlier date, which, he thinks, probably suggested the idea to Franklin:—

## "THE WORLD.

The world's a *Book*, writ by th' eternal *Art*  
Of the great Maker; printed in man's heart;  
'Tis *falsely printed*, though divinely *penn'd*,  
And all the *Errata* will appear at th' *end*."

"The *World's a Printing-House*, our words, our thoughts,  
Our deeds are *Characters* of several sizes;  
Each *Soul* is a *Compositor*, of whose faults  
The *Levites* are *Correctors*; *Heaven Revises*;  
*Death* is the common *Press*, from whence being driven,  
We're *gather'd*, Sheet by Sheet, and bound for *Heaven*."

Now these so-called epitaphs are actually, I need hardly remind the reader, excerpts from the *Divine Fancies* of Francis Quarles (12mo, 1687, lib. iv. 3 and 35), with certain errors and alterations of the compiler, which I have taken the liberty of correcting by the originals. They contain a similar idea, it is true, but the concluding point, which constitutes the chief beauty of Franklin's inscription, is here either absent or lacks his happy amplification. Not so, however, in the epitaph on Commodore Truncheon in Smollett's *Peregrine Pickle* (vol. iii. chap. vii.), which appeared as early as 1751, and which Franklin had in all probability read and enjoyed:—

"Here lies  
Foundered in a fathom and a half,  
The Shell  
of  
HAWSER TRUNNION, Esq.  
Formerly Commander of a Squadron  
In His Majesty's service,  
Who broach'd to at five p.m. Oct'r. x,  
In the year of his age  
Threescore and nineteen.  
He kept his guns always loaded,  
And his tackle ready manned,  
And never shewed his poop to the enemy,  
Except when he took her in tow;  
But his shot being expended,  
His match burnt out,  
And his upper works decayed,  
He was sunk  
By death's superior weight of metal.  
Nevertheless,  
He will be weighed again  
At the Great Day,  
His rigging refitted,  
And his timbers repaired,  
And with one broadside  
Make his adversary  
Strike in his turn."

In the *Polyantha* of C. H. Wilson (2 vols. 8vo, 1804) is an epitaph on a watchmaker, said to be transcribed from Aberconway churchyard, but without the date being given:—

"Here lies, in a 'horizontal' position,  
The 'outside case' of  
'PETER PENDULUM, watch-maker'  
• • • • •  
He departed this life 'wound up,'

In hopes of being 'taken in hand'  
by his 'Maker,'  
And of being thoroughly 'cleaned, repaired'  
and 'set a-going'  
In the world to come."

Vol. i. p. 305.

This is accompanied by one of a similar technical character on a chemist, which is too long and too little to the point for insertion.

But the epitaph to which we may suppose Franklin to have been immediately indebted for the idea he has so thoroughly made his own, is one said to have been written by an "Eton scholar" upon a bookseller, not less celebrated than the great American. This I transcribe from a book entitled—

"Travels of Four Years and a Half in the United States of America, 1798-1802. By John Davis. London, 1808," 8vo.

Here is recorded an amusing dispute which is alleged to have taken place at the Washington Tavern between "half a dozen Virginians and a few New England men," as to the merits and especially the originality of Dr. Franklin. After some preliminary skirmishing, in which it is asserted that the celebrated line—

"Eripuit cœlo fulmen, sceptrumque tyranni"

was "an eruption of mad enthusiasm from the disordered intellect of Turgot," the Virginian offers to maintain and prove that "Franklin is a plagiarist—a downright, barefaced, shameless plagiarist." In support of this position, he agrees to lay his "chickasaw" hack against the New England man's bay mare, and wins his wager by proving from the *Polemical Discourses* of Jeremy Taylor, a copy of which he opportunely has in his portmanteau, that Franklin borrowed from the English theologian his celebrated Parable against Persecution. The *Epitaph* next comes under discussion, and the horse being gone, the New England man offers to stake his now useless saddle on the exclusive right of the Doctor to this admired composition. To this the Virginian states that "it was not honestly come by. Franklin robbed a little boy of it,"—and the saddle goes the way of the bay mare, as he proceeds to read—unfortunately we are not favoured with the authority—the following inscription:—

"Vitæ volumine peracto,  
Hic finis JACOBI TONSON,  
Perpolitæ Sossiorum principis:  
Qui, velut obstetrix musarum,  
In lucem edidit  
Felices ingenii partus.  
Lugete, scriptorum chorus,  
Et frangite calamos;  
Ille vester, *marginæ erasus deletur!*  
Sed hæc postrema inscriptio  
Huic primæ mortis pagina  
Imprimatur,  
In prelo sepulchri commissus,  
Ipse editor careat titulo:

Hic jacet bibliopola,  
Folio vitæ delapsus,  
Expectans Novam Editionem  
Auctiorem et Emendatiorem."

The New England man is outrageous; and the triumphant Virginian, to give his antagonist another chance, offers to stake his boots that "Franklin's pretended discovery of calming troubled waters by pouring upon them oil may be found in the third book of Bede's *History of the Church*, or that his facetious essay on the air-bath is poached word for word from Aubrey's *Miscellanies*." But the New England man has had enough, and not wishing to go bootless home, wisely declines to "lay any more wagers about Dr. Franklin's originality." In this case, as I have remarked above, no reference is given to the source of the epitaph on Tonson, and the last vain-glorious challenge of the Virginian may afford us a hint as to its value and origin. Is there such an inscription; and if so, who was the "Eton boy" who wrote it?

An epitaph on a farrier is recorded as from Clewer churchyard near Windsor, but without date, by the editor of the *Recreative Review*:—

"My sledge and hammer lie declin'd,  
My bellows too have lost their wind;  
My fire's extinct, my forge decay'd,  
My vice is in the dust now laid,  
My coal is spent, my iron gone,  
My nails are drove, my work is done."

Vol. ii. p. 399.

A similar epitaph on a blacksmith is, if I remember rightly, to be found in Aston churchyard near to this town.

Two or three technical epitaphs on watchmakers are given by E. J. Wood in his *Curiosities of Clocks and Watches* (8vo, 1866), among which is the one I have cited above from the *Polyanthea*. From this it may be learnt that the name of the watchmaker was George Routleigh, the date 1802, and the place Lydford in Devonshire.

Reference may also be made to *Songs of the Press and other Poems*, 8vo, 1833. Here is an epitaph on Oscar Meader in a church at Berlin—"The work, newly revised and improved by its great Author, will reappear in a splendid day." Another on Peter Gedge in the parish church of St. Mary, Bury St. Edmund's—"Like a worn out type, he is returned to the Founder in the hope of being recast in a better and more perfect mould"; and others, like the foregoing, dateless, on anonymous pressmen and compositors. There is, I may here note, another altogether different book, though bearing the same title:—

"Songs of the Press and other Poems relative to the Art of Printers and Printing, also of Authors, Books, Booksellers, Bookbinders, Editors, Critics, Newspapers, &c. Original and Selected, with Notes Biographical and Literary. London: Fisher, Son, & Co., 1845," sm. 8vo. Both books were edited by C. H. Timperley, "a brother typo," and the latter should, perhaps, be

considered a second edition of the former; I nevertheless regard it as a different work. To return: in this volume will be found a curious history of a printer, in verse, full of technical allusions and terms, and concluding with the lines:—

"Then haste, kind Death, in pity to my age,  
And clap the FINIS to my life's last page.  
May Heaven's great Author my foul proof revise,  
Cancel the page in which my error lies,  
And raise my form above the ethereal skies.

The stubborn pressman's form I now may scoff;  
Revised, corrected, finally worked off!"—p. 45.

It is more than time to conclude, yet before I do so I would fain cite, among the avowed parodies of Franklin's epitaph, that made for himself by the unfortunate *bibliomane*, whose fate has been so touchingly recorded by that genial and elegant bibliographer, Charles Nodier. Here the luckless man, having mistaken the date of a book sale, and arriving at the scene of action a day too late, found that all its coveted treasures had become the prizes of more punctual collectors—Sir Richard Heber of course among them—went chap-fallen home, and died of the disappointment:—

"CI GÏT  
SOUS SA RELIURE DE BOIS  
UN EXEMPLAIRE IN-FOLIO  
DE LA MEILLEURE ÉDITION  
DE L'HOMME,  
ÉCRITE DANS UNE LANGUE DE L'ÂGE D'OR  
QUE LE MONDE NE COMPREND PLUS.  
C'EST AUJOURD'HUI  
UN BOUQUIN  
GÂTÉ,  
MACULÉ,  
MOUILLE,  
DÉFAIRELLÉ,  
IMPARFAIT DU FRONTISPICE,  
PIQUÉ DES VERS,  
ET FORT ENDOMMAGÉ DE POURRITURE.  
ON N'OSE ATTENDRE POUR LUI  
LES HONNEURS TARDIFS  
ET MUTILÉS  
DE LA RÉIMPRESSION."

*Contes de la Veillée*, p. 307.

In conclusion, whatever claims to originality Franklin's epitaph may possess—and one does not look for much in mortuary inscriptions—it is most elegant and perfect in its composition. It is not, therefore, as an addition to it that I subjoin—transcribe I do not remember from what source—the following technical summary of the character of the illustrious American typographer:—

"He was the  $\pi$  of his profession,  
The 'type' of honesty,  
The I of all,  
And although the  $\infty$  of Death  
Has put a . to his existence,  
Every  $\S$  of his life  
Is without a ||."

WILLIAM BATES.

Birmingham.

## BIBLIOGRAPHY: OBER-AMMERGAU PASSION PLAY.

1. *Quits; a Novel*, by the Author of *The Initials*; new edition. London: R. Bentley, 1871. Post 8vo. 516. [Mr. Oxenham says, attention "was first directed to the subject by the brief but suggestive notice of the performance of 1850, in *Quits*."] ]

2. *The Ober-Ammergau Passion Play* (reprinted by permission from *The Times*), with some introductory remarks on the Origin and Development of Miracle Plays, and some practical Hints for the use of intending Visitors, by the Rev. Malcolm MacColl, M.A.: fourth edition, with a new Appendix, giving a continuous description of the Scenes and Tableaux of the Play, in the order in which they take place. Rivingtons: London, Oxford, and Cambridge, 1872. 12mo. 112. [This is an enlargement of the first edition published in July 1870.] ]

3. *The Oberammergau Passion Play. Art in the Mountains; the Story of the Passion Play*, by Henry Blackburn; with numerous Illustrations. Christmas edition. London: Low & Co. 1871. 8vo. 167. [Part of this work appeared in the *Graphic*.] [This is dedicated to the Author of *Ammergau, an Idyll*.] ]

4. *Recollections of Ober-Ammergau in 1871*, by Henry Nutcombe Oxenham. Rivingtons: London, Oxford, and Cambridge, 1871. 12mo. 80. [These "Recollections are reprinted, after careful revision, from *The Guardian* of October 4, 1871, by permission." (From preface.)] ]

5. *The Passion Play in the Highlands of Bavaria*, by Alexander Craig Sellar. Third edition. W. Blackwood & Son, Edinburgh and London. 1871. 12mo. 62 pages.

6. *The Passion Play*, by William Wilkins Old. London: Simpkin, Marshall & Co. Hereford: James Hull. 1872. 12mo. 134 pages.

7. *Ober Ammergau and its People, in Connection with the Passion Play and Miracle Plays in general. A Paper read before the Bath Literary and Philosophical Association, Jan. 12, 1872*, by A. W. Buckland. London: Simpkin, Marshall & Co. Bath: Peach, 1872. 8vo. 33 pages.

8. *Lecture on the Passion Play at Ober-Ammergau*, by the Rev. W. S. Berry, St. Andrew's Rectory, Blackburn (with frontispiece). London: Burns & Oates. Dublin: Duffy. [No date.] 8vo. 30 pages. [There is also a smaller edition, 12mo.] ]

9. *The Passion Play at Ober-Ammergau, in the Summer of 1871*, by the Rev. Gerald Molloy, D.D., Professor of Theology in the Royal College St. Patrick, Maynooth. Second edition. London: Burns, Oates, & Co. Dublin: McGlashan, 1872. Square 8vo. 120 pages. [This edition is with photographs. The same book, without photographs, 8vo. 109 pages.] ]

10. *To and from the Passion Play in the Summer of 1871*, by the Rev. G. H. Doane, Pastor, St. Patrick's, &c. Boston [U.S.]: Patrick Donahoe, 1872. Crown 8vo. 311 pages. [Preface dated from Newark, Oct. 1, 1871.] ]

11. (Miscellaneous Papers, No. 5.) *The Passion Play at Ammergau*. 12mo. 24 pages. [This is signed at p. 24 by Lady Herbert.] Elizabeth Mary Herbert. [Then follows the publisher, &c.] The Catholic Truth Society, 27, Wellington Street, Strand, W.C. Price twopence.

12. *The English Words of the Passion Play at Ober-Ammergau*, by Mrs. Edward Child. Second edition. London: Joseph Masters, 78, New Bond Street. 1871. 12mo. 36 pages. [On the cover of this book is advertised *A Recollection of Ober-Ammergau*, in Fac-simile, illustrating the English Words, with Etchings of the Theatre, the Sanhedron, full-length Portraits of the Chorus, the Saviour, &c.; with Two Sketches of the Vil-



lage of Ober-Ammergau and others. By Frances C. Childe. London: Masters, Bond Street.]

13. Impression of the Ammergau Passion Play, by an Oxonian. 1870 (*sic.*) London: J. F. Hayes, Lyall Place, Eaton Square, W. 12mo, sewed. 31 pages.

The above list is as complete as I can get one; and I shall be glad if any of your readers will give the names of any other works on the "Ammergau Passion Play" not included in the above list.

BRITO.

#### DINNERS "À LA RusSE."

When was this fashion of dining introduced among us? I recollect it was adopted by a few high families about forty years ago: and I used to hear that the noble and amiable John, Earl of Shrewsbury, was the first person of note who patronised it. I own I heartily wish it had never found its way to England, to the subversion of our good old John Bull dinners. To me it is a perfect nuisance. The only recommendation at all plausible in my view is, that it saves the trouble of carving to those principally at the ends of the table. This, however, is of small weight when set against the inconveniences endured by the company in general. I own I like to see the smoking surloin and the goodly leg on the table, and all the other joints; and to see the carving done on the table by the master and the lady of the feast, and by each one who has a joint before him. Who has not enjoyed Boswell's account of the first meeting of Wilkes and Johnson? —

"Mr. Wilkes was very assiduous in helping him to some fine veal: 'Pray give me leave, sir—It is better here—A little of the brown—Some fat, sir—A little of the stuffing—Some gravy—Let me have the pleasure of giving you some butter—Allow me to recommend a squeeze of this orange; or the lemon, perhaps, may have more zest.'"

Now see the happy effect: —

"'Sir, sir, I am obliged to you, sir,' cried Johnson, bowing, and turning his head to him with a look for some time of 'surlly virtue,' but, in a short while, of complacency."

Even the churlish temper of Johnson was fairly subdued, and he and Wilkes soon became even great friends.

Now, how would it have gone on in our days at a dinner *à la Russe*? The old piece of pomposity and surliness would have had to sit with his hands before him in impatient expectation of something to be offered by a servant to his choice; and Wilkes, burning with eager desire to find some means of propitiating the idolised churl, might have found no opportunity to the very end of the long tedious banquet. These dinners are, to my taste, every way uncomfortable. It is unpleasant to have to wait, wait, wait, between each arrival of something, for your employment. A waiter brings two plates in his hand: "Beef or

lamb, sir?" and when you choose one, the other hopelessly disappears; though it might easily happen that you would like to partake of that also. Then you can have no chance of choosing any part which you may prefer. No hope of "a little of the brown," or of finding it "better here" or there. You are at the mercy of the waiters who are carving, and who send you what they please, not what you might choose. If you sit down, as one should, to dinner with a good appetite, you are tantalised all through with little bits at a time; and obliged to endure a wretched suspension after each morsel, and trust to satisfying your hunger by an aggregate of small snatches as the dinner drags along.

It will often happen again—to the mortification of a man who wants to eat, as well as to sit and talk, and look at the dessert and the flowers and ornaments—that, of the dishes brought round, two or three or more in succession may not suit his taste or his stomach. He refuses them, and must then wait and take his turn for something that he may like to come round, ten minutes or a quarter of an hour after he has eaten anything; when his patience, if not his appetite, is all but exhausted. In the good old style he would see and send for what suited him, without interruption to the meal, and without risk of the stomach palling.

There are other miseries in this style of dining; but not to weary the reader, I will only mention, in conclusion, the unpleasantness of having the dessert before you all the time, instead of the happy novelty of its introduction at the end; besides which, the fruits themselves must lose some of their freshness and flavour from standing so long in the steam of heterogeneous viands. So, having often and painfully been subjected to the evils of Russian dinners, I write this as an earnest dissuasive from them. Still I am neither a *gourmand* nor a *gourmet*, but your old temperate correspondent,  
F. C. H.

#### TITUS ANDRONICUS: THE AFRICAN ROSCIUS: JOE MILLER.

The *Daily Courant*, August 1717, has the following advertisement:—

"By Command. By his Majesty's Company of Comedians.

"At the Theatre Royal in Drury Lane, on Tuesday next, being the 20th of August, will be presented a Play call'd *Titus Andronicus, or the Rape of Lavinia*. Written by Shakspeare. Revised with Alterations. The part of Titus by Mr. Mill; Saturninus by Mr. Thormond; Bassianus, Mr. Walker; Marcus, by Mr. Salomon; Lucius, Mr. Ryan; Aaron, the Moor; Mr. Quin. To which, by desire of some Persons of Quality, will be added a Farce in One Act, called the *Stoge Coach*. The part of Squire Somebody by Mr. Miller. To begin at half an hour after Six."

On the repetition of this advertisement in the

*Daily Courant* of the 20th, the tragedy is said to have been acted "but twice these fifteen years." It was repeated on Aug. 23, but it does not appear to have been performed when the company met in the month of October following.

It is described on the title-page as "Altered from Mr. Shakspeare's works by Mr. Edw. Ravenscroft."\* As this gentleman was a popular dramatic compiler, if the version of 1717 was the one just mentioned, was not his name held out as an inducement to the public to attend the performance? Ravenscroft's *London Cuckolds* had been, according to modern parlance, a great success, and years afterwards had attracted the notice of George II., who used, when he wanted a treat, to order its performance for his own special delectation. Perhaps Theobald may have had something to do with the revision and alteration of the *Titus Andronicus* acted in 1717. How any audience could tolerate this disagreeable and disgusting production, even in those days, is surprising.

One fact disclosed by this advertisement is interesting. Quin, one of the great actors of the last century, acted the character of that incarnation of evil, Aaron the Moor. He had previously performed Bajazet in Rowe's *Tamerlane* with great éclat, so that personating Tamora's black paramour was somewhat of a sinking in poetry. It is apprehended he never repeated the disgusting exhibition.

In the present century an attempt was made to bring *Titus Andronicus* on the stage. The revolting scenes of necessity were omitted, and the catastrophe changed, so that, excepting the title, Tamora the Queen of the Goths, and some other characters, it had a very small resemblance to the original play ascribed to Shakespeare. Aaron was acted by Ira Aldridge, a man of colour, generally termed the African Roscius, the successful personator of Othello. Lady Becher (Miss O'Neil) is said to have asserted that, although Kean was in particular passages admirable, "as a whole, his performance was not superior to the Roscius, whose acting throughout is transcendently excellent." The representation of Aaron was good, but the adaptation was ineffectual, and did not succeed. This exhibition occurred in the Edin-

burgh Theatre in the year 1849, or perhaps before that time. Mr. Aldridge afterwards went to Russia, where he met with great success.

In the farce that followed *Titus Andronicus*, written by Farquhar, and called the *Stage Coach*, the part of Squire Somebody was performed by Mr. Miller. Could this be Joe Miller, who, it has been said, was a low comedian?\*

J. M.

EARLIEST RECORDED INSTANCES OF PROVERBS AND CHRISTIAN NAMES.—May I be allowed to suggest that "corners" should be kept in "N. & Q." for such lists as those named above? Beside the interest of the subjects themselves, these might exercise (particularly as to names) a wholesome influence over writers of historical tales. We should perhaps have fewer heroes named Charles in the reign of Edward III., and fewer heroines named Sophia in that of Queen Elizabeth. I have in my mind's eye, while writing this, a story very good in the main: the scene laid in London in the reign of Charles II., and one of the ladies is named Clara, and another character Elsie.

That I may "conclude with a motion," permit me to add the first instances of two proverbs which I have met with, and of a few names:—

"Man proposeth and God disposeth."—*Circ.* 1538. (*Lisle Papers*, vol. xiii. art. 90.)

"It hath been an old proverb that there is no worse pestilence than a family enemy."—1538. (*Ib.* xii. 43.)

Clara, Oct. 16, 1700 [Clara quite modern]. (Register of St. Margaret, Westminster.)

Louisa, "Lewes," Jan. 9, 1694. The name evidently came over as Louise. (Register of St. James's, Piccadilly.) "Lewisa," 1702. (*Ib.*)

Gertrude, daughter of Thomas Manners, 13th Earl of Rutland; married, 1530, George, 6th Earl of Shrewsbury.

Charlotte, daughter of King James II.

Arabella, "Orabele," reign of Edward I.

Laura, "Lora," "Loretta," *circ.* 1200.

Beatrice, *circ.* 1100.

Another interesting list might be made of the last recorded instances of names now obsolete: *e. g.* Alina, Amicia, Avice, Albreda, Idonia, Laderina, Muriel, Roisia, &c.—all of which were once more or less common in England. A large proportion of these obsolete names began with A. Alina may perhaps be considered still half-alive in its cognate Evelyn, as Adama is in its diminutive Ada.

Does any one else feel disposed to take up these hints? If so, I may possibly enlarge these insig-

\* Upon December 21, 1686, *Titus Andronicus* was licensed, and printed in 4to in 1637. Ravenscroft, in the preface to his version, does not hesitate in giving it as his opinion that *Titus Andronicus* was not written by Shakespeare. He suggests, and there is a great deal in the suggestion, that he may have written a few passages, but that was all. "I have been told," he remarks, "by some anciently conversant with the stage, that it was not originally his, but brought by a private author to be acted, and he only gave some master-touches to one or two of the principal parts or characters." This possibly may be true. Ravenscroft's version is very difficult to procure.

[\* This was that good-natured fellow, Josias Miller, better known as Joe Miller, whose *Jests, or Wit's Vade-Mecum*, is itself a joke, as it was compiled by John Mottley when crippled and bed-ridden with the gout. Poor Joe also made his bow in the part of Young Clincher in Farquhar's comedy of *The Constant Couple, or a Trip to the Jubilee*. For a list of Joe's other characters see Geneste's *History of the Stage*, iii. 545.—ED.]

nificant notes; if not, they will drop in silence, as others have done before them.

HERMENTRUDE.

DEFOE'S "TRUE-BORN ENGLISHMAN."—In Mr. James Grant's recently published history of *The Newspaper Press* (i. 92) is the following reference to this work:—

"The object of the poetic effusion, or rather effusion in rhyme, was to hold up foreigners to ridicule, and to eulogise King William as the best of men and the very model of a monarch."

This statement is erroneous so far as relates to holding up foreigners to ridicule. The object was rather to hold up to ridicule those who, being descended from the various invaders of England, opposed, as true-born Englishmen, the farther settlement of foreigners in England.

One of Defoe's biographers, in the preface to his *Voyage round the World*, has the following remarks:—

"The work by which he is most distinguished as a poet, is his *True-born Englishman*—a satire occasioned by a poem entitled 'Foreigners,' written by John Tuchin, Esq.

"Soon after the revolution, the people who are restless in their inclinations, and loathe that to-day for which they would yesterday have sacrificed their lives, began to be uneasy at the partiality their new king discovered to his countrymen.

"The popular discontent rose to such a height that King William was obliged to dismiss his Dutch guards; and tho' he died in possession of the crown of England, yet it proved to him a crown of thorns, and he spent fewer peaceful moments in his regal station than before his head was environed by an uneasy diadem.

"Mr. Defoe, who had a very true notion of civil liberty, engaged the enemies of the new government and levelled the force of his satire against those who value themselves for being true-born Englishmen. He exposes the fallacy of that prepossession by laying open the sources whence the English have sprung. . . . He enumerates the several nations whence we are derived, Gauls, Saxons, Danes, Irish, Scots, &c., and says—

'From this amphibious ill-born mob began  
That vain, ill-natured thing, an Englishman.'

UNEDA.

Philadelphia.

OAKEN ARCHITECTURE.—At Newdegate, near Dorking, is a very extraordinary piece of ecclesiastical architecture in the belfry tower, which I believe has never yet been described. It is to be visited in July by the Surrey Archaeological Society, when I trust that many gentlemen will be assembled fully competent to appreciate its curiosity, and to illustrate it by their remarks. I do not presume to give a technical description, but I understand that its peculiar feature is this—that it stands upon horizontal beams or sleepers, and is framed together of solid trees forming pointed arches, entirely with tree-nails, and without any other material. It is a very remarkable example of such architecture as the abundance of timber in a forest country suggested;

and I shall feel highly obliged to any readers of this paragraph who will mention any parallel structures in Surrey, Sussex, or other counties.

JOHN GOUGH NICHOLS.

Holmwood, Surrey.

CLERICAL CUSTOM.—It is the custom in the United States for married clergymen to give to their wives all the wedding fees which they receive.

M. E.

Philadelphia.

### Queries.

ABP. PARKER, "DE ANTIQVITATE BRITANNICÆ ECCLESIE," 1572.

A rare and curious book is before me:—

"De Antiquitate Britannicæ Ecclesiæ & Privilegiis Ecclesiæ Cantuariensis, cum Archiepiscopis eiusdem. 70, An. Dom. 1572. ¶ Excusum Londini in ædibus Johannis Day."

This title is within a wide and handsome device, in which are various emblematical figures, each labelled beneath: Ptolemy, Aratus, Hipparchus, Geometria, and Arithmetica, being on the left side; and on the right, Marinus, Strabo, Polibius, Astronomia, and Musica. Over the title is a terrestrial globe, supported on each side by Ptolemy and Marinus. Above it Time appears, with his scythe raised to cut, attended by three other figures: one a damsel, with handkerchief to her eyes, is in a black garment. Below, a figure of Mercurius supports a frame, within which we read:—

"Absentem qui rodit amicum;

Qui non defendit, alio culpante; solutos

Qui captat risus hominum, famamq' dicacis;

Fingere qui non visa potest; commissa tacere

Qui nequit; hic niger est, hunc, tu Romane, caveto."

It is on vellum, and the figures are brightly coloured. A cutting from a catalogue is inserted, which tells us—

"The volume is one of the rarest and most interesting books relating to English Ecclesiastical History. Only 21 copies could be traced by Dr. Drake, when he executed an edition in 1729; and the like number only could be found after the minute researches of Mr. Martin. The present is a very interesting and peculiar copy, although it has many leaves supplied in MS.\* by a contemporary hand of the time of printing. It has the woodcut title or frontispiece, PRINTED ON VELLUM and coloured: several of the copies known having no title. It has the Life of Abp. Parker in the same ancient handwriting; following this, there are some additional leaves in MS. which Mr. Martin found in print but in one of the copies above enumerated."

The appended Life of the Archbishop occupies twenty-eight leaves, headed "Mattheus," as mentioned in Strype's account of this book. Then follow six MS. leaves headed "Scholarum publicarum extractio," and three MS. leaves of an

\* I. e. the title following the coloured page, and thirty leaves.



index and chronology of the lives. A printed index completes the volume.

May I ask if any correspondents of "N. & Q." can refer me to any account of "the minute researches of Mr. Martin" in connection with this book? Also, where are any of the twenty-one copies mentioned to be found? Is there a perfect copy of the work in our great national collection? And what is its present value, either in a perfect or imperfect state?

I have also before me a copy of the book printed—

"Hanovii: Typis Wecheliani, apud Claud Marminem & hæredes Joannis Aubrii, M.DC.V."—

with the device of the printer above it. It is more like the larger than the smaller specimen figured in Dibdin's *Bibliographical Decameron* (ii. 69), though without the encircling wreath. On each side, at the base of the cornucopias, is a large monogram "W." and "A." interlaced. The same is repeated at the end of the book. This is perfect (pp. 358 and index). At the end of the introduction, on pp. 37, 38, are large woodcuts. The arms of the various bishoprics are arranged with those of the Archbishops of Canterbury and York. Those of Abp. Parker are on a large scale.

I should add that, in the first-named book, a fine old portrait of Abp. Parker is inserted on a blank page before the coloured title. It is a half-length: he is seated, turning over an open book (? Bible), at a table, on which is also a writing box (very like a modern tea-chest), a bell, and (what looks like) a large stamp. On a window-ledge, at his right hand, is an hour-glass. The portrait is in an oval frame; around it, in small capitals:—

"MUNDUS TRANSIT ET CONUPISCETIA EIVS. ANNO DOMINI 1572. ETATIS SVÆ ANNO 69. DIE MENSIS AVGVSTI SEXTO."

S. M. S.

[The history of this rare and curious volume has been frequently discussed by bibliographers and others. The share of Archbishop Parker in its compilation has been a matter of considerable dispute. In one of his letters he states it to have been the amusement of his leisure hours; and Dr. Drake, in the preface to his edition (1729), is of opinion that Parker himself was the author, but received assistance from Dr. George Ackworth and Josselyn, his secretary. In Masters's *History of Corpus Christi College, Cambridge* (edit. 1831, p. 111), there is a discussion of the authorship of this book at considerable length. It is said that only twenty-two copies were printed by John Day; but in all probability there were fifty. A list of those existing at the present time is given in Martin's *Catalogue of Privately Printed Books*, edit. 1854, pp. 3 to 5. A presentation copy to Queen Elizabeth, bound in embroidered velvet, as well as Lord Arundell's, are in the British Museum, and another in the Grenville library. It is remarkable that scarcely any two copies of this rare book entirely agree in their contents. Consult Osborne's *Catalogus Bibliothecæ Harleianæ*, iii. pp. 2 to 4, an article probably by William Oldys; Hook's *Lives of the Archbishops of Canterbury*, ix. 505;

*Chetham Popery Tracts*, part ii. p. 522; and Bohn's *Louendes*, p. 1776. A copy, formerly Sir R. Twysden's, not seen by Mr. Martin, wanting portrait, sold in Part vi. 2837, of Heber's collection, for seven pounds.]

**ATMOSPHERIC PHENOMENA.**—What causes are supposed to produce the following common atmospheric phenomena?—1. The halo round the moon presaging wet weather. 2. A peculiar green colour in the sky, also a forerunner of rain. 3. Mares'-tail clouds, indicating wind. TORWOOD.

**BALL FAMILY.**—Can any of your readers inform me concerning the Ball family of county Armagh? I read of Thomas Ball of Glasdromon, *circa* 1650; John Ball of Loughross, *circa* 1700; Thomas Ball of Usker, *circa* 1750; and Rev. William Ball, rector of Drumglass, d. 1821; and should be very glad to learn something concerning their marriages and issue. H. H. BALL.

Leyton House, Albion Road, Stoke Newington.

**BLOOM ON THE GRAPE, ETC.**—Can any one give me information as to the nature of the bloom formed on the grape, peach, or plum,—is it a vegetable or an animal growth? O. W. G.

**BURIAL CUSTOMS.**—At Exford, near Minehead, Somerset, ten years ago, it had been usual for burials to take place on Sundays, the burial service being dovetailed into the usual afternoon service thus:—The corpse being brought into church was placed in front of the reading-desk, and remained there during the service. The burial psalms were read in lieu of the psalms for the day, and the burial lesson in lieu of the second lesson. The burial service was concluded after the sermon, and the entire congregation would generally remain to the end.

This custom I was told had prevailed for years, beyond the memory of the oldest inhabitant—and that would have been very nearly a century, as there were nonagenarians, if not centenarians, living there at that time—and not only in Exford, but in all the parishes on Exmoor; and notwithstanding that I endeavoured to show unto the people "a more excellent way," especially by asking them to have their burials on week-days, they were strongly attached to the custom, and I should not be surprised if it prevails there still—so inveterate does an old custom become.

It would be interesting to know whether the same has been "the use" in other districts.

In one or two parishes, I think at Handsworth, near Sheffield, and at Exford, but am now quite uncertain, it was customary to carry the corpse within the communion-rails, where the bearers turned and carried it back again to its usual resting-place near the door. Can any readers inform me in what parishes this custom obtains, and what was the origin and significance of it? Has it originated in a superstitious feeling, in pre-refor-

mation times, that the defunct would be benefited by having his remains brought near the altar?

FRANCIS J. LEACHMAN, M.A.

20, Compton Terrace, Highbury.

**BURNING INVALIDS.**—About 1767 a complaint was made to the authorities at Chelsea Hospital by the invalids composing the garrison at Plymouth, that their commanding officer was "burning them at the rate of twenty-one a week." Upon which the Commissioners at once ordered the practice to be discontinued. What was the practice referred to?

B. I.

"CARL THE MARTYR."—I am anxious to obtain a poem entitled "Carl the Martyr." Can any one inform me where I could get it?

J. CLARE.

**COCKROACHES.**—The vile cockroaches, alas! have found their way to my books, and are nightly feasting upon the leather backs. I have been advised to strew red wafers in their haunts as a certain poison, and they eat these with great relish, but return again the next night for a fresh repast, and apparently take no harm. If any of your readers can suggest a certain and safe remedy for these abominable marauders it would doubtless benefit many sufferers besides

E. V.

"THE COLOURS OF ENGLAND HE NAILED TO THE MAST."—I have lately found a small print, fairly executed, of

"John Crawford of Sunderland, Durham, the sailor who nailed the flag to the maintop-gallant masthead on board the Venerable, Lord Duncan's ship, after being shot away by the Dutch Admiral de Winter, October 11, 1797."

The man is striking the nail with the head of what is, I believe, called a marling-spike. Is any earlier instance recorded of such an Homeric act?

THE KNIGHT OF MORAR.

"JANE CONQUEST."—Who is the author of this poem?

H. BOWKER.

28, Museum Street, Ipswich.

**DEATH IN A HOLLOW TREE.**—The legend of a man meeting his death by becoming fixed in a hollow tree seems to be common to various localities. The *Lausanne Gazette* recently published a Swiss legend of this class. Is there any well-authenticated case of such a catastrophe?

JAMES HENRY DIXON.

**ENGLISH OR INGLISH'S CHELSEA COLLEGE.**—Robert Inghish, or English, Comptroller of Chelsea Hospital, published *A View and Description of the Royal Hospital at Chelsea* about 1694. Of the "View," which is somewhat in the nature of a ground plan, there is a copy among the maps, &c. of the King's Library in the British Museum, which is marked "Drawn by Robert Inghish, Comptroler (sic) of the said Hospital, engraved by

John Sturt." Where is a copy of the "Description" to be seen?

T. B.

**THE GRAND SECRET.**—Which ancient or modern philosopher was it who said shortly before his death "I shall soon know the grand secret?"

J. S.

**HERALDRY: THE LIONESS.**—Is there any example of the lioness in heraldry, or any allusion in the old works? I have not been able to find any in Holme's *Academy*, or in any of the ordinary books. The arms of a well-known Welsh and Shropshire family are variously given as—"Arg. a lion rampant vert, vulned in the mouth gules"; "Arg. a lion rampant vert, vulned in the breast gules"; "Arg. a lion rampant vert, vulned in the shoulder gules"; but there is a tradition in a branch of this family that it is a *lioness*. Any hints would greatly oblige.

T. E. M.

**MR. LONG HYDE'S MARRIAGE.**—In a letter from Roger Boyle, first Earl of Orrery, dated London, May 16, 1665, is the following passage:—"Sunday the articles of marriage between Mr. Long Hyde and my Lady Harriot Boyle were signed." What day of the month was that Sunday? and did the marriage take place in Clarendon House Chapel?

EDMUND N. BOYLE.

Rock Wood, Torquay.

**SIR CONYERS JOCELYN: CAMBRIDGE JUSTICES.** Where can I find a pedigree of the family of Sir Conyers Jocelyn, Bart., of Hyde Hall, Sawbridge-worth, from the creation of the baronetcy to the time of his death in 1770? Also where can I see a list of the justices of the peace for the county of Cambridge during the seventeenth century?

T. B.

**JONES.**—Had Col. John Jones, the regicide, a wife prior to his marriage to Roger Whetstone's widow, Cromwell's sister? If so, who was she? and when and where did she die? It is said he had three sons—William, who came to New England with Whalley and Goffe; John, from whom descended Sir William Jones of India, and Morgan, grandfather of Rev. William Jones of Nayland. Do any records or proofs exist to verify or falsify this statement?

In the State Paper Office, among Papers of time of Charles II., Domestic, 1660-1, vol. xxv. No. 49, is a petition by Sir Thomas Whetstone, in which some allusion is made to his having petitioned for possession of the estate of his stepfather, Col. John Jones. What are the exact contents and statements of this petition? It is inferred the petition for the estate was denied. Was it because Col. Jones left lawful issue by his first wife, who were not debarred of the estate by reason of their father's attainder?

JOHN J. LATTING.

64, Madison Avenue, New York, U.S.A.

P. LAFARGUE, M.D.—On the south side of the chancel of Enville church, Staffordshire, just beneath the mutilated churchyard cross, is a brick tomb with a plain stone slab, bearing the following inscription:—

"Christo duce sub cruce morior. P. Lafargue, M.D. Patria profugus, Anno 1711."

Any information which would throw light upon the sad history briefly shadowed forth in these touching words will be thankfully received. My own idea is that Dr. Lafargue was one of the Huguenot refugees after the revocation of the Edict of Nantes. He may possibly have settled in the quiet village of Enville under the patronage of the then Earl of Stamford.

OSWALD M. HOLDEN, M.A., B.C.L., Oxon.

LEADENHALL.—Will you allow me to ask, through the medium of your widely read journal, the true origin of the name "Leadenhall" in London? In a conveyance (A.D. 1408) by Robert Rockeden and Margaret his wife to Richard Whittington and others, citizens of London, Leadenhall is mentioned as a "manor." Was it a part of the possessions of Hugh de Nevill before his marriage with Joane, daughter and heiress of Henry de Cornhill?

A. W.

[According to Pennant, Leadenhall takes its name from a large plain building, inhabited about the year 1309 by Sir Hugh Nevill, Knt.; and in 1384 belonging to Humphry Bohun, Earl of Hereford. In 1408 it became the property of the munificent Whittington, who presented it to the mayor and commonalty of London. In 1419 Sir Simon Eyre, a draper and Lord Mayor of London, erected here a common granary—a square plain building of stone, with a turret at each angle, which was lighted by small windows of two lights. It had also a chapel on the east side.]

SIR RICHARD LEE.—Wanted, the parentage of Sir Richard Lee the ambassador, circa 1560.

H. DILLON.

LUTHER.—

"In the Vatican a Bible is preserved in which the following prayer is inscribed in Luther's own hand-writing:

"O Gott! durch deine Güte,  
Bescher uns Kleider und Hüte,  
Auch Mäntel und Röcke,  
Fesse Kälber und Böcke,  
Ochsen, Schäfe, und Rinder,  
Viele Weiber, wenig Kinder.  
Schlechte Speise und Trank  
Machen einem das Jahr lang.

From the *Dictionnaire Historique* par l'Abbé F. X. de Feller. C. M."

A friend has sent me this extract, and wishes me to inform him whether such a Bible and inscription exist.

W. M. T.

THE LOVING WIVES.—Wanted the name of the city the women of which, on its surrender, were allowed to carry out their greatest treasure, and each wife brought her husband out.

H.

[The story of the faithful wives who carried out their  
1 most

valued possessions, will be found in No. 492 of *The Spectator*. Through a typographical error doubtless *Hensberg* instead of *Weinsberg* is there stated as the name of the locality. At Weinsberg, in Würtemberg, are still shown on the summit of a hill the ruins of a castle, which is also known by the name of "Weibertreue," or Woman's Faith. During the Guelph and Ghibelline wars the castle was in 1140 besieged by the Emperor Conrad III., who, in his exasperation at the protracted resistance made by the garrison, vowed to put all the men to the sword, but promised to spare the lives of the women, with the engagement, moreover, that each should be permitted to carry out along with her her choicest treasure. The offer was accepted, and each woman marched out with her husband on her shoulders. The tale is probably not much more authentic than that of Lady Godiva's self-abnegation, and is related of other places in Germany besides Weinsberg. A picture in the principal church, painted in the seventeenth century, represents the circumstances recorded in the legend; and about fifty years ago a society was instituted in the place with the double object of commemorating the heroic astuteness of the Weinsberg ladies in the olden time, and affording relief to poor women who had distinguished themselves by fidelity and self-denial. The incident has been made by Bürger the subject of one of his ballads, entitled *Die Weiber von Weinsberg* (The Wives of Weinsberg), which has also been spiritedly rendered into English by Mr. Brooks. See Riple's *Specimens of Foreign Standard Literature*, vol. xiv., "Songs and Ballads."]

MASTER OF THE LEASH, ETC.—Can any of your readers give me any information on the office of Master of the Leash; and the meaning of a gold cord and running button worn in portraits of the sixteenth century. The cord comes from the neck to the waist.

H. DILLON.

MR. MILBURN'S CASTLE.—Can MR. OCTAVIUS MORGAN or any other antiquary inform me what castle or house in Monmouthshire is alluded to in the following account of the defence by its garrison, which I copied from a parliamentary (Round-head) journal, *The County Messenger*, Oct. 4, 1644, and appended as a note to p. 171 of my royalist story, *Donnington Castle*?—

"A garrison of ours . . . a house belonging to Mr. Milburn . . . where 40 of our foot soldiers and two small troops, both consisting of but 60 horse, with whom powder and shot being scant, a maide of the house brought them a bag full of six pound weight, and apulied our men with lead out of the glass windows and molten pewter, with which, together with stones out of the house and scalding water, they kept the enemy off until we came to relieve them. Then we fell upon them, killed many of them, and pursued the rest three miles. I never saw (saith the writer) the sword cut and destroy so many. The Welsh rogues burnt two ricks of Mr. Milburn's corn. Our governor (i. e. of Monmouth) gave the maid two pieces for her powder, and hath taken her into his service; he also kissed her for the good service she did, and so did all the rest of the commanders."

GEO. COLOMB, Col. R.A.

NINON DE L'ENCLOS AND DIANE DE POICTIERS. In the books on the preservation of beauty, &c., that one occasionally sees, statements occur that the above-named ladies did such and such things with



*edax rerum.* Where do the authors get their information?  
RAVENSHOURNE.

"THE OFFICE OF THE HOLY WEEK."—I append a copy of title-page of a "holy-week book" in English, and shall be glad if F. C. H. will kindly let me know (in "N. & Q.") if it is in any way curious or valuable, regard being had to date and other circumstances. Thus, in the Address to the Reader are these words—

"A person of quality gave it to the public some years ago; and the last year added what he found defective in his former impression."

The address is signed "Thine in Christ, B. L."

"The Office of the Holy Week according to the Roman Missal and Breviary. I. H. S. Permissu Superiorum. London: Printed by Henry Hills, Printer to the King's Most Excellent Majesty for His Hold—[so for house]—hold and Chappel, and to be sold at his Printing house in the Ditch side in Black Fryers. 1688."

I. G. NOTUS.

PAPAL BULLS.—Is there any easily accessible list of Papal Bulls? I mean especially those of the sixteenth century.  
E. H. KNOWLES.

St. Bees.

OLD PROVERB.—In a collection of proverbs, precisely two hundred years old, I met with the following, and shall be glad of an explanation thereof. Is there anything peculiar in the construction of Essex stiles?—

"Norfolk whiles, Kentish miles,  
And Essex stiles, many a man beguiles."

J. CHARLES COX.

Hazelwood, Belper.

[Grose, in his *Provincial Glossary*, art. "Essex," tells us that "two very different explanations are given of that part of this proverb which relates to Essex. The first says the inclosures in Essex are very small, and the stiles, consequently, very frequent, and being also very high and bad, are extremely troublesome to strangers. The other is, that by stiles are meant narrow bridges, such as are laid between marsh and marsh in the hundreds of this county, only jocularly called stiles, as the loose stone walls in Derbyshire are ludicrously called hedges." See also Bohn's *Handbook of Proverbs*, p. 90.]

PROVERBS.—

"San Juan y Corpus Christi tode en un dia."

"The feasts of St. John and Corpus Christi all in one day." [An expression used on occasions of great joy.]

"Quand George Dien emancipera  
Que Marc le ressuscitera,  
Et que St. Jean le portera,  
La fin du monde arrivera."

"If Good Friday falls on St. George's Day, [Corpus] Christi falls on St. John's, and the end of the world will come." [The first two facts will be realised in 1886.]

The first of these proverbs, with its explanation, is from an old Spanish dictionary dated 1739; the second from a back number of "N. & Q." Can you help me to any explanation of the disagreement between them, or to any corresponding proverbs in other languages?  
A. S.

PUDSAY, OR PUDSEY FAMILY.—A friend has sent me the following legend from two old bells at Bolton by Bowlands, Yorkshire:—

1. ✱ See Paule ora pro alabus Henrici Pudsey et Margarete consorte sue.

2. ✱ See Iohne baptia ora pro alabus Iohne Pudsey milite et Marie consorte sue.

I cannot find in the Escheat Roll Calendars any mention of these worthies, but I am informed they were of Bolton Hall; that one of the family, Sir Ralph Pudsey, sheltered Henry VI. a long time, and it was at a ford close to Clitheroe that the poor king was betrayed by a Talbot (?) of Bushall, after which he was taken to London and put to death. The loyal Pudsey lies at Bolton under a slab of mountain limestone, engraved with the figures of himself, his three wives and twenty-five children—all portrayed in the habits of their several positions in life. The glove, boot, and silver-gilt spoon left by Henry at Bolton are still in the possession of the representative of the family.  
H. T. ELLACOMBE.

[These bell memorials of the ancient family of Pudsay of Bolton, in Craven, are imperfectly printed in Whitaker's *History of Craven*, edit. 1805, p. 109, where will be found a pedigree of the Pudsay family; and another in Thoresby's *Ducatus Leodiensis*, by Whitaker, edit. 1816, p. 255.]

QUOTATION.—Where can the following be found?—

"The opal-hued and many-tinted morn  
From gloom is born."

J. H.

RED DEER.—Epitaph in Hault Hucknall church, near Chesterfield, Derbyshire, on a mural tablet:

"In Memory of Robert Hackett, Keeper of Hardwick Park, who departed this life Dec<sup>r</sup> ye 21, Anno Dom. 1703.

"Long had he chased  
The red and fallow Deer,  
But Death's cold dart  
At last has fixed him here."

Were red deer (wild) common in this part of the country in the seventeenth century, and what weapon was most commonly used in hunting them—the cross-bow or harquebus?

FRANCIS J. LEACHMAN, M.A.

"THE REST OF BOODH."—Wanted the name of the American poet (brought up to the law but now deceased) who wrote the poem called, or each stanza ending, "The Rest of Boodh"?

RICHARD PHILLIPS.

RICE FAMILY.—Any information with reference to the genealogy, arms, crest, motto, &c., of the Rice family of Derby will be most acceptable to  
A DESCENDANT.

SCOTTISH JUSTICES.—Have any lists been published of the Scottish justices of peace during any portion of the seventeenth century? My question especially applies to the period between 1630 and 1660.  
A JUSTICE OF PEACE.

**STORY OF A SCULPTOR.**—Some years since—twenty very likely—there was an article in one of our magazines which contained a story of a sculptor. His studio was visited by a great lady, who had a very beautiful bust, which the fashion of that day disclosed more than is the mode now in walking dress. He was so smitten with the lady and her figure, that thereafter he moulded busts to an almost incredible extent. Where is this article to be found? **RAVENSBORNE.**

**THE SYMBOL OF PEACE.**—The following strange procedure is related in *The Western Mail* of April 24, 1872. Will any correspondent give the origin of this extraordinary symbol of peace?—

“Considerable amusement was caused during the hearing of an assault case—*Anne Flowers v. Eliza Warren*. Complainant, who resides at Mountain Ash, deposed that she had been on distant terms with defendant for several weeks, during which period the latter had assumed a rather hostile spirit towards Mrs. Flowers by going to her house, and reproving her frequently for some seemingly imaginary offence. On the 1st of April, finding that matters had reached an unpleasant climax, the complainant declined any further parley, and anxious to avoid pointed quarrelling, suspended a brush outside her door. This proved an additional incentive towards increasing defendant's rage, and she resorted to violence.—Mr. Fowler asked why the brush had been hung out of the door, to which the complainant said that it signified no wish to quarrel, and in her part of the country (Bath) this ‘sweeping’ medium of peace was frequently adopted. It was a symbol of a desire for peace, and if persons had offensive communications to make they must please to address it to the brush.—Mr. Simons also remarked that it was intended as a caution for persons to put on their best manners.—Corroborative evidence was given of the assault, after which defendant proceeded to cross-examine her adversary, and subsequently, with much warmth, denounced another witness as a wicked, bad slut, emphasising this expression by a heavy whack with her fist on the edge of the dock; at which point his worship jocularly interposed, remarking that if Mrs. Warren persisted in such a spirit the Bench must really send for a brush. From further facts elicited in connection with the case, their worships concluded that provocation had been given by complainant, in conjunction with her partisans, and dismissed the charge.”

**R. & M.**

**DISSENTING MINISTERS IN PARLIAMENT.**—In the current number of the *Edinburgh Review* (April, 1872), in an article on “Mr. Miall on Disestablishment,” the writer says (p. 371), “the fact is that there are numerous instances of Dissenting ministers who have taken their seats in the House of Commons, and defended their own interests there.” Is it not a fact, on the contrary, that such instances are exceedingly rare, and occur only in the case of prominent advocates of political movements and well-known writers thereupon, such as the late W. J. Fox and Messrs. Henry Richard and Edward Miall?

Newark.

**JOSIAH MILLER.**

**TEETOTAL VERSES.**—Rather more than a quarter of a century since, a friend, who occupied the

post of town chamberlain of a borough in Banffshire, favoured me with a copy of verses of a teetotal character. Whether they were composed by himself or copied by him I never knew. I should, however, much like to procure another copy, having lost the one I had. It is possible some reader of “N. & Q.” may be able to oblige me in the matter. I can only recall to memory, with any certainty the refrain, which is—

“I renounce thee! I renounce thee!  
Oh! thou thrice-envenomed bowl!”

The verses, as a rule, began with—

“By all the . . . . .”

Thus—

“By all the tales of horror told to the shuddering priest.”

**I. G. NOTUS.**

**SIR WILLIAM TYLER.**—Can any one inform me of anything concerning Sir William Tyler, Knt., who lived in the time of Henry VII. and Henry VIII., if anything of his ancestry can be discovered, or the history of the family, and what coat armour they bore? Any information will be thankfully received by

**H. BRIDGE, 136, Gower St., Euston Square.**

### Replied.

**JOHN DIX.**

(4th S. ix. 294, 365.)

The question whether this person is dead, asked by your correspondent **MAKROCHEIR**, is not likely to occupy the mind of **MR. THORNBURY** or any one else for long: as his death or life cannot affect the question of his relations with the name of Chatterton, from which alone he derives what interest he may possess for the lovers of literature. It is, however, well worth the while of careful investigators to ascertain whether the writer in question has succeeded in producing so inextricable a confusion as **MR. THORNBURY** despondently describes at the close of his interesting paper. Surely in these days of rigid and exact inquiry it is not beyond possibility to separate fact from fiction, even in so “confused, entangled, and corrupted” a biography as *Dix's Life of Chatterton*; and one need not hesitate to answer in the affirmative **MAKROCHEIR's** question—“As to his romancing about Chatterton, does it much matter?” To **MAKROCHEIR** personally, however, it clearly does not; inasmuch as he says he shall be “infinitely obliged to any one who will find” for him a verse of what he deems poetry in all Chatterton's writings—which is something like asking to be shown particular instances of dramatic power in Shakespeare. His irreverent suggestion, that Wordsworth wrote enthusiastically on a subject which he had not studied sufficiently, accounts for his being unable

to appreciate Chatterton's poetry. If he is blind to Wordsworth's honesty, which lies on the very face of all he ever did, he may well be blind to the equally patent beauty of much of Chatterton's poetry—beauty which it is, therefore, bootless to point out to him in detail.

MR. H. S. SKIPTON, in his search for small inaccuracies in MR. THORNBURY's paper, has shown more alacrity than acumen. In the first place he finds fault with MR. THORNBURY's description of the first edition of *Dix's Life*, as being an 8vo published in Bristol,—he himself describing it as a 12mo. The fact is, that he has fallen into the vulgar error of the bookseller's counterpane, who generally use the term 12mo to designate what publishers rightly call foolscap 8vo, and what MR. THORNBURY calls correctly enough a "short 8vo." If MR. SKIPTON had looked at the signatures, he would have found that they occur once in sixteen pages; thus showing the sheet to be folded in eight, and not in twelve. As regards the place of publication, he says "No mention is made of its being published at Bristol"; but neither is "any mention made of its being published in" London. The title-page, which is incorrectly transcribed by MR. SKIPTON, bears, it is true, the imprint of Hamilton, Adams, & Co. of London: but the dedication is dated "Bristol, 1837," and the preface "Bristol, October, 1837"; and, looking also at the fact that the book was printed at Bristol, where Chatterton literature is always worth more than elsewhere, it is not unreasonable to suppose that the book was first given to the public there, and just as much "published" there as in London. In the matter of the portrait, did MR. SKIPTON observe MR. THORNBURY's statement that Dix had himself had "the shamelessness almost openly to avow" that it was a forgery? That being the case, there does not seem to be much necessity for any one else "to notice or contradict the words underneath the portrait," viz.: "From a picture in the possession of George Weare Brackenbridge, Esq.," especially as "Brackenbridge" is not the name of the possessor—the word is an engraver's mistake for Braikenridge. MR. THORNBURY gives the ludicrous history of the picture, and it does not much matter into whose hands it might have fallen.

For a "well-sifted and truthful Life of Chatterton," MR. SKIPTON might be referred to Professor Wilson's rather than any other. It is dry, and has mistakes in it, but is certainly "well-sifted and truthful" in the main: for "a critical edition" of Chatterton's *Works*, one can scarcely imagine anybody asking in a hopeless sense, when it was only last year that we got the admirable edition of Mr. Skeat; which, by the bye, has an excellently well-sifted short memoir by Mr. Edward Bell.

*Dix's Life*, like all other Chatterton literature, is more or less hard to get at a moment's notice.

It is worth about 3s. 6d., or perhaps 5s. if in fine condition. Hardly what would be called rare! My copy has a leaf gummed into it, on which is printed the following:—

"SONNET.

(On Visiting the School at Bristol in which the Poet Chatterton was Bred.)

"I've view'd the pit, where as in scorn were thrown  
The bones of Chatterton; and here I see,  
Where first the Muses mark'd him for their own,  
Emerging from the dawn of infancy.—  
Children, he once was blithe as now ye are,  
The life-beam glitt'ring in his ardent eye;  
But Guilt, and Melancholy, and Despair,  
Pointing their future prey, pass'd darkling by.  
Ah! what is genius? 'Tis a burning brand,  
Like that the cherub bore to guard the way  
To Paradise. If grace support the hand  
That wields it, then its radiant flame shall play  
In glory round; else shall its lightnings burst,  
And beat their victim down—scath'd and accurst.

"C. V. L. G.

"Bristol, July 22nd, 1828."

Twelve years later, the author of this sonnet appears to have had another (though minor inspiration); for on the flysheet of my *Dix's Life*, apparently sent as a present, are written the two couplets:—

"Dear Sharpe, this work by Mr. Dix  
Perhaps will in your memory fix  
The trifles which did once engage  
The ardours of our youthful age.

"C. V. LE GRICE, May 30, 1838."

These scraps may have some microscopic interest for Chatterton collectors.

H. BUXTON FORMAN.

MONOLITH: DUNLOP.

(4th S. ix. 360.)

In making this communication, Dr. Dasent's letter to Dr. John Stuart regarding the Stone Circles of Scandinavia, and which the latter inserted in his *Sculptured Stones of Scotland*, was heedlessly passed over by us. In that letter, "Hof" and "Högr" are mentioned as words constantly occurring in juxtaposition; and which latter Dr. Dasent would have to import a building of stones which was roofed, and might be burned, and not to refer to a *stone circle*. But in this he is opposed to views entertained by other great Scandinavian archæologists, as Finn Magnusson, Egilsson, Munch, and Maurer. The former, as Egilsson says, holds that the hörgar (the pl. nom. of högr) are, some of them, *altars* or *stone idols*, and others the *shrines* of northern divinities, not roofed, but yet surrounded with huge stones placed columnarly; while Munch and Maurer call högr a circle, a place of worship.

Now, it does not seem wanting in probability that Högr, and the terms Ogar, Thugar, or Thugirt have the same origin, whatever that may be. And along with these facts may be considered the



names applied to some stone monoliths, and which are mentioned by Dr. Stuart in the *Sculptured Stones* under the head of "Early Pillars and Crosses," where occurs the *Lykar*, or *Lecker-stane* (two near Abernethy, two at Lindores, and others in other parts), as well as the *Liggartane*. This last is the same probably as *lykar* or *lecker*, only differently corrupted being in different localities, first in pronunciation, and next, and consequentially, in orthography, and is said to be a tall monolith in that moor in Aberdeenshire on which the battle of Harelaw in 1411 took place. Forsooth, *Julius's Hof*, or *Houff*, called otherwise *Arthur's Oon*, which stood on the Carron Water near Stirling, and the figure of which is well known, should not, in this matter, be forgotten. While several hold it a Roman temple, others, taking aid from the latter denomination, would ascribe to it a different, and somewhat later, origin.

ESPEDARE.

ESPEDARE will find some very valuable information on the Ogar (it probably is "Ogan") Stone in *Allies' Folklore of Worcestershire*, second ed., J. Parker, 1852, 8vo.—a most delightful book. (Query, is the worthy author still alive?) See p. 261. The prefix "Og" is found in the names of many places, e.g. Hog-more (Worcestershire), Og-wen (Carnarvon), Ogor, Ogmoor Town (Glamorgan). It is either connected with Ogo, a British word\* = cave, or Ogmios, the Hercules of the Gauls (cf. "Ogre,"), otherwise called Ogham. Ogham stones are found in S. Ireland and Wales. Cf. a work by Lady Chatterton on *Ogham Inscriptions*, and also *Journal Archæolog. Institut.* iii. 175; vii. 409, xi. 116, 117. With Ogo = "sea cave" cf. Ὠγῆρ, Ὠγῆρος (old names for the sea in Greek), Ὠκεανός, and perhaps Ὠγῆγῆρ. With Ogham, the hero of the Gauls, I would compare "Og" in the Bible. I have searched carefully among my books, but can get no further with this word. In 4th S. ix. 20, E. R. P., to whom ESPEDARE refers, seems to be too rash in connecting ῥόδον, red, &c., with *Rutupium*. That word is discussed in *A Corner of Kent* by J. R. Planché, Hardwicke, 1864, which can be procured from Messrs. Reeves & Turner, 196, Strand, for 5s. or 6s.

Rutupium was a very stormy coast, and its name was not confined to one spot in Kent, but is also found in the Portus Rutubus in Africa (Plin. *Nat. Hist.* v. 15), a Sicilian city, Rutupi, mentioned by *Ælian*, and Rutuba, the old name of the *Raya* which falls into the Gulf of Genoa. In *Varro*, Rutuba = "tumult," "disorder," connected with rumor, rau-cus, Sanskrit *ru* or *raw*, "to utter a sound"; German *rum*, A.-S. *hryman*.

H. S. SKIPTON.

Tivoli Cottage, Cheltenham.

\* Cf. Cornish "Ogos" = caves along the shore.

HUBERT DE BURGH, temp. JOHN.

(4th S. ix. 219, 286, 330, 356.)

I see at p. 356 a note from TEWARS in which some genealogical statements of mine, as to my family name, are spoken of as replete with errors. Now in the first place the blame, if blame there be, rests with Sir William Betham, as the following shows:—

"I, Sir William Betham, Knight, attendant on the most illustrious Order of St. Patrick, Ulster King of Arms, and principal herald of all Ireland, do hereby certify that the foregoing pedigree of the family of De Burgh is faithfully extracted from the records of my office, and compared therewith this 17th day of July, 1848.

"W. BETHAM, Ulster King of Arms of all Ireland."

This pedigree was made out on the occasion of my father and his brothers, &c., taking the name of De Burgh instead of Burgh. Vide *Dublin Gazette*, March 6, 1848; War Office, London, do. May 25.

Now let us see exactly what Sir Wm. Betham asserts. TEWARS says that Arlotta's husband's name was De Conteville: I always understood he was so called because the family were hereditary counts of towns, villes, or burghs of Normandy; in which case Harlowen's title might be either De Ville or De Burgh. Be this as it may, Betham's pedigree goes on as follows:—

"Harlowen de Burgh = Arlotta.

Robert de Burgh, or de Burgo, created Earl of Kent by his brother the Conqueror.

William de Burgh, of de Burgo, Earl of Cornwall.

Adelmus de Burgh, or de Burgo.

Hubert de Burgh, or de Burgo, eldest son.

Hubert de Burgh (the justiciary)."

Now (according to Sir William) Fitz Adelm de Burgo, who went to Ireland with Henry II., was the second son of Adelm de Burgo, the grandfather of the justiciary. If, as TEWARS says, neither Harlowen the Conqueror's step-father, nor Fitz Adelm the chief governor of Ireland, had the name of De Burgh, how does it come that the immediate descendants of both have that name? Surely the Earl of Kent and Odo, the Conqueror's half-brothers, were De Burghs. Surely the Earls of Ulster, the immediate descendants of Fitz Adelm, bore the name also.

I do not wish to trespass too much on your space; but, if TEWARS wishes, I can give him any further information, at least as far as Sir Wm. Betham's document goes. I am no antiquary, and will be much obliged to TEWARS if he will set me right; as it is very difficult to find much information on genealogy among the Irish gentry, who are, as a rule, more apt to talk about their origin than to prove their claims.

HUBERT JOHN DE BURGH.

2, Warwick Terrace, Dublin.

LORD LIEUTENANT (4th S. ix. 220, 249, 283, 326, 373).—This, as a philological question, is not uninteresting, and, though nearly exhausted, not quite so.

Writers on English history differ as to the plural of the word. Hallam, as G. M. T. has pointed out, used "Lords Lieutenant." Rapin speaks of "Lord Lieutenants," and Clarendon of "Lords Lieutenants." So that there is authority of a kindred character for each form contended for. The first of these forms, however, must, as it seems to me, be discarded, for it assumes the word Lieutenant to be an adjective. But it is surely not allowable to argue in favour of this assumption. H.M.'s Lieutenants of the Navy and Army might be left to do battle, if necessary, for their substantive rank; but the matter is concluded by the fact that the correct legal designation of the office in question is "Lieutenant of the County," the word "Lord Lieutenant" being used in common parlance to distinguish that particular species of Lieutenant either from all other Lieutenants, or merely from the Vice or Deputy Lieutenants. This, then, seems to dispose of Hallam's form of plural.

As to the others, if "Lord Lieutenant" is one compound word, Rapin's usage is correct. If it consists of two distinct and separate words, Clarendon's plural should be adopted, unless indeed, as suggested by MR. OAKLEY, "Lord" should be considered an adjective. I submit, however, that so violent an assumption as this is unnecessary. The fact that many Commoners hold Lieutenancies of Counties shows that the word "Lord" does not in this instance mean "Peer," and it seems to follow that it is merely a prefix showing the dignity of the office; and taking all the analogous titles which occur to one's mind—Lord Mayors, Lord Chancellors, Lord Keepers, Lord Wardens, Lord Bishops, Lords Marchers, and Lords Justices, the weight of evidence seems strongly in favour of the compound, as against the double substantive, and the plural will in that case be "Lord-Lieutenants."

"Lords Justices" has been stereotyped by the Act of Parliament creating the office.

"Lords Marchers" is apparently made up of two substantives in apposition, and like many other legal terms has a somewhat barbarous sound, and is now obsolete.

The Lords of the Treasury are, I believe, technically styled "Lords Commissioners." But in this case the word Lords is by common consent adopted as the principal substantive, the second word being dropped in common parlance. C. S.

The following is a confirmation of my statement (p. 326) that the official designation of a lieutenant of a county is not that of "Lord Lieutenant":—

"Whitchall, May 9.—The Queen has been pleased to direct letters patent to be passed under the Great Seal

appointing William Cornwallis West, Esq., to be Lieutenant and Custos Rotulorum of the County of Denbigh, in the room of Robert Myddelton Biddulph, Esq., deceased."

T. F.

GRAY FRIARS OF BEWMAKAN (BRECHMACHAN?) (4th S. ix. 360.)—I should suggest that the Franciscan Friary at Bewmakan, dedicated to St. Columba, and the cell at Furness mentioned by Pope Eugenius IV. in his bull, 1153, are two distinct houses. The latter is dedicated to St. Cairpre, a disciple of St. Patrick, to whom the cell at Kilchairpre, co. Sligo, was dedicated. A curious question arises respecting St. Cairpre. Is he the son of Cairpre Mac Nell who gave St. Patrick Granard, co. Longford, to erect a church, where a certain wicked woman presented him with a hound served up in a dish for his dinner, which, when he examined, he suspected that he had been maliciously presented with an unclean animal, and kneeling on a certain stone, prayed that God might restore the animal to life, and to the astonishment of the assembled multitude, a greyhound sprang to life? St. Patrick caused the animal to be killed on the spot, and then pronounced a solemn malediction on the mountainous region in which this insult was offered to religion, and on the race of Cairbre, its chief. It is still believed by the neighbours that this curse remains over these mountains, which causes them to remain more barren than other Irish mountains, and over the people, which keeps them in a more rude and intractable state than those of any other territory in Ireland. Would A. E. G. aid me in this inquiry? (*Annals of the Four Masters*, note by the editor.)

WILFRID OF GALWAY.

"GRADUS AD PARNASSUM" (4th S. ix. 370.)—The playful humour of *Gradus ad Parnassum* given to the world by MR. BATES, makes me curious to know who are the "others" with whom it is said to have originated. My experience has not confirmed the fine satire of "others." The *Gradus* found dunces, no doubt, and left them unchanged. But it has assisted in forming, I believe, the versification of eminent scholars for many generations.

D. P.

MONASTIC INVENTORIES (4th S. ix. 360.)—"To open and spar the book": probably to open and set open, or fasten back the book. See Wedgwood's *Dictionary*. "SPARRED, barred, bolted, R. 3320"; Tyrwhitt's *Glossary* to Chaucer.

"Saumpeler work," on a towel. What in schools is called "a sampler," from exemplar, exemplaire, a pattern. Johnson has several examples of the word from Shakespeare, Milton, and Pope.

"Crased and garnysshed":—

"I am right siker that the pot was crased."

*Canterbury Tales*, 16402.

"*Ecrasé*, broken," Tyrwhitt, *u. s.* But Wedgwood has on the line—

"And some said the pot was *crazed*,"—  
as from the same tale, these remarks:—

"Earthenware at the present day is said to be *crazed*, when the glaze is disfigured with a network of small cracks."—*Dict.*, p. 180.

"When the quire doth fery." Can "fery" mean "accompany," take part in the service?

E. M.

"When the Quire doth fery," means, I have no doubt, when the choir keeps *ferias*, that is, days on which no festival occurs.

F. C. H.

BEER-JUG INSCRIPTIONS (4<sup>th</sup> S. viii. *passim*; ix. 20, 170, 250.)—I have a puzzle-jug, dated 1775, in a fanciful shape, which bears the following inscription around a figure of the sun, viz.:—

"God save the king, I say,  
God bless the king, I pray,  
God save the king."

I have also another of similar design, with the date of 1789, bearing the following inscription, viz.:—

"Fame, let thy trumpet sound!  
Tell all the world around,  
Tell Rome and France and Spain,  
Britannia scorns their chain;  
All their vile arts are vain,  
Great George is king.  
1789."

I have also a large and very fine richly ornamented brown jug, which is copied and engraved by the Anastatic Drawing Society, and published in their volume for 1858, and is thus described, viz.:—

"CUP USED AT JAMES I.'S CORONATION BANQUET.—This cup was preserved for a long period in the antient Cornish family of Bonithon, now extinct, one of whom officiated at the coronation banquet of James I., and is now in the collection of Edward Gulson, Esq., East Cliff, Teignmouth. It is of brown stone ware, with the imperial eagle displayed in the centre, supported by lions. On each side are two large shields of armorial bearings surmounted by a crown. The date 1598 is under the handle."

I have also a very old beer-jug, and cup to match, covered with raised enamel in colours, in the centre of which is the name of "Thomas Alsop." This jug and cup were, doubtless, made by a potter as a present.

E. GULSON.

Teignmouth.

VILLA (4<sup>th</sup> S. ix. 360.)—A. E. G. asks what is the "correct rendering" of this term "in mediæval documents"; and we cannot answer more satisfactorily than by referring him to the glossaries of Spelman and Ducange (*vv.* "Villa," et "Villanus," *Sp.* *Vide* also Madox's *Form. Ang.*, p. 260, No. 445.) Here, however, we may add, and that shortly, from Spelman (in case these glossaries may not be conveniently obtainable), that what the Angli and Galli called a *villa*, we

gloss by *manerium*, Anglicè *manor*, and *mansum*; and that what, by the Romans was called a *villam*, the Germans called *Hoba*, *Oba*, and *Hobunna*. The old Saxons, it would seem, adopted the Roman acceptation of this term, namely—

"Pro prædio unius alicujus in rure, cum idoneis ædibus ad reponendos ejusdem fructus honestato: non autem primitus pro multarum mansionum connexionem, quod in oppidis potius expetendum esset," etc.

But the Romans, it may be also added, had two kinds of *vills*: the one they called *urbana*, the other *rustica*. So had our Saxon and Norman forefathers: the one being the *terras dominicales*, which we now call "demesne," or (Scoticè) "the Mains"; and the other *mansum indomicatum*. There was also the *Villa Regia*, where the kings of England had a seat, and "held the manor in their own demeane" (Kennet's *Par. Ant. Gloss.*). And in Scottish mediæval charters, this term was often applied to the granges (*grangia*) or home-farms of the monasteries, which cannot be better explained than they have been by Prof. Cosmo Innes of Edinburgh (*Scotland in M. Ages*, p. 138).

ESPEDARE.

"FIAT JUSTITIA, RUAT CÆLUM" (4<sup>th</sup> S. i. 94.) We had an interesting note on this proverb some time ago. I believe that we owe it to some ancient jurist, though I have not been able to trace it to its true source. I find it, however, in a somewhat different form in a small volume of proverbs by Leibe:—

"Johannis Leibl Studentica, h. e. Apophthegmata, Symbola, et Proverbia, germanico-latine-italica. Coburg, 1697, 12<sup>mo</sup>."

In this volume it appears as a Latin hexameter:

"Fiat justitia, pereat licet integer orbis."

There is another form in which it appears:

"Fiat justitia, pereat mundus."

If any of your correspondents can refer to the following works, to which I have not access, we may possibly get the true origin of this proverbial expression. I am aware that they are in the Advocates' Library in Edinburgh:—

"Regulæ Juris tam Civilis quam Canonici a diversis, viz. Bartholomæo Socino, Petro Duenas, etc., fol. Lugduni, 1565,"—

or—

"Regulæ Juris tam Civilis quam Pontificil, ex iisdem et aliis multis . . . Jo. Baptistæ Nicolai. 2 vols. fol. Francofurti, 1586."

C. T. RAMAGE.

SWIFT'S "GULLIVER'S TRAVELS" (4<sup>th</sup> S. ix. 342.) I suspect that C. D. L.'s copy of *Gulliver*, which he calls A, is a later edition, but dated so as to pass for the first. The copy he calls B is no doubt a genuine first edition. I have just examined two copies of the first edition (MDCCLXXVI.); one in the Cambridge University library, the other in Trinity College library, the former being on large paper. These correspond in every particular except that



in the large paper copy there is no inscription round the *frame* of the portrait, the name and age of Gulliver being engraved on a panel below it: whereas in the small paper copy the name and age are engraved round the frame, and the panel below bears two Latin verses beginning "*Compositum fas.*" The titles correspond with C. D. L.'s copy B, and the paging does not run on through the volume, but begins afresh with each part, as in B.

I possess a copy of the second edition, dated MDCCXXVII. It is printed with a different type, and varies in the use of capitals, and has several copies of verses prefixed, but otherwise corresponds, page for page and line for line, with the first edition, and has the portrait like that described in the above-mentioned small paper copy.

In the edition of *Gulliver* edited by Dr. W. C. Taylor in 1840, with engravings after Grandville, some interesting letters are prefixed which passed between the author and Motte the first publisher, from which it might be inferred that the work did not make its appearance till the spring of 1727; but although the agreement between them was not concluded till April or May, 1727, yet it is quite certain that *Gulliver* came out in November, 1726, for in Scott's edition of Swift's works (xvii. 107) is a letter from Arbuthnot to Swift, dated November 8, 1726, in which he speaks of Mrs. Howard as being then engaged in reading *Gulliver*; and she herself writes to Swift in the early part of the same month with allusions to incidents in the work. There can, therefore, be no doubt about the date of its first appearance, although it has been suggested from Dr. Taylor's preface that the printing was commenced in 1726, but delayed till the conclusion of the agreement in the following spring.

E. V.

APOCRYPHAL GENEALOGY (4th S. ix. 278, 356.) Had TEWARS communicated with me before attacking me in his paper on this subject he would, perhaps, have been satisfied with the explanation which I must request you to insert. I have been for some years collecting materials for a history of the Fowke family. Amongst other matters, Sir Frederick Fowke of Lowesby sent me a transcript of "a pedigree compiled in 1765 by Edmondson," which, he adds, "is recorded and proved correct by books at the Herald's College." I understand that this pedigree was prepared as a gift for Lieut.-General Fowke, Governor of Gibraltar, and throughout emblazoned with armorial bearings. Notwithstanding the authorities cited, I was unprepared to bolt this savoury morsel, and curious to know what authority there was for believing in these persons' existence, and with what arms they could be credited, I wrote my query. I asked "what arms were borne by or have been attributed to," &c. MR. ELLIS insists upon a very early adoption of coat armour proper. As he

stands nearly alone in this view, I will not consider it here; but can TEWARS be unaware that arms have been attributed to Edward the Confessor, William the Conqueror, nay even to Adam and Eve? (4th S. iii. 554, 613.) I am not concerned with conjectures as to Latin orthography, nor with inaccuracies in geography, if any such there be; they are Edmondson's, whose battles I am not prepared to fight.

I hope I have vindicated "the frame of mind which dictated my query," and shown that, so far from desiring to "minister to vanity," I was anxious to avoid an "uncritical repetition of an idle tradition." I entirely agree as to the necessity of scrupulous exactness, and may add that for every statement made in my pedigrees I invariably give my authority. My research may be unintelligent, but it is at least honest, at the same time enabling critics to weigh the respective values of the different entries.

FRANK REDE FOWKE.

DEFECTS IN MARRIAGE REGISTERS (4th S. ix. 277, 345.)—One of the defects complained of as above is the neglect of entering the *exact* ages of the parties married. MR. LEACHMAN acknowledges the difficulty of obtaining the exact ages. He says that people "are shy of telling their age"; and although his practice is to insist upon having it, the age given is sometimes "probably ten years from the truth." Of what practical use, then, could the registering of such ages be? They would never be received in a court of law, and so far from hereafter serving to identify the parties, would only mislead.

It ought, however, to be universally known that the registering what purports to be the exact age is a *breach of the law*, and that the officiating minister has no authority to ask the question, which, under the circumstances, is impertinent. The Act under which marriages are now registered is 6 & 7 Will. IV. (1836), c. 86. Section 31 enacts that "every clergyman shall register in duplicate the several particulars relating to that marriage, according to the form in schedule C."; and this form is in the column for the age to write *of full age or minor*, as the case may be. Immediately after the passing of the Act the registrar-general sent a circular to the incumbent of every parish containing printed instructions for fulfilling the requirements of the Act. One of these circulars is now before me, and it expressly calls attention to the 31st section. Thus, "in the column under the head *age* he must insert *of full age or minor*, as the case may be, but he is not required to insert the *precise age*." Many incumbents of that day took the precaution of wafering these instructions on the inner cover of their register for the benefit of their successors who might not be so well informed in their duties. I strongly advise all persons intending matrimony who, as

MR. LEACHMAN says, "are shy of telling their age," to resist the impertinent inquiry should it be demanded of them. E. V.

MALVERN CHACE (4th S. ix. 298.)—In answer to the gentleman inquiring on this point, I give the following couplet of quotations from *Worcester in the Nineteenth Century*, by T. C. Tubberville. London: Longman, 1852, 8vo, p. 239:—

Oct. 12, 1813:—

"A meeting of free-holders at the White Lion, Upton-on-Severn, with Lord Somers in the chair, to deliberate on the propriety of inclosing Malvern Chace. The meeting agreed to petition in favour of such a measure."

Jan. 10, 1815 (p. 243):—

"Lord Somers addressed the lords of manors and proprietors of freeholds on Malvern Chace, announcing his intention of giving up all further attempts to bring about an enclosure of the same. He found it impossible to reconcile so many conflicting interests."

If the gentleman enquiring about the above has not, or cannot get the book from which I quote, I shall be most happy to lend him my copy.

H. S. SKIPTON.

Tivoli Cottage, Cheltenham.

FLEETWOOD HOUSE, STOKE NEWINGTON (4th S. ix. 296, 302.)—Part xl. of the *Herald and Genealogist* contains, under title "Genealogy of the Markhams," a masterly display of research, arrangement, and impartiality; and the careful author, in recording Daniel Markham baptized in 1653, adds—"He married a daughter of Captain Fennel by Frances, asserted to have been a daughter of Fleetwood and his wife Bridget, daughter of Cromwell"; while Burke, an equally careful author, in *Land. Gent.*, under title "Markham," records of the same Daniel Markham—"He married Elizabeth, daughter of Captain Fennel, by Frances his wife, a daughter" (mind not asserted to have been, but in positive terms a daughter) "of Fleetwood, and grand-daughter, through her mother, of Cromwell."

Now, as "N. & Q." has palpably the house of Fleetwood in its two senses completely on the anvil, the present seems the happy season for inviting the settlement of the question whether Fleetwood had, or had not, by Bridget Cromwell, a daughter Frances, who married Fennel.

JOHN PIKE.

BARKER AND BURFORD'S PANORAMAS (4th S. vii. 279, 432.)—I have a handbill of the "View of Dover" at "Barker's Panorama, Strand," 1800, from which I quote the following:—

"Mr. Barker will continue to bring forward a succession of Views on those Principles of Accuracy he so long practised in Leicester Square; and will use his utmost Endeavours to merit a Portion of that Patronage so liberally bestowed on his late Father, the Inventor of the *Panorama*."

I have a similar handbill, without name or date, "of the Interior of Dublin, taken from the house

of Mr. Law, Jeweller, &c., the corner of Sackville Street." It also states that "A grand view of Gibraltar is open in the lower circle. Admittance to each painting, one shilling. Open from ten till dusk." W. C. B.

"SECRET SOCIETIES OF THE MIDDLE AGES" (4th S. ix. 359.)—I have

"Secret Societies of the Middle Ages: The Assassins of the East, the Knight Templars and the Fehm-gerichte or Secret Tribunals of Westphalia." With illustrations. Nattali & Bond, 16mo, cloth gilt.

This book seems to be the same as that mentioned by C. W. S., but is, I think, of a later date. No author's name or preface is given. Either Messrs. Nattali & Bond or MR. KEIGHTLEY (to whom we hope a new lease of health has been granted) can explain the matter.

H. S. SKIPTON.

WILLIAM SECOLL (4th S. ix. 280.)—The will of William Secoll, of Sotheley, Oxon, dated April 11, 1557, was proved in the Prerogative Court of Canterbury on the 27th of the same month. The testator speaks of his "free landes" within the lordships of Eynsham and Come. He had six children: John, Richard, William, Robert, Agnes, and Johan. He was the son of John Secole, yeoman, of Sotheley, whose will (made Jan. 6, 1551, in the presence of Sir William Pope, curate) was proved in the Prerogative Court in 1552. John Secole had, in addition to the above son William, a daughter, Agnes Swifte, and a son Richard, who occupied his lands within Kingswood. "or elles where within the counties of Wiltes and Glocester."

J. C. C. S.

FAVERSHAM CHURCH (4th S. vi. 275.)—The tomb in the north aisle of this church I enquired about is, I think, that of Nathaniel Besbeech, who was mayor of Faversham in 1637. I supposed the date of it was circa 1580, but that was somewhere near the time when the mayor's gown was introduced, in which the occupant of the tomb is represented in brass upon it. GEORGE BEDO.

THE EARL OF ST. LAURENT, CANADA (4th S. ix. 361.)—

"The Isle of Orleans was in 1676 created an earldom by the title of St. Laurent, which, however, has long been extinct. The first Comte de St. Laurent was of the name of Berthelet."—Vide *Picture of Quebec, with Historical Recollections*, by Alfred Hawkins. Quebec, 1854, 12mo, pp. 473-474, note 15.

JOHN KEYDAN.

South Kensington.

"BLOODY WALL" (4th S. ix. 375.)—Should not this term be "bloody warrior," a well-known name for the dark-coloured wallflower? (v. *Herbs of the Field*, p. 191.) Here they go a step higher, and call the yellow variety the "yellow bliddy wah-yer"—a nomenclature worthy of Sir Boyle Roche himself. A. MIDDLETON.

Kingsbridge Grammar School, S. Devon.

"THE CURFEW TOLLS" ETC. (4th S. ix. 339.)—J. W. W.'s version, if an unauthorised, is an ingenious reading. The first line of Gray's *Elegy*—

"The curfew tolls the knell of parting day," is said, and by Lord Byron, to be plagiarised from the last line of a passage in Dante's *Purgatory*, canto 8—

"Che pain 'l giorno pianger che si muore."

The passage is thus translated by Mr. Carey:—

"And pilgrim newly on his road, with love,  
Thrills, if he hear the vesper bell from far,  
Which seems to mourn for the expiring day."

Another expression, "trembling hope," in Gray's *Elegy*, also occurs in Dante—a literary coincidence it may be. Gray committed another petty literary larceny in the line—

"And leaves the world to darkness and to me," which is evidently parodied from this line in the "Beggars' Petition"—

"And leave the world to wretchedness and me."

FRED. RULE.

DR. JOHN OWEN'S PEDIGREE (4th S. ix. 239.)—CYMRO's query was repeated in the "Bye-gones" column of the *Oswestry Advertiser*, and has elicited the following reply:—

"Cymro inquires respecting a pedigree of Dr. John Owen, Dean of Christ Church during the Great Rebellion. There are several at Peniarth—one in the autograph of Robert Vaughan, the antiquary of Hengwrt. Dr. Owen was a son of the Rev. Harry Owen, curate or incumbent of Stadham in Berks, and afterwards incumbent of Harpsden in Oxfordshire, who died Sept. 15, 1643, in his 63rd year, and was buried at Harpsden, where, in the chancel, is a brass plate to his memory. He was a younger brother of Lewis Owen of Peniarth. Another brother was Hugh Owen of Talybont, who would have made the dean his heir, but disinherited him on account of the part which he took against his sovereign in those unhappy times, and who left Talybont property to another Lewis Owen of Peniarth (afterwards M.P. for Merionethshire), the representative of these brothers.—W."

A. R.

Croeswyllan, Oswestry.

REV. JOHN MOULTRIE (4th S. ix. 118, 184, 307, 370.)—It may interest correspondents who have written concerning this gentleman to transcribe the following stanza from "Forget Thee," by his pen; and a translation of it into Latin verse in the *Sabrina Corolla* by Dr. Kennedy, the late Head Master of Shrewsbury, and now Regius Professor of Greek at Cambridge:—

"Forget thee! bid the forest-birds forget their sweetest tune;

Forget thee! bid the sea forget to swell beneath the moon;

Bid thirsty flowers forget to drink the eve's refreshing dew;

Thyself forget thine own dear land, and its mountains wild and blue;

Forget each old familiar face, each long-remembered spot:

When these things are forgot by thee, then thou shalt be forgot."

"Oblitus ut vivam tui?"

"Oblitus omnes ut tui vivam dies?"

Cesset avis liquido mulcere silvas carmine:

Oblitus omnes ut tui vivam dies?

Negligat unda maris tumere sub lunæ face:

Siticulosa nutet immemor rosa

Nectareos bibere rorantis Hesperii scyphos:

Tuo paternum litus effluat sinu,

Vastaque cæruleo nota colore juga,

Vultusque amatus quisque, et a puertia

Plurima deliciis signata plurimis loca:

Quorum simul te ceperint oblivia,

Excideris animo tu cara, tum demum mea."

Pp. 222, 223, Editio Prima, MDCCCL.

Mr. Moultrie, the rector of Rugby, has been the author of several volumes of poetry, and as one of his most beautiful effusions let me mention in particular a poem called *My Brother's Grave*.

JOHN PICKFORD, M.A.

Hungate, Pickering.

FATHER ARROWSMITH'S HAND (4th S. ix. 376.) In *The Memoirs of the Missionary Priests (of England)*, by Dr. Challoner, we find that "a hand of the Venerable Martyr Father Arrowsmith, S. J., is still preserved, and is in possession of the Gerard family in Lancashire." Father Arrowsmith suffered death on the scaffold, after undergoing terrible persecutions, in Lancaster, on August 28, 1628, *ætatis* 43. There is no mention made in the volume to which I refer of any favour being refused by the sheriff or sub-sheriff to Father Arrowsmith; but it is stated that a rather violent attempt by the sheriff was made to force the martyr priest to abjure his faith on the scaffold. It is stated, however, of the judge that he ordered the martyr's head "to have it set higher by six yards than any of the pinnacles" of Lancaster Castle, and that whilst sitting at supper on January 23, 1629-30, he (the judge) felt a blow as if somebody had struck him on the head, upon which he fell into a rage with the servant that waited behind him, who protested that he had not struck him, nor did he see any one strike him. A little after he felt another blow like the first, and then in great terror he was carried to bed and died the next morning. Father Arrowsmith's hand, in a silver shrine, is at present, I believe, in or near Liverpool, and is greatly resorted to for cures.

MAURICE LENIHAN, M.R.I.A.

Limerick.

CHAUCER FAMILY (4th S. ix. 381.)—I demur, with MR. FURNIVALL's leave, to the statement that there is no scrap of evidence for the relationship between Geoffrey and Thomas Chaucer. On the tomb of Thomas Chaucer, at Ewelme, among the many coats of arms are those of Rolt: this being the family of Geoffrey Chaucer's wife, and the traditional mother of Thomas Chaucer. There appears in this strong evidence of relationship. See *Visitations of Oxfordshire*, pp. 38, 39, Harleian Society, London, 1871.

ED. MARSHALL.



UNICORNS (4th S. ix. 119, 245.)—In *A Catalogue of the Rarities to be seen at Don Saltero's Coffee-house in Chelsea* (No. 284), is "A Sea-Unicorn's horn, seven foot and a half long." On the same page appears an item which I should be glad to have explained: "267. A Pair of Brashals to play at Ballon." I cannot find the game in Strutt.

W. G. STONE.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*The Perustration of Great Yarmouth, Gorleston, and Southtown.* By Charles John Palmer. Vol. I. (Nall, Great Yarmouth.)

If the general reader, on taking up this volume and finding that it contains upwards of 400 pages, should take fright and be disposed to cast it aside as one not likely to possess for him at least interest proportionate to its length, let him not do so until he has read the "Prefatory Note." Having done that, we venture to prophesy that he will read the book; and that done, that he will agree with us that a better, more amusing, or more instructive local history was never penned. Mr. Palmer, it must be admitted, has been especially fortunate in having a town of exceptional interest to deal with; and as we wander with him up and down the rows of Yarmouth; walk with him through the streets and places of the *Old Town*; perambulate the roads which intersect the *New Town* without the walls; and extend our survey through the hamlet of Southtown, Cobham Island, and the town of Gorleston within the Municipal Borough, we feel that our companion is no plodding antiquary of the old Dryasduat school, but one filled with deep sympathies for the present as well as for the past, and in whom the sight of an old house or historic site recalls the memory of those who give them interest. The work is such as could only have been accomplished by the labour of many years, and by much persistent and well-directed research. It has obviously been a labour of love; and the profuse manner in which it is illustrated shows that no thought of profit can have entered the mind of the Editor. Yarmouth is lucky in having such an historian as Mr. Palmer; and we trust his fellow townsmen will not be slow to recognise their obligations to the author of one of the best local histories which late years have produced.

SALE OF VALUABLE PRINTS.—On Monday next and following days Messrs. Sotheby & Wilkinson will sell at their rooms in Wellington Street a Collection of Prints formed during the last forty years under peculiarly favourable circumstances. Among them will be found many rare and beautiful specimens of Sir Joshua Reynolds' works, as well as of Hogarth; a large series of English Portraits, among which will be found some unique and most curious portraits of our Dramatic notables.

MR. STANFORD has just issued a broadside of great utility, namely, *Statistics of all the Countries in the World*, giving their area, form of government, head of state, population, expenditure, debt, paper money, notes in circulation, standing army, navy, merchant vessels, imports, exports, chief products, money, weights and measures, railways, capitals and chief towns, by Dr. Otto Hübner.

SIR CHARLES DILKE has presented to the nation the "Junius" collection, which formed part of the library of his grandfather, the late Mr. Dilke.

THE Scott Monument Committee at Edinburgh have ordered sixteen statues for the niches in the monument, but to complete the work thirty more will be required.

THE *Conversazioni* of the Society of Arts will take place at the South Kensington Museum on Wednesday, June 19.

SIR WILLIAM STIRLING MAXWELL, Bart., has been elected a trustee of the British Museum in place of the late Sir Thomas Phillipps.

THE friends of Archdeacon Hale, and not, as has been stated, the Governors of Charterhouse, are about to erect a memorial to his memory in St. Paul's Cathedral. It will take the shape of a mosaic picture to be placed in one of the western panels of the morning chapel.

#### Notices to Correspondents.

H. B. (Birmingham).—*Your wish has been attended to.*

A. H. (Beckenham).—*The couplet—*

"Thou thy worldly task hast done,  
Home art gone, and ta'en thy wages,"

occurs in *Shakspeare*, *Cymbeline*, Act IV. Sc. 2, "*Song*."

ABHBA.—On referring to the title-page of a Philosophical Survey of the South of Ireland we find the letters were addressed to Dr. Watkinson, so that our correspondent is correct in attributing this work ("N. & Q." 3rd S. i. 365) to the Rev. Thomas Campbell, LL.D. How it came to be entered in the Catalogue of the British Museum and most bibliographical works, as the work of the former is not evident.

D. BLAIR (Melbourne).—*We cannot find that Mr. Percy Fitzgerald ever fulfilled his promise of publishing a commentary on Tristram Shandy.*

S. HOPLEY.—*The lines—*

"And once I stove a cask of beer  
Because it worked on Sunday,"

occur in *A Match for a Widow*; or, the Frolics of Fancy, 1786, by Joseph Atkinson, the friend and associate of Curran, Moore, and the galaxy of Irish genius.

C. W. EMPSON (Cambridge).—*Lasher is a provincialism meaning a wear.*

ERRATA.—4th S. ix. p. 381, col. ii. Lydgate's poems were, by an oversight, printed before the proof had been corrected by the MS. Besides smaller mistakes, the following are in the text:—l. 4, for "Jorneyings" read "Jorneyinge"; l. 7, for "goodes" read "goodely"; l. 8, for "foiherne" read "firperne"; p. 382, col. i. l. 16, for "fredum" read "freedom"; l. 21, for "konde" read "koudes"; l. 24, for "plentyoous" read "plentyvous"; l. 26, for "Junly" read "inuly"; l. 35, "aven" read "owen"; l. 45, for "seytle" read "seythe"; col. ii. No. 22, for "beings" read "bemys"; p. 383, col. i. l. 11, for "same" read "tame"; l. 16, for "bhat" read "bat"; l. 25, for "scales" read "seales"; l. 30, for "darkepo" read "dartebo"; l. 34, for "pemerande" read "peme-raude"; same l. for "lastings" read "lastinge"; l. 56, for "folly" read "folk"; col. ii. l. 6, for "ses" read "seo"; l. 14, for "sone" read "noone"; l. 26, for "Lyned" read "Lyneal"; l. 28, for "G" read "E".

#### NOTICE.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

# NEWMAN'S (of 235, High Holborn) LIST OF VALUABLE OLD BOOKS FOR SALE.

*Continued from Page 378.*

**KHATING'S** General History of Ireland, 160 coats of arms and Genealogies of many Noble Families, &c., large paper, folio, calf, gilt, 7*l.* 7*s.*

**KING'S** Monumenta Antiqua: or, Observations on Ancient Castles, and the Progress of Architecture in Great Britain, 165 plates, 4 vols. folio, 4*l.* 10*s.*

**KNIGHTHOOD.**—Sir Harris Nicolas's History of the Orders of Knighthood of the British Empire, portraits of the Queen, &c., and many plates, beautifully illuminated, 4 vols. imp. 4to, fine copy, morocco, extra, 6*l.* 6*s.*

**HEARNE'S** Historical and Antiquarian Publications, various.

**HERCULANEUM.**—Antichità di Ercolano, cioè, Pitture—Bronzi—Lucerne—Candelabri—Catalogo, 9 vols. royal folio, containing several hundred engravings, fine copy, russia, morocco backs, 13*l.* 13*s.*

**Historical Chronicles and Memorials of Great Britain and Ireland during the Middle Ages**, published under the direction of the Master of the Rolls, various volumes. Also, Calendars of State Papers, &c., various volumes.

**Historical Collections of the Noble Families of Cavendish, Holles, Vere, Harley, &c.**, by Arthur Collins, fine portraits, folio, calf, neat, 3*l.* 15*s.*

**HOLMES' Academy of Armory**; or, a Storehouse of Armory and Blazon, plates (with Index of Names), thick folio, calf, neat, 10*l.* London, 1701.

**IRELAND.**—Liber Munerum Publicorum Hiberniæ; or, the Establishments of Ireland, 1152-1827, from Records, &c., by R. Laacelle, 2 thick vols. folio, very scarce, 6*l.* 10*s.* (This important work was printed by order of the government.)

**ISLE OF WIGHT.**—Englefield's Description of the Beauties, Antiquities, Geological Phenomena of the Island, 50 fine plates, and a portrait of the author, royal 4to, calf, gilt, 1*l.* 16*s.*

**JACOB'S** English Peerage, plates and genealogical tables, 3 vols. folio, half-bound, 1*l.* 15*s.*

**KENT.**—Larking's Domesday Book of the County, with Translation, Notes, and Appendix, most handsomely printed, large folio, half-bound, uncut, 4*l.* 4*s.* 1869.

**KENT.**—Thorpe's Registrum Roffense, a Collection of Ancient Records, Charters, &c.; together with the Monumental Inscriptions in the several Churches and Chapels within the Diocese, thick folio, calf neat, 2*l.* 15*s.*

**LABORDE.**—Description d'un Paré en Mosaique, découvert dans l'ancienne Ville d'Italie, &c. 22 coloured plates of Mosaiques, large folio, half-russia neat, 3*l.* 13*s.* 6*d.*

**LEIGH'S** Natural History of Lancashire, Cheshire, and the Peak: plates, coats of arms, &c., folio, calf neat, 1*l.* 11*s.* 6*d.* 1700.

**LELAND'S** Itinerary (through England and Wales, by order of Henry VIII.), 9 vols. 8vo, best edition, fine copy, calf, 5*l.* 13*s.* 6*d.*

— **Collectanea** (British Antiquities), 6 vols. 4vo, fine copy, calf, 3*l.* 13*s.* 6*d.*

**LONDON.**—Smith's Antiquities of London and Environs, 36 plates, royal 4to, half-calf, 1*l.* 5*s.*

— **Smith's Antiquities of Westminster, &c.**, with the Supplement, upwards of 300 engravings, a fine original copy, royal 4to, calf gilt, 3*l.* 3*s.*

**LONDON.**—Wilkinson's Londina Illustrata, upwards of 200 engravings of old buildings, &c., 2 vols. royal 4to, half-bound morocco, 4*l.*

**LYONS'S** Magna Britannia (the Counties of Beds, Berks, Bucks, Cambridge, Cheshire, Cornwall, Cumberland, Derby, and Devon), many plates, bound in 6 vols. 4to, fine copy, calf gilt, 9*l.* 9*s.*

— **Environs of London**, plates, 6 vols. 4to, best edition, fine copy, calf gilt, 5*l.* 12*s.* 6*d.*; another, calf neat, 4*l.* 10*s.*

— **Gloucestershire Antiquities**, 110 Engravings of Old Houses, Churches, Stained Glass, Brasses, &c., folio, half-bound, uncut, 2*l.* 10*s.*

— **Roman Antiquities discovered at Woodchester**, 40 coloured engravings, large folio, half-bound, 4*l.* 4*s.*

**MADOX**, History and Antiquities of the Exchequer of the Kings of England, second edition, large paper, 2 vols. 4to, calf neat, 1*l.* 16*s.*

**MAGNA BRITANNIA.**—Cox's Topographical Account of the Counties, Cities, &c., 6 vols. 4to, calf, neat, 2*l.* 10*s.* 1720-31. (Containing valuable matter not to be found elsewhere.)

**MAGNY** (M. le Marquis), Livre d'Or de la Noblesse, numerous woodcuts, and plates of arms in gold and colours, 4 vols. large paper, royal 4to, 6*l.* 10*s.* Paris, 1845-7.

**MALCOLM'S** Londinium Redivivum, or ancient History and modern Description of London, plates, 4 vols. 4to, half-russia, 1*l.* 12*s.* 1802-4. (Valuable for Genealogical purposes.)

**MALCOLM'S** Anecdotes of the Manners and Customs of London, from the Roman Invasion, numerous engravings, 6 vols. 8vo, calf gilt, fine copy, 1*l.* 10*s.* 1811.

**MEYRICK'S** Critical Inquiry into Ancient Armour, as it existed in Europe, and particularly England, from the Norman Conquest to Charles II., numerous beautiful coloured engravings, the original edition, 3 vols. folio, half-morocco (pub. 2*l.* 1*s.*), 6*d.*

**MONTFAUCON'S** Regni and Ecclesiastical Antiquities of France, numerous plates of monuments, portraits, costumes, paintings, &c., 2 vols. folio, calf, neat, 3*l.* 15*s.*

**Monumenta Historica Britannica**, or Materials for the History of Britain from the Earliest Period, by Petrie, Sharpe, and T. D. Hardy, plates of coins, &c., thick folio, half-bound, 2*l.* 2*s.* 1864.

**MORGAN'S** Sphero of Gentry, an Historical and Genealogical Work of Arms and Blazon, many plates of arms, folio neat, 3*l.* 3*s.*

**MORTON'S** Northamptonshire, the Natural History and Antiquities, map, with coats of arms and plates, folio, calf gilt, 1*l.* 10*s.* 1712.

**MURPHY'S** Arabian Antiquities of Spain, 100 highly finished engravings of the Palace of Alhambra, Mosque at Cordova, &c., atlas folio, very clean, half-bound, 5*l.* 5*s.* (One of the original copies published at 42*l.*)

**Museum Florentinum**: containing fine engraved portraits of painters, plates of gems, medals, and coins, statues, &c., 10 vols. royal folio, fine copy, white vellum, 12*l.* 12*s.*

**NICHOLS'S** Leicestershire.—Town of Leicester (vol. 1. p. 1 and 2), plates, large paper, folio, uncut, 7*l.* 10*s.*—The Hundred of Guthlaxton, plates, small paper, uncut, 4*l.* 4*s.*—Sparkenhoe Hundred, plates, large paper, uncut, 5*l.* 5*s.*—A Volume containing Additions, &c., General Indexes to the whole work, large paper, folio, boards, 2*l.*

**NICHOLS'S** Literary Anecdotes and Literary History of the XVIIIth Century, portraits, 17 vols. 8vo, calf gilt, 12*l.* 12*s.*

**NICHOLS and Others.**—The Topographer and Genealogist, 3 vols. 8vo, half-bound, 1*l.* 10*s.*

\* \* \* *The continuation of this List will shortly appear.*

JAMES NEWMAN, 235, HIGH HOLBORN, LONDON.

LONDON, SATURDAY, JUNE 1, 1872.

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## Notes.

## AN OLD NEWSPAPER.

From a number of the *Gloucester Journal* for Tuesday, Nov. 21, 1738, which I have had the opportunity of looking over, I make some extracts which may interest the readers of "N. & Q." The size of the sheet is a crown folio, or nearly so—the ordinary size of the papers of that day. It is "printed by R. Raikes," whose son and successor in the business was the benevolent Robert Raikes, the originator of Sunday schools in England. The *Gloucester Journal* is one of the oldest (still existing) newspapers in the country, having been founded on April 9, 1722.

In the Foreign Intelligence, the following is noticeable:—

"From the Paris *À-la-Main*, Nov. 19.

"Our letters from Genoa of the 5th instant say that Baron Neuhoff\* is arrived at Baya, in the kingdom of Naples, on board a forty-gun ship."

"Letters from Constantinople of the 13th of September confirm that the plague is hotter there than ever; and conclude with a remarkable piece of advice from Belgrade, that the plague was so rife there that at an assembly where a lady was playing at ombre with a couple of officers some black spots rose in her hands, the certain token of the plague, of which both she and the officers died in two hours' time: 'which is not very likely,' adds the editor.

\* Late Theodore, King of Corsica. This appears to have been after his release from prison at Amsterdam, and whilst meditating a fresh attempt upon the island.

"They write from Paris that the Court of France is more divided by intrigues carried on there than ever. The Duke of Bourbon takes uncommon pains to succeed as Primo Minister after the death of Cardinal de Fleury."

Some of the items of Domestic News are exceedingly amusing.

"Extract of a Letter from Bath, Nov. 11.

"Yesterday their Royal Highnesses\* were pleased to honour the City of Bristol with their company, and returned hither, God be praised, in perfect health this afternoon at four: the reception they met with was every way suitable to the grandeur of so opulent a city, on such an extraordinary occasion. . . . Such prodigious crowds of people flock hither daily to be eye-witnesses of the matchless goodness and condescension of their Royal Highnesses, that for several days past Bath has seemed a continual fair."

"Sunday last Colley Cibber, Esq., Poet Laureate, arrived at Bath."

"London, November 14.

"The Court goes out of mourning for the late Queen on Sunday se'nnight.

"Twelve of the late Queen's domestics have died since this time twelvemonth.

"We hear that the *Publick-Spirited Ladies* who intend to introduce the wearing of *muslins* are determined not to receive any visits from gentlemen who encourage *Italian songsters*, or drink any wines of the growth of France. If such resolutions as these prevail, we may hope to find that OPERAS, CLARET, and CAMBRICK will become as distasteful to the *polite*, as PENSIONS, EXCISES, and STANDING ARMIES are to the *honest* part of the BRITISH NATION.

"We hear that their Royal Highnesses the Prince and Princess of Wales gave orders, before His Majesty's birthday, to all the ladies and gentlemen belonging to them not to wear or use anything, either for cloaths or trimmings, but what was of the English manufacture. It's not doubted but every true friend to his country will follow so glorious an example, and that in time it will become *scandalous* to appear in anything but what is TRUE ENGLISH; all other nations in the world enjoin the natives to wear their own manufactures."

How would our worthy Editor and the "publick-spirited ladies" be horrified at the low ebb of protectionist principles in the latter half of the nineteenth century!

"We hear that the set of English tumblers now in France have had notice given them to leave that kingdom with all convenient speed."

Was it in retaliation of our refusal to take French claret that the French determined to patronise no English mountebanks?

"Last week a fine *Venus* was finished at a sculptor's in St. Martin's Lane; eight of the most celebrated painters assisted at the performance, and the lady who sat nine hours at different times for the same, had three half-crowns each hour for her complaisance and trouble.

"There is the following remarkable clause in the will of Mr. Lilly, deceased, late one of his majesty's apothecaries, which was brought into Doctors' Commons the last week—viz. he makes Mr. Kemp, of Aldersgate Street, and his servant Elizabeth Miller his executors, and leaves all his estates, real and personal, to his said servant Elizabeth Miller, conditionally that she takes care of his dear little harlequin dog, *Senesino*.

\* The Prince and Princess of Wales.



"It is certain that the Dissenters intend to petition Parliament the ensuing Sessions for a repeal of the Corporation and Test Acts.—The Quakers also intend to bring in their bill again for regulating tithes.—We hear a great prelate, being told of these things, said, *If they would run their heads against a wall, he could not help it.*"

Against such "walls," however, the Dissenters have since then not seldom run their heads, with greater detriment to the "walls" and less to themselves than the good bishop seemed to apprehend.

In the Obituary occurs the following:—

"In the Rules of the King's Bench, aged near 100, John Asgill, Esq., commonly call'd *Translated Asgill*, so well known for his scandalous writings. In the first Parliament of Great Britain, call'd Octob. 23, 1707, he was chosen member of Parliament for Bamber in Sussex, but was expelled the House of Commons for his said writings."

There have been some notices of Asgill in former volumes of "N. & Q." (1<sup>st</sup> S. vi. 3, 800; ix. 376; xi. 187; 3<sup>rd</sup> S. ii. 446), so that I need not here repeat the title of the strange volume, most unnecessarily styled "scandalous," which is said to have been the cause of his expulsion from Parliament. It is curious that he should have lived to so great an age. *Fraser's Magazine*, Aug. 1871, contains an interesting article on "John Asgill and the Cowardliness of Dying," by Mr. Keningle Cook.

Here is a gladiatorial exhibition, more respectable (!) I suppose, and perhaps not less exciting, than the modern prize-fighting:—

"They write from Bath that on Thursday, the 23rd of this instant, will be play'd for at Sword and Dagger, at the White Lion in the Market Place, a purse of three guineas, also half-a-crown each head; and on Friday, the 24th, will also be play'd for at Backsword, a purse of three guineas and half-a-crown each head. All things to be governed according to the Rule of Sword and Dagger, and Backsword Play; and the gamesters to mount the stage at nine o'clock each morning."

The prices of Stocks quoted are—

"S. S. Stock, 104; Annuities, 111 7-8ths; Bank Stock, 143 1qr.; India, 173 1qr.; South Sea Bonds, 2l. 13s. prem.; India do., 6l. 16s. prem."

JAMES T. PRESLEY.

Cheltenham Library.

[The italicised passages are as in the original.]

#### PERSONS INDICTED IN LINCOLNSHIRE FOR HEARING MASS, A.D. 1580.

The following transcript from a paper preserved among the Lansdowne Manuscripts in the British Museum (30, No. 75), will be interesting to some of the readers of "N. & Q."

It would seem that the penal laws at that period were only brought to bear in this country upon the well-to-do persons. Nearly all the people in the accompanying list were of gentle blood and good connection. It is curious to find among them "Nicholas Tirwhite, Clark" and

"Richard Parker, Clarke," both of whom were, I presume, in holy orders in the English church.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"The Names of such as are indicted in the County of Lincoln for hering Masse. Signed by Thomas Saint Poll, 1588.

"Robert Dymoke,<sup>1</sup> Esquire, The Ladye Brigget his wif, Thomas Boothe,<sup>2</sup> Esquire, John Wharf, gentleman, William Tirwhite,<sup>3</sup> Esquire, Elizabeth Tirwhite his wif, Roberte Tirwhite, John Tirwhite, Marmaduke Tirwhite, Nicholas Tirwhite, Clark, Andrew Littleburie<sup>4</sup>, gentleman, Thomas Bellingham,<sup>5</sup> John Morreleye<sup>6</sup>, Martin Gravener,<sup>7</sup> Thomas Allote, gentleman, and his wif, Edmund Knowles, Richard Toyntone, John Gr't'm,<sup>8</sup> —Handlebie, Clark, Jane Parker, wydow, Roger Parker, Edwarde Parker, Richard Parker, Clark, Philipp Parker, Effame Helaye,<sup>9</sup> Margaret Morreleye, George Cooke, frauncis Browne, —Jackson *de com.* Nottingham, Michael Whittone, Bartholmew — of Kyme, Clarke, Cuthberd Barnethorpe, William More; many of thos persons are sundrye tymes indited for hearinge of masse.

"Parsons indited for not comeing to Service: Robert Dymoke, Esquire, John Thymolbie,<sup>10</sup> Esquire, Maude Thymolbie, his wif, Mary Billesbie,<sup>11</sup> gentlewoman, James Tompson, George Tiler and his wif, John Netlame, Edward Holmes, Anne Bell, Robert Silleyr.

"Parsons arraigned and convicted for hearinge of Masse: Thomas Boothe, Esquire, John Wharfe, Senior, frauncis Browne, George Cooke, Margaret Morreleye,<sup>12</sup> Jane Parkner. THOMAS ST. POL."

<sup>1</sup> Robert Dymoke of Scrivelsby, son of Sir Edward Dymoke, Knight, by his wife Anne, daughter of Sir George Talboys. Robert Dymoke's wife was Bridget, eldest daughter of Edward Lord Clinton, Earl of Lincoln.

<sup>2</sup> Thomas Boothe of Killingholme.

<sup>3</sup> William Tyrwhitt of Kettleby, near Glamford Bridge, eldest son of Sir Robert Tyrwhitt of Scotter, by his wife Elizabeth Oxenbridge. William Tyrwhitt married Elizabeth, daughter of Peter Frescheville, of Stayveley, near Chesterfield. (*Hist. Notice of Tyrwhitt Family*, second ed. p. 29.)

<sup>4</sup> Probably one of the family of Littlebury of Staneby.

<sup>5</sup> Thomas, one of the younger sons of John Bellingham, of Brumby-wood, in the parish of Frodingham. The Lincolnshire Bellinghams were an offshoot from the knightly house of Bellingham of Bellingham, in Northumberland.

<sup>6</sup> Probably one of the Morleys of Holme, in the parish of Bottesford.

<sup>7</sup> The Gravenors were a gentle family long settled at Messingham. They bore the arms of the house of Grosvenor within a bordure.

<sup>8</sup> Probably John Grantham.

<sup>9</sup> No doubt one of the Healeys of Burringham in the parish of Bottesford.

<sup>10</sup> John Thimbleby of Irnham, second son of Sir Richard Thimbleby of that place, by his wife Katherine, daughter of Sir Robert Tyrwhitt. John Thimbleby married, for his first wife, Mary, daughter of George Saint Paul of Snarford; and, secondly, the lady mentioned in the text, viz. Maud or Maudlyn, daughter of Andrew Byllesby. He had issue by both matches.

<sup>11</sup> Daughter of Andrew Byllesby of Byllesby, by his wife Margaret, daughter of Robert Heneage of Hainton. She was sister to Maud Thimbleby, who was indicted with her.

<sup>12</sup> Margaret, daughter of Robert Hopkinson of Kirlington, and wife to Edmund Morley of Holme.

## AMERICAN CENTENARIANISM.

Several contributions having appeared in "N. & Q." under the above heading, it may not be inappropriate to include the following instances of ultra longevity recorded among the obituaries in this country for 1857. These are contained in a work entitled *Annual Obituary Notices of Eminent Persons who have Died in the United States for 1857*, by the Hon. Nathan Crosby, and published in Boston, 1858. Although these notices are compiled from newspapers, "generally from papers in the vicinity of the deceased," they are also derived from more authentic sources, for the author says: "I have sought information by sending more than seven hundred circulars to friends of deceased asking for notices and facts":—

Albaugh, Zachariah, Licking co., Ohio, Nov. 8, æt. 109. Born in Maryland, 1748, private in Revolutionary War.

Albertson, Elijah, White co., Tenn., May 23, æt. 105, Revolutionary soldier.

Austin, Mrs. Hannah, Queensbury, N. Y., Jan. 1, æt. 102.

Cady, Mrs. Esther, Rockville, Conn., Jan. 27, æt. 100. Niece of the elder Jonathan Edwards, the celebrated divine and metaphysician.

Calhoun, Joseph, Dooley co., Ga., æt. 100 years 10 months, Revolutionary soldier.

Campbell, Archibald, July 20, æt. 101, Greenbrier, Canada.

Carlton, Mrs. Rebecca, Bartlett, N. H., æt. 104. She completed her 104th year in March; was born in Bow in 1753. Her eight children were all living at the time of her death, the youngest being over sixty. This town is noted for the longevity of its inhabitants.

Darling, Milly, New Haven, Conn., Jan. 21, æt. 100, a negress.

Debout, Benj., Washington, Pa., Nov. 9, æt. 100.

Empire, John F., Ephratah, N. Y., Oct. 26, æt. 102, Revolutionary soldier.

Gates, Mrs. Susannah, Hancock, N. H., May 1, æt. 100. She was one of the nineteen original members of a congregational church organized in that town in 1788.

Grimes, S. D., Georgia, æt. 110.

Hale, Wm., Corinna, Me., Aug. 20, æt. 100.

Hill, Solomon, Elba, Genesee co., N. Y., Sept. 11, æt. 103. He was born in Westchester co. Sept. 23, 1753, Revolutionary soldier.

Huxford, Hughey, Baltimore, Md., æt. 101, Revolutionary soldier.

Jennings, Mollie, Pittsylvania, Va., æt. 107.

Loomis, Levi, East Hartford, Conn., May 25, æt. 100 years and 11 months.

Mintuen, Joel, Red Bank, N. J., Jan. 22, æt. 100.

Newhouse, Benj., Buffalo, Pa., March 11, æt. 100.

Peak, Henry, Cedar Town, Polk co., Ten., Feb. 7, æt. 102, Revolutionary soldier.

Phillips, Mrs. Christiana, New Haven, Conn., April 28, æt. 109.

Pickard, Benj., Paris, N. Y., Aug., æt. 101, Revolutionary soldier.

Pilate, Mrs., Laurens co., Ga., Dec. 22, æt. 116.

Purdy, Mrs. Margaret, Spencer, N. Y., Nov. 9, æt. 107.

Redlon, Mrs. Sarah, Maine, æt. 100.

Richert, Martin, Washington, Md., æt. 107. He came to America at the close of the Revolution, and cast his first vote for Washington. The *Hagerstown Mail* says he was accustomed when a hundred years of age to walk to Clear-spring, a distance of four miles and a half.

Roahb, John, Frederick co., Md., Nov. 9, æt. 100.

Sellers, Mrs. Mary, Manchester, Pa., æt. 104.

Shields, Robert, Harrison co., Va., Jan. 16, æt. 107.

Shilling, Mrs., Floyd co., Va., Jan. 30, æt. 106. Had a son living at the time of her death in his eighty-eighth year.

Smith, Joseph, Rev., Hardin co., Ky., Dec. 3, æt. 107.

From the same work a great number of persons might be quoted as having survived to the age of ninety; many had almost reached their hundredth year. I have selected, however, only those recorded as centenarians.

ALADDIN.

LONGEVITY.—The oldest person drawing a pension from the United States' Treasury is Eliza R. Arrowsmith, of Somerset County, New Jersey. She is one hundred and four years old and in possession of all her faculties. Her yearly pension is six hundred dollars. Her husband was an assistant commissary of hides during the revolutionary war.

M. E.

Philadelphia.

[Is there any and what evidence of Mrs. Arrowsmith's very exceptional age?—ED. "N. & Q."]

## WASTE PAPER, ETC.

"What can we do with our waste paper, old envelopes, reports, &c.?" is a query which, I think, has been more than once asked in these pages; and no doubt it often arises, especially as the seasons return when we are accustomed to the needful, but tiresome, process of "setting to rights" our houses and receptacles of various kinds.

Permit me, therefore, to mention an excellent channel by which not only the above-named articles, but old books, periodicals, maps, music, newspapers, children's lesson and school books, &c. &c., may be made of real service.

It is "The Missions Library," which was established in 1858 by Mr. Suter (address 32, Cheap-side, London), to receive such from friends who had them to spare, and then to assort and supply them to many quarters abroad and at home, where they would be respectively useful. How gladly these have been received, and how urgently they are appealed for from various individuals and objects, the little papers he will gladly supply best tell. Last year 5138 volumes were thus issued. Very various are they, and as various the objects supplied: for instance, among the latest issues were supplies to libraries and friends at Simla, Benares, Tenby, and Bandon (Ireland); the porters at Canonbury, and guards of Great Northern Railway stations; besides numerous vessels delayed in, or departing from, our commercial docks. But on this subject I will not dwell; though allow me to put in a plea for help from friends, who may sometimes find on their shelves books which have ceased to be of use to them.

It is especially for *waste paper* I would now appeal. Notwithstanding the greatest economy, and Mr. Suter's gratuitous devotion of valuable time, and space also, to the object, expenses for binding and packing have accumulated and now press heavily. This ought not to weigh on one thus labouring for the good of others. So I beg to place before the readers of "N. & Q." who are, doubtless, like others, "inundated" by daily post deliveries of pamphlets, circulars, &c., the following notice which Mr. Suter has lately issued:—

"The friends and supporters of the Missions Library (32, Cheapside, London) are respectfully informed that great benefit would arise to the funds by the sale of *waste paper*, in the form of old reports, magazines, pamphlets, newspapers, account books, &c., &c.; and that their kind help in collecting and forwarding it will be much valued, and go towards meeting the increasing expenses."

It appears that, during the last year, above 817. was thus realised.

Many friends, debarred by health or circumstances from active employ, might do good by collecting and assorting waste paper for this object. As the price given varies for printed or writing paper, the mass should be so divided, and into bundles of various sizes; envelopes should be also tied up according to size, letters and accounts may be torn up.

Of course it would be a lack of "consideration" to forward packages without pre-payment or enclosing stamps for carriage. And Mr. Suter also requests that the names of donors be given, that he may forward due acknowledgment.

S. M. S.

#### POPULAR FRENCH SONGS.

"Si j'étais petit oiseau" was written in 1817, and set to music by Wilhelm, though Béranger (the author) intended it to be sung to the air of an old ditty, "Il faut que l'on file doux." The Germans have a very old song, "I would not be a little Bird."\* It is not unlike Béranger's effusion, but the resemblance is probably purely accidental. Indeed, if we speculate on the leading idea in this class of songs, we may go back to the gorgeous poetry of the inspired psalmist who longed for "the wings of a dove that he might flee away and be at rest."

"IF I WERE A LITTLE BIRD?"

"Mid the crowd though doomed to dwell,  
I long, like a bird, to fly  
To the blue lake's shore, to the forest dell,  
And the mountain towering high.  
I would speed my flight  
Thro' fields of light,  
When the air was balm, and the heaven was bright:  
I would fly fleetly,  
Carolling sweetly,  
If I were a little bird!

\* I have not a copy of this song, which a German gentleman repeated to me some time ago. I mention this in case any correspondent of "N. & Q." should ask me for it.

"The nightingale, in the hedge-row shade,  
Should lend me her magic trill  
For a lovesome greet to the shepherd-maid  
When the gloaming dew fell chill:  
And I'd chirp at the door  
Of the hermit boar,  
Who gives dried fruits to the pilgrim poor.  
I would fly fleetly,  
Carolling sweetly,  
If I were a little bird!

"At festal-tide, when the joyous throng  
Give life to the village green,  
My notes should swell to the choral song,  
And the shout to the May-day queen;  
And I'd troll my rime  
Of the coming time,  
Our proscrits' chant in an alien clime:  
I would fly fleetly,  
Carolling sweetly,  
If I were a little bird!

"On the iron bars, where the sun falls dim  
On the prisoners' latticed room,  
I would perch and waft, with my soothing hymn,  
A ray that should cheer the gloom;  
Then one would smile,  
And another the while  
Should dream of his home in a distant isle.  
I would fly fleetly,  
Carolling sweetly,  
If I were a little bird!

"I would seek the dome where a tyrant reigns,  
And court-slaves bend the knee;  
And his heart should throb to my freeborn strains,  
While I hid in an olive-tree;  
And a tiny spray  
I would bear away  
To drop 'mid the heat of the battle fray.  
I would fly fleetly,  
Carolling sweetly,  
If I were a little bird!

"Revellers! ye, at the midnight hour  
Who pledge to the ruby wine—  
The siren lays from your Paphian bower  
Never should blend with mine.  
One faithful breast  
Should be the nest,  
Where my wearied winglets droop'd to rest.  
I would fly fleetly,  
Carolling sweetly,  
If I were a little bird!"

JAMES HENRY DIXON.

CIRCULATING LIBRARIES.—It would seem that Edinburgh was before London in supplying one of the greatest luxuries of modern civilisation. The late Mr. Robert Chambers says, in his *Traditions of Edinburgh* (ed. 1869), that Allan Ramsay—

"in 1725 . . . set up a circulating library, whence he diffused plays and other works of fiction among the people of Edinburgh. It appears from some private notes of the historian Wodrow that, in 1728, the magistrates, moved by some meddling spirits, took alarm at the effect of this kind of reading on the minds of youth, and made an attempt to put it down, but without effect."—P. 25.

The following extract from Buckle's *History of Civilization in England* shows the position our capital was in at that time:—



"When Franklin came to London in 1725, there was not a single circulating library in the metropolis. See *Franklin's Life of Himself* (i. 64), and in 1697 the only library in London which approached the nature of a public library was that of Sion College, belonging to the London clergy (Ellis's *Letters of Literary Men*, p. 245.) The exact date of the earliest circulating library I have not yet ascertained; but, according to Southey (*The Doctor*, edit. Warton, 1848, p. 271), the first set up in London was about the middle of the eighteenth century by Samuel Fancourt."—Vol. i. p. 393.

K. P. D. E.

[We are inclined to think the first circulating library in Scotland was at Dunfermline in 1711, fourteen years before Allan Ramsay established one at Edinburgh, 1725. According to the *Monthly Magazine* (1801), xi. 238, the first in London was commenced at No. 132, in the Strand, by a bookseller of the name of Wright about 1740: he was succeeded in the same concern by Batho, who was succeeded by John Bell.]

**PURCELL THE COMPOSER.**—The following notice will be interesting to those persons who take an interest in the history of this once celebrated and admirable musical composer:—

"Whereas Edward Purcell, only son to the Famous Mr. Henry Purcell, stands candidate for the Organist's place of St. Andrew, Holborn, in the room of his uncle Mr. Daniel Purcell, deceased—This is to give notice, that the place is to be decided by a general Poll of Housekeepers of the said Parish, whom he humbly hopes, notwithstanding the false and malicious Reports of his being a Papist, will be assistant to him in obtaining the said place.

"N.B. The election will begin upon Tuesday the 17th, at nine in the morning, and continue till Friday following to four in the afternoon."—*The Daily Courant*, Dec. 12, 1717.

Not having the *Daily Courant* for the Friday following, the writer has not ascertained the fate of the election. Did either Edward Purcell or his uncle Daniel leave descendants? J. M.

[In the biographical notice of Henry Purcell attached to his works, edited by Vincent Novello, it is stated that his son Edward in 1726 was elected organist of St. Margaret's, Westminster, and that he also held the similar post at St. Clement Eastcheap, and that dying in 1740 he was succeeded in the latter place by his son Henry, who also became organist of St. Edmund-the-King, London, and afterwards of St. John, Hackney. Mention is also made of Henry Purcell's two brothers—Edward, as Gentleman Usher to Charles II., and afterwards assisting Sir George Rooke and the Prince of Hesse in the taking and defence of Gibraltar, who died in 1717; and Daniel, organist of Magdalen College, Oxford, and afterwards of St. Andrew's church, Holborn. It is not stated whether the latter left any descendants.]

**HIMALAYAN BOTANY.**—In a recent number of a popular magazine\* I was much struck with the following passage; and hope MR. BRITTON, or some other learned correspondent, will either confirm the statement of the author in question, or disabuse me of a painful impression:—

"distant fields . . . crimson with the amaranthus [*qu. trifolium?*] in full bloom, nearly ripe for the harvest, tree-balsams, wild dabbias [outcasts rather of the garden?],

\* *London Society*, April 1872, "*Simla Society*," p. 375.

together with the wild yellow strawberry" [*qu. potentilla?*].

The author had previously described the *pteris*, *polypodium*, and *goniopteris* by their botanical names—hence my surprise: for, having myself lived many years in the Himalayas, and even made a *hortus siccus* there, I was expecting information. I may add, that I have frequently heard unobservant Europeans in those mountains call by the name of "English daisy" quite another flower. The same writer speaks also of the snowy range of the "*lesser Himalayas*," as seen from Simla.

**PRONUNCIATION OF AMERICAN NAMES.**—Connecticut is almost universally called Conneticut. Michigan is called Mish-e-gan, with the accent on the first syllable. The people of Tennessee call their state *Ten-nes-see*; elsewhere it is generally called *Ten-nes-see*; the aborigines called it *Ten-nes-see*, as all Indian names of three syllables have the accent on the middle syllable. Illinois is called Illuhnoy or Illuhnnoiz, usually the first. Maryland is called Mer-ruh-lund, accented on the first syllable. The people of Missouri call their state Miz-zoo-ruh; elsewhere it is usually called Miz-zoo-ree. Cincinnati is called Sin-sin-nah-tuh. Annapolis was formerly called Annopolis. Terre Haute in Indiana, founded by the French, is commonly called Terry-Hot. UNEDA. Philadelphia.

**A CURIOUS BILL.**—The following cutting is from the *Tunbridge Wells Gazette*, May 10, 1872. I have turned over some back numbers, but cannot find the report of the lecture. I think the letter worth preserving as a specimen of what "goes the rounds"—is quoted as authentic by a lecturer, and believed to be so by an ANTIQUARIAN:—

"Sir,—Will you allow me to inform the lecturer on Rome and Naples that he has been misled by some one as to the history of that unique bill which he read to his audience; that a copy of it might have been found in the pocket of a sailor I have no doubt—but the original (a copy of which I now enclose) was found in the year 1605 in the ruins of Wentworth Abbey. As there is no difference between them, I should say the Wentworth Abbey one is the original; perhaps you will kindly reprint it. It went the round of the periodical press some years ago. It runs thus:—'*A Curious Bill*.—Nov. 1, 1605. "The Rev. J. Macguire, to J. Jones, joiner, for repairs to Roman Catholic chapel. For solidly repairing St. Joseph, 4d.; cleaning and ornamenting the Holy Ghost, 6d.; for repairing the V. M. behind and before, and making her a new child, 5s. 6d.; for making a new nose to the devil, putting a horn on his head, and glueing a piece to his tail, 6s. 6d.; total, 12s. 10d. Settled. J. Jones."

"ANTIQUARIAN."

The Rev. J. Macguire must have been a bold man if he kept a Roman Catholic chapel in England in 1605; and J. Jones, joiner, a prophet, if in that year he made out his bills in the spelling of 1872.

FITZROPER.

Garrick Club.

**FREEHOLDERS IN 1761 AND 1871.**—Please preserve the accompanying paragraph in your columns:—

"At the last quarter sessions a committee of magistrates of the county of Derby made a report relative to the records of the county, and it contains the following very interesting statements:—'The land tax duplicates commence in 1777, under the provisions of the 17th George II., cap. 1, and subsequent Acts, and come down to 1832, showing the names of the occupiers and owners of land within the county during that period, and the sum at which they were assessed. These will afford another valuable evidence of proprietary rights, as will the list of freeholders, leaseholders, and copyholders, beginning in 1760 and continuing till 1826, when they were superseded by the jury list returns, which continue to this time, the whole containing a faithful record of the owners of real property in the county for more than a century. . . . As much has been said and written of late with the view of showing that the owners of land decrease in number, it should be known that in the year 1761 the freeholders, copyholders, and leaseholders in the county of Derby were 1007, and in the year 1871 they numbered 12,121.'—*Chamber of Agriculture Journal*, April 29, 1872.

K. P. D. E.

**MONASTIC RELICS.**—I send the following extract from the *Worcester Herald* of April 27, 1872, containing some account of the recent discoveries at Worcester.

These monastic buildings attached to the Cathedral were most carefully described in the *Journal of the Archaeological Institute* for 1863, by Professor Willis. THOMAS E. WINNINGTON.

"An interesting fragment of the ancient monastery of Worcester has been brought to light within the last few days. It had been decided to pull down the prebendal house formerly occupied by Canon Benson and his successor, the late Canon Wynter. This house had been one of the ugliest of brick buildings, and for some generations past had been a grievous eyesore to all artists contemplating sketches of the Cathedral from its west and south sides. Its destruction, therefore, undoubtedly meets with the public approval; but then it was known to rest upon a very ancient substructure of excellent Norman rib vaulting, originally open from one end to the other, 70 ft. long, 13 ft. 6 in. wide, in five compartments, which opened to the ground without by as many arches. Two buttresses projected westward from the gable, which stands on a high bank next the Severn, and from its peculiar form and position Professor Willis declared it to have been the monastic 'necessarium,' as that office is similarly situated at Durham. The monastic infirmary and its chapel were stated to be above this vaulting, and when the fifth and eighth prebendal houses were constructed on this site the vaults were turned into kitchens and cellars, and the superstructure built up with as much of the ruins of the infirmary and its chapel as were available. A few days ago, in demolishing the brick walls, the workmen came upon a range of early Norman lights in the upper storey; they were six in number, and as close together as the deep splays through a thick wall would permit; the character of the work is exceedingly plain, and similar in every respect to the Norman lights opening into the vaults beneath the College School; they cannot, therefore, be less than 700 years old. In what way this curious arrangement of a row of windows could have been required for an infirmary we know not, or whether it was the southern wall of the house occupied

by the keeper of the infirmary, is not clear; but at any rate it is a very picturesque ruin, and we are glad to hear that it will be preserved, together with the fine Norman vaulting and other ancient masonry forming the foundations of the old house. So far as the garden of these premises can be made available it is to be used for enlarging the play-ground of the College School boys. Canon Barry, the successor to Dr. Wynter, we hear, will reside in the house lately occupied by Miss Kilvert, at the south-west angle of College Green. This residence is still called 'The Oven,' and denotes the site of the monastic bakehouse."

### Queries.

**SIR JOHN AUSTEN.**—I have lately, through the death of a relative, acquired a large collection of prints, water-colour and chalk drawings; some of the best of these are marked "from the collection of Mr. Austen." Perhaps some of your subscribers can give me information about this collection.

ESSEX.

[The pictures belonged to the collection of Sir John Austen, Bart., of Derhams, in Middlesex, M.P. for Middlesex, who died on March 22, 1742. There is a printed catalogue of his entire collection in the British Museum. It was dispersed by Mr. Prestage of Savile Row on Jan. 9 and 10, 1755.]

**OLD CIPHER, AND JOHN FERDINAND BADER.**—Is there any means of finding out to whom the cipher of which I send you a rubbing belongs? It occurs on a miniature frame, and is surmounted with a French ducal (?) coronet. The date is 1710. In the centre are the letters MM (MA), crossing each other, which are not repeated and reversed. The repeated letters are S. B. H. The portrait is by Johannes Ferdinand Bader. Is he known?  
J. C. J.

**THE "BILLYCOCK" OR "WIDE-AWAKE" HAT.** The late Earl of Mount Norris informed me that this now common hat was first introduced on his estate at Areley. He said that one of the eminent firm of Christie, London, when inspecting the gardens and grounds of Areley Castle, remarked that the chimney-pot hats of the peasants were not at all suited for working men, and that he would try to invent something better. Lord M. said that a few weeks after this a large packet of "billycocks" arrived as a present from Messrs. Christie. They were distributed amongst the labourers, and became so popular that the neighbouring hatters began to manufacture them, and so they spread all over the country. I have heard the above relation over and over again. However, his lordship may have been mistaken and have misunderstood Mr. Christie as to the inventive part of the story, and such hats may have been worn before the packet from Christie's arrived at Areley. Be this as it may, I am convinced that Lord M. firmly believed that his labourers first sported the "wide-awake" hats. Perhaps SIR THOMAS WINNINGTON, whose seat is

near Areley, can say a word in elucidation of this interesting subject of local history.\*

JAMES HENRY DIXON, LL.D.

"ADAM BLAIR."—J. G. Lockhart concludes the pathetic tale entitled *Adam Blair* with the words—"I have told a true story." Any Scotchman reading the tale will be likely to form that opinion before he learns it from the author. Can any of your correspondents say who was meant by Adam Blair, and what parish by Cross-Meikle?

G. K.

LORDS OF BRECON.—Can any one tell me where I can find a pedigree of the lords of Brecon? I want to find the pedigree of Bethin ap Maenarch, the last lord of Brecon, and shall be much obliged if any one can tell where is my best chance of getting at it.

H. A. DE SALIS.

109, Finboro' Road, West Brompton.

CATECHISM.—Who is the author of a work with the following title?—

"Catéchisme raisonné, traduit de l'Anglois, par Milord . . . avec un discours préliminaire de M. Formey. A Halle et à Leipzig, chez Daniel Blanc, Libraire privilégié du Roi et de l'Académie. MDCCCLVI."

There is some account of this work in the *Bibliothèque universelle* of M. Le Clerc, ix. 95, but no light is thrown upon the author. N.

"A COMPLEAT COLLECTION OF DEVOTIONS," ETC. In 1734 was published in London, printed for the author—

"A Compleat Collection of Devotions both Publick and Private, taken from the Apostolical Constitutions, the Ancient Liturgies, and the Common Prayer-Books of the Church of England. In two parts."

The volume (8vo) contains about 350 pages, with an appendix in justification of the foregoing undertaking, &c. Information is requested as to the name of the author, and under what circumstances was the compilation made?

EDWARD HAILSTONE.

Walton Hall.

[This work is by Dr. Thomas Deacon, a nonjuring bishop, who died at Manchester, February 16, 1753. A long biographical account of this remarkable man and admirable scholar appeared in "N. & Q." 1<sup>st</sup> S. xii. 85. Consult also 2<sup>nd</sup> S. i. 175; iii. 479; iv. 476; 3<sup>rd</sup> S. iii. 243; xii. 59. At Sotheby's on June 5, 1857, it fetched 2l. 7s. It was reprinted in Hall's *Fragmenta Liturgica*, 1848, vol. vi., see also vol. i. p. xli.]

DIVORCE.—I requested MR. CHARNOCK (see *anté*, p. 306) to favour me with some authority for the statement that a woman who has been divorced from a husband retains the name she acquired by marriage, and he iterates his former opinion. In view of the adverse citation by Wharton, I desire to be referred to the rule of law under which this has become a thing fixed and settled. Has Lord Penzance in any decree

\* What is the meaning of *billycock*? "Wide-awake" is clear enough, and requires no explanation.

of dissolution given a deliverance on this subject, or did his predecessor, Sir Cresswell Cresswell? If so, what and when? BARRISTER-AT-LAW.

FOUR AGES OF MAN.—On what authority is the symbolization of four ages of man by the four seasons of the year attributed to Pythagoras?

J. F.

GOWRIE CONSPIRACY.—At the time when men's ears were ringing with rumours as to this affair, a pamphlet in favour of the (so-called) conspirators was published. Whether it was ever printed or only circulated in manuscript seems uncertain. Probably, however, it was printed in Edinburgh. Mr. Bisset says (*Essays on Historical Truth*, 285):—

"Everything in the shape of a defence of the Earl of Gowrie and his brother was so effectually destroyed that not a single copy of a small tract written in vindication of them can now be met with."

Is it really quite certain that this treatise is lost beyond hope of recovery? Books turn up in strange places, and knowing as we do the social intercourse which took place at that time between Scotland, on the one hand, and Holland, Flanders, and Germany on the other, is it too much to hope that a copy of this relic may still be sleeping in some foreign library? The discovery of this work would, we presume, go far towards clearing up a transaction which seems to most people involved in impenetrable mystery. CORNUB.

JOHN DE VATIGUERRO.—Can any one give me information respecting John de Vatiguerro, who lived in 1521, as I have his prophecy, published in that year (a most remarkable production) respecting the first French Revolution?

WILFRID OF GALWAY.

MILTON QUERIES (2).—Sonnet xxii. "To Cyriack Skinner"—

"Cyriack, this three years day these eyes, though clear,  
To outward view, of blemish or of spot . . ."

Have we not here a simple error of the press? A transposition of type? "This three years day" for *Three years this day*?

"Three years this day these eyes have forgotten their seeing" is plain enough, but what can "this three years day mean"? Is there any similar expression in Milton or in any other writer?

J. DIXON.

REV. SAMUEL PECK, M.A., was a fellow of Magdalen Hall, Oxford, and rector of St. Matthew's, Ipswich (see Wadderspoon's *Memorials of Ipswich*). In his will dated May 25, 1700, and proved in the Prerogative Court of Canterbury on April —, 1701, he describes himself: "I, Samuel Peck of Ipswich, Clerk," &c. When and where did he die, and where was he buried? Any information as to his ancestors and descendants will be acceptable to CHARLES MASON.

3, Gloucester Crescent, Hyde Park.



POEM ON THE MONASTIC LIFE.—In an interesting account of Mont St. Michel, I find this passage:—

"Un manuscrit de poésies inédites de ce monastère nous représente la claustration comme favorable à la prière et à la poésie :

'Kalendre chante plus en cage  
Quel ne feroit au vert boschage ;  
Aussi sert plus Dieu et honneur  
Cil qui en la cage demeure.'"

*Itinéraire descriptif et historique du voyageur dans le Mont Saint-Michel*, par  
Éd. Le Héricher. Avranches, s. d., p. 41.

This verse I venture to render—

"Louder in cage the birdie's lay  
Than in the forest green and gay,  
And so more praise to God he gives  
Who in the caged cloister lives."

One swallow does not make a summer; but the passage quoted from this MS. poem makes me desirous of knowing something more about it. Will some correspondent let us know if it still remains unpublished, its author and extent, and if the remainder is "equal to sample"? If so, like *Oliver Twist*, I would venture to ask for more.

Rusholme.

W. E. A. A.

PONTIFF.—Can you give me the derivation of the word "pontiff," and inform me how it came to be used in the sense which it now has?

CLERICUS RUSTICUS.

[Three derivations of this word are given. Q. Scævola, himself pontifex maximus, derived it from *posse* and *facere*. Varro says, "*Pontifices*, ego a *ponte* arbitror, nam ab iis sublicius est factus primum, et restitutus saepe, cum ideo sacra et uls et cis Tiberim non mediocri ritu fiant." "Götting thinks that *pontifex* is only another form for *pompifex*, which would characterise the pontiffs only as the managers and conductors of public processions and solemnities. But it seems far more probable that the word is formed from *pons* and *facere* (in the signification of the Greek *πέζειν*, to perform a sacrifice), and that consequently it signifies the priests who offered sacrifices upon the bridge." (See Smith's *Dictionary of Greek and Roman Antiquities*.) The college of pontiffs was instituted by Numa, and, including the pontifex maximus, at first consisted of five members, being gradually increased to nine, fifteen, and finally sixteen. The college had the supreme superintendence of all matters of religion, and continued to exist until the overthrow of Paganism. To the emperors belonged the right of appointing members of the college, and also the office of chief pontiff—P.M. or PON.M. will be found on several of their coins. From the time of Theodosius the emperors no longer appear as pontiffs, but from the nature and dignity of the office it can be well understood why the title has been assumed by the Bishop of Rome.]

QUINTA OF MONTSERRAT.—This villa, situated in the suburbs of Lisbon, is stated in Miss Baillie's *Letters* (published before 1840, date of extract quoted) to have been erected by the well-known Beckford, who also built Fonthill Abbey. Is there any description of it in its original condition? Miss Baillie describes it as "completely a ruin."

W. P.

"THE RETROSPECTIVE REVIEW."—I should be very glad to be informed to what writer may be attributed the first article in *The Retrospective Review*, vol. i. part 2, published in 1824 on Camden's *Britannica* and County History in general.

JOHN GOUGH NICHOLS.

SCOTCH ROYALISTS.—Where shall I find a list of Scotch landowners who were fined or had their estates confiscated for royalism similar to Dring's *Catalogue of Compounders* and the confiscation acts to be seen in Scobell's *Acts and Ordinances*? The Royalist Composition Papers in Her Majesty's Record Office only relate to England and Wales.

CORNUB.

SCUTARIUS.—In a charter by Robert, abbot of the monastery of Paisley, and his convent, of date February 5, 1503-4, they granted "*prædicto familiari scutario nostro Andree Ros, alias Payntor*," a particular tenement lying in the then newly erected burgh of Paisley. And my desire is now that some contributor to "N. & Q." would kindly explain what the *Scutarius* of a monastery is; or, in other words, what duties pertained to that office.

We are aware, from Ducange (*voce* "Scuta" *et infra*), that the term has been variously glossed, as Stipendarius, Armiger, Spatharius, and also as Scutorum artifex. But we hesitate to think that any of these is applicable to the officer of a monastery: and accordingly incline to pass down, in Ducange, to other interpretations; to those under "Scutum," which is said to be a "*tabella in formam Scuti confecta*"—also "*inter ministeria sacra reponitur*," also a "*vas, quod lychnis in ecclesiis pendentibus substernitur*;" and as a "*tabulatio, quæ foribus et officinis rerum venalium prætenditur*," &c., Anglicè, a *penthouse*, otherwise shades, booths, &c. constructed of boards. This last gloss is one of Spelman's (*Gloss*. "Soutum"); but to which Ducange adds this pregnant doubt: "*Sed vide an per Scuta intelligat (i. e. Hoveden) signa, quæ officinis apponuntur, nostris (i. e. by the French) ENSEIGNES*," or Anglicè, *signs* or *sign-boards*. In connection with these various glosses, it may be only well to consider the "*alias Payntor*" of the charter; and whether that term is other than an old form of *Pent-er*, the artifex of pents, shades, screens, porches, booths, signs, signboards, &c., hung out or placed before houses, their windows and doors, and particularly those in or in front of which merchandise was exposed for sale.

ESPEDARE.

"SOLD," AS USED BY JONSON.—In the anagrammatic poem or argument prefixed to Jonson's *Volpone*, the last line is,—

"Each tempts the other again, and all are sold."

Does not the word "sold" appear to be used here in the modern *cant* sense of taken in, or brought

to grief? It certainly is not applicable in its legitimate meaning to the fate of either of the characters; and if my surmise be right, is there any other instance of like age, where the word is so used? Johnson's *Dictionary* does not give this sense.

W. P. P.

STELL. — A small running stream is sometimes called a "stell" in the north of England. *Unde derivatur?*

N.

SUGAR AND WATER DAY. — It was the custom on Ascension Day some years ago in the town of Cowbridge, Glamorganshire, for children to form parties to take sugar and water at one of the neighbouring wells, the Bowmen's Well being an especial favourite. Each child went provided with sugar and a cup. The day was usually designated "Sugar-and-Water Day." Is the custom prevalent elsewhere, and whence its origin?

R. & M.

SWEDENBORG. — Can any reader of Swedenborg inform me where in his voluminous writings occur the aphorisms quoted, amongst others, by Emerson (*Representative Men*) — "The more angels, the more room," and "Ends always ascend as nature descends"? I have searched the indexes to many of his works, including the *Arcana Caelestia*, without avail.

JAMES T. PRESLEY.

Cheltenham Library.

TAPERELL. — In this district of the South Hams they say of the cuckoo —

"In the month of April  
He singeth taperell."

The word means feeble. Whence is it derived?

A. MIDDLETON.

Kingsbridge Grammar School, S. Devon.

TROY. — What is the derivation of Troy as the name of a class of weights, and how came the class to be used in England if the name is derived from the city Troyes? It is suggested that these weights were introduced by Henry V. after the Treaty of Troyes as an attempt to assimilate the weights of the two countries which were thenceforth to be under one sovereign. Gold, silver, and precious stones continue to be bought and sold by troy weight. The apothecary compounds medicines by the troy ounce differently subdivided, but he buys by avoirdupois weight. It may be in the memory of some persons, as it is certainly on record, that one of the grievances of the mutineers of the fleet at Spithead was that their provisions were served to them short weight by two ounces in the pound. Now though the pound troy is subdivided into twelve ounces, and the pound avoirdupois into sixteen ounces, the ounce troy is so much larger than the ounce avoirdupois, that fourteen ounces avoirdupois are equal to one pound troy. Thus provisions to the Royal Navy were virtually issued by the pound troy,

and the one-seventh by which the pound avoirdupois exceeded the pound troy may represent the allowed difference between wholesale and retail dealings; and this manner of purchase and issue of provisions may countenance the notion that here we have the last remaining relic of an attempt by royal authority to assimilate weights and measures. The pound avoirdupois was not legalized till the reign of Henry VII.

G. M. E. C.

[In Knight's *English Cyclopædia* it is stated that neither the etymology nor the time of introduction of Troy weight is known, and that as the weights of other large towns, as the pound of Cologne and of Toulouse, have become standards, so in all probability the weight in question took its name from being used at the fair of Troyes. That there was a very old English standard pound of twelve ounces, and that this pound existed long before the name Troy was given to it, are established facts. Though the Troy pound was mentioned as a known weight in 2 Henry V. cap. 4 (1414) and 2 Henry VI. cap. 13 (1423), the term Troy was not applied to the legal standard pound till 12 Henry VII. (1495). Troy weight had precisely the same limitations of use in the time of Fleta, supposed to have lived in the reign of Edward I., as now — viz. for weighing precious metals and stones and apothecaries' drugs. It was originally the pound of silver, the pound sterling, and was sometimes described as divided into twenty parts called shillings. The famous statute of Henry III. (1266) makes a standard for it from the weight of ears of wheat.]

WALLINGERS. — Mr. Earle, in his *Philology of the English Tongue* (Oxford Clarendon Press, 1871, 12mo), gives the following: —

"With these must be classed the words in -inger, as harbinger, porringer, pottinger, wharfinger. Also wallinger, a term that is or was to be seen on the walls of Chester, in a tablet commemorative of repairs done to the city wall. The wallingers were annual officers charged with the care of the wall."

I would compare *oi τειχονοιοι* at Athens. In the above the italics (except in the case of the word *wallinger*) are mine. Will some one ascertain for me whether the tablet still stands, where it is, and in what condition it is at present? I should also like to hear of any other obsolete words of a like termination, and also some information concerning these *wallingers*, of their functions, positions, and equivalents in other towns or countries. The word is not in Halliwell, fifth edition.

H. S. SKIPTON.

Tivoli Cottage, Cheltenham.

WITHIPOLL AND THEKESTON FAMILIES. — I have become possessed of two deeds of especial interest to Ipswich and its neighbourhood. The first is an indenture for the sale of property at Thurleston, Suffolk, dated 1630, and having the extremely rare autograph signature of Sir William Withipoll of Ipswich, Knt., as well as those of Sir Richard Brooke of Nacton, Knt.; Sir Isaac Jermy of Ipswich, Knt.; and Sir Charles Le Gros of Crostwich, Knt. — all parties interested in the property. The second is a deed granting certain

messuages in Ipswich (formerly the property of Sir Harbottle Grimston, Bart.), to Thomas Edgar and Mary his wife, by Sir William Thekeston of Flixton, Knt. This is dated 1644, and has Sir W. Thekeston's signature in fine condition. Sir William Withipoll (or Whitypole) was connected with Christ Church Priory, Ipswich. Sir William Thekeston's history was closely embodied with the account of Flixton, Suffolk.

Who are the descendants of these two families?  
C. GOLDING.

Paddington.

### Replies.

MR. KETT OF TRINITY, OXFORD.

(4th S. ix. 379.)

IN MR. BATES'S note on "Dr. James Uri," I observe a notice of Mr. Kett of Trinity College, who is once in the same note (accidentally I suppose) called Dr. Kett. But the story of Mr. Kett is not sufficiently told. If he is to be mentioned at all, whether as "this Kett," or, as I should prefer, with greater civility, the chief facts of his literary life should not be omitted. He had the misfortune to fall into the hands of two critics, Dr. Copleston, afterwards Bishop of Llandaff, and Mr. Davison, Fellow of Oriel—two men who contributed more than any others of their day to raise the character of the college to the eminence which I should be sorry to think it was likely to lose. They were immeasurably his superiors in capacity and learning. But, like other people since, not suspecting his danger, he ventured to write books. One was called *Logic made Easy*. I believe I am giving the title correctly, but I have not a reference at hand. Upon this, Copleston wrote *The Examiner examined*, a most amusing criticism, but fatally damaging to Kett's easy treatise. Kett was supposed to have a face which, from its length, reminded those who saw him of a horse. This supposed likeness gave him the name of Horse Kett. He took the joke with very good humour, and used to say of himself that he was going to trot down High Street. Copleston put on his title-page "Equo ne credite Teuceri."

But Kett's most serious bad fortune was his book called *Elements of General Knowledge*. Davison published an answer to it in two parts. The second part is in the British Museum:—

"Some Account of a recent Work, entitled 'Elements of General Knowledge,' being Part the Second, by J. Davison, M.A. Oxford: at the University Press, 1804." The first part is not there, at least I have not been able to find it; and, I believe, there is a good reason for its absence. I have always heard the tradition that Davidson found himself to have written the first part with so much keenness of ridicule as to make him wish to withdraw it.

Accordingly, he bought in all copies accessible to him. Many years ago I read a copy which had been beyond his reach. I do not wonder at his wishing to withdraw it, considering the kindly benevolent disposition which is always attributed to him. In the second part he speaks with almost an apologetic tone of the first; not retracting any part of the matter, but making some excuse for the manner.

I was, within the last few weeks, in company with a gentleman, now far advanced in years, one of the few survivors who can speak with personal knowledge of the men of that day. I asked him if he could tell me whether it was so, that Davison had suppressed part the first. He said he did not know; but, he added, Kett put all his corrections into the next edition of the *Elements*.

Mr. Kett was for some time at Elsefield, near Oxford, whether as curate or incumbent I do not know, and left behind him marks of his care in the parish registers. I saw them several years ago. They were most carefully bound by him. I have had occasion to search many of these registers in different parts of England. They are usually in a dilapidated condition, and often out of legal custody, so as to make their value as evidence extremely doubtful. I do not recollect at this moment any other instance of such care as that bestowed on Elsefield registers by Mr. Kett.

It is certain that Kett was drowned at Charlton Kings, near Cheltenham. MR. BATES does not give the year, and I am not able now to supply the omission. I presume that MR. BATES has authority for making the extremely serious statement that Kett committed suicide. If he has, it would be right to produce it.

D. P.

Stuarts Lodge, Malvern Wells.

[There is an excellent notice of the Rev. Henry Kett in the *Genl. Mag.* August 1825, p. 184, where it is stated that at Stanwell on June 30, 1825, "about noon, the weather being hot, he proceeded to take a cold bath, when it is supposed, that, venturing out of his depth, he was seized with cramp, and sank to rise no more."—ED.]

### "AS STRAIGHT AS A DIE."

(4th S. ix. 119, 185, 249, 345.)

MR. CHATTOCK insists that the phrase ought to be "level as a die," because he has only heard it in this form; but surely those who have not only heard but used the expression "Straight as a die" have a right to consider it in this form, even though they may not hit upon the true origin. I am inclined to agree with W.(1.) that, after all, the original "die" was the singular of "dice"; but I do not agree with him that the word "straight" applies to the accurate construction or squareness of the cube, but now think it applies to the quickness and immediate result of the casting of the "die." I believe the phrase



to be much older, and of more general use, than even my first attempt to explain its meaning suggested. Certainly it does not appear to have been confined to the localities in which stamping with a die could alone be commonly known, and MR. CHATTOCK's application of the term "die" to a coin or medal is a little too far-fetched.

"Straight" is used by old English writers in the same sense as we now use "quickly" or "at once." Shakspeare uses it very frequently in this sense, and there can be no doubt it was commonly so used in the Elizabethan period, as the literature of the time shows. A few quotations from the great dramatist will be sufficient to show this:—

"Wrench it open *straight*."—*Pericles*, Act III. Sc. 1.  
 "You *straight* are on your knees."—*Richard III.*, Act II. Sc. 1.

"*Straight* to horse!"—*Henry V.*, Act IV. Sc. 2.

"That carries anger as the flint bears fire;  
 Who, much enforced, shows a hasty spark,  
 And *straight* is cold again."

*Julius Caesar*, Act IV. Sc. 3.

I have noted many others, but these will be sufficient.

At a much later period, Addison uses "straight" in the same sense:—

"I know thy generous temper well:  
 Fling but the appearance of dishonour on it,  
 It *straight* takes fire, and mounts into a blaze."

Possibly MR. CHATTOCK may complain that my literary definition annihilates my mechanical one. Be it so; I want to get the true one.

GEORGE WALLIS.

South Kensington Museum.

The original words are, I think, "As true as a die," i. e. as exact as the impression is to the matrix. By an easy, but illogical process, came "as straight as a die," or "as level as a die": meaning, as true in straightness or levelness as the impression is to the matrix.

E. L. BLENKINSOPP.

#### GENIUS, "A CAPACITY FOR TAKING TROUBLE."

(4th S. ix. 280, 374, 393.)

We have great reason to complain of MR. SALA and MR. PIGGOT, and TRISTIS must be very much dissatisfied at the manner in which the replies have been laid before him. In a voluminous writer like Buffon, it is no joke to have to hunt for a sentence of eight words, "Le génie est une grande puissance d'attention." We must now ask some correct reader to furnish the exact references. MR. SALA has not even got the words of Buffon, for Littré quotes them from Buffon's *Disc. de Réception à l'Acad.*, "Le génie n'est autre chose qu'une grande aptitude à la patience." *Puissance d'attention* is perhaps scarcely French. *Faculté* would

probably be the word. But whether French or not matters little, as Buffon never wrote it. I have read somewhere that Newton, when asked what constituted the great difference between himself and other men, said he did not know unless it was that he had more patience. As Buffon was only twenty when Newton died, Newton is probably the originator of the idea, and Buffon had heard it. Some reader of "N. & Q." will perhaps kindly give the reference and authority for this saying of Newton; also of Coleridge's definition of genius as consisting in the carrying on into the matured years of manhood the freshness of the faculties of youth. Properly speaking, all these sayings are rather remarks noting some of the signs of genius than definitions of genius. Coleridge was always trying his hand at a definition of genius. He says (*Webster's Dict.*), "Genius of the highest kind implies an unusual intensity of the modifying power." Blair says (vol. i. lect. 3), "Genius always imports something inventive or creative." Fielding (*Richardson's Dict.*) in his *Hist. of a Foundling*, ix. c. 1, makes it out to be "those powers of the mind which are capable of penetrating into all things within our reach and knowledge, and of distinguishing their essential differences." I should be glad if "N. & Q." would open its pages to receive all the pithy things that have been said about this little understood thing, so that we might learn if out of all the wit anything like a definition could be elicited.

The word genius is derived from *gignere*, "to beget and bring forth." It represents in Latin the divine nature innate in everything: "Dicebatur à praeis Deus naturae, qui omnium rerum gignendarum vim haberet." (Hermannus Torrentinus.) The man of genius then, if man be made "in the image of his Maker," is in respect of that genius—that light and lamp of sereneest reason fed by the inner spirit—of all men the most creative, and most of all men like to his Creator. "An honest man the noblest work of God." Not so, friend Pope! The grandest, best, most seraphic and musical spirit is that which is most instinct with the influx of divine gifts, and that is "the noblest work of God." Genius is the fabric of highest artificership, whereon the Holy Spirit has wrought most deftly; of all his labour done in this strange miracle, our world, the begetting growth and outcome of genius is the cunningest. This highest type of manhood's excellence is like the dayspring in summer, a direct revelation to make all wise men thankful. King's *Lexicon* makes subtle scholars and the small snakes of the earth eat dust and hiss at the advent of a Milton or a Byron, and, under guise of propriety and a love of the correct virtues, slake the hot sting of their envy in the few faults they find in them.

C. A. W.

Mayfair.

## THE ANCESTRY OF GEORGE WASHINGTON.

(4<sup>th</sup> S. ix. 140, 248, 302, 325.)

It is with sincere regret that I find "N. & Q." made the means of reproducing and continuing a popular error. Your correspondent J. R. B. quotes Mr. Simpkinson's book, *The Washingtons*, in evident ignorance that this pedigree had been proved to be wrong in its vital point. Nothing is known of the ancestry of John Washington, the emigrant to Virginia; but Col. Chester has shown in the *Herald and Genealogist* (iv. 49-63) that he certainly was not the son of Laurence Washington of Sulgrave and Margaret Butler. I will not waste time on a discussion of this point, because J. R. B. will doubtless agree with me, after a perusal of Col. Chester's admirable essay, that the fact is proved. The beginning of the mistake was undoubtedly with Sir Isaac Heard, and it was continued by Baker. After a number of years the pedigree was considered to be proved, and was extensively copied here in America as well as in England. Two elaborate tabular pedigrees with blazon of arms were printed here at different times, and finally an official sanction was given to the story by the act of the State of Massachusetts in 1861. At that time the Hon. Charles Sumner, a gentleman whose greatest learning is not in the direction of genealogy, presented to the State facsimiles of the tombstones of Lawrence and Robert Washington, which copies had been given him by Earl Spencer, both gentlemen supposing and stating these Washingtons to be the father and uncle of the Virginian emigrant. The State accepted the gift with much formality, ordered the stones to be placed in a conspicuous place, and published an elaborate account of the whole transaction. In the previous year Mr. Simpkinson, rector of Brington, had published the very interesting volume above quoted, showing the friendship between the Washingtons there and the Spencers of Althorp. Though the book would doubtless never have been written but for the belief of the author that he was describing the ancestors of George Washington, it is not rendered worthless by the discovery of that error. It contains a great amount of valuable and interesting matter from original documents, and it was a fortunate mistake which led to its composition.

"N. & Q.," however, must maintain the truth of history, and it is therefore proper to put on record here the statement that the pedigree of George Washington has been traced only to the emigrant to America; the parentage of John Washington is still entirely unknown.

Another question connected with George Washington is that of his birth-place. In "N. & Q." (2<sup>nd</sup> S. iv. 6, 39, 75, 233) the opinion is expressed that possibly he was born at Cookham in Berkshire. This theory is revived and formulated,

after being a matter of informal gossip for years, in a paper published in *The American Historical Record*, vol. i. No. 4, for April, 1872. It now seems that Samuel F. B. Morse, the distinguished originator of the electric telegraph,\* who died a week ago, owned a portrait said to be that of Mary Ball, the wife of Augustine Washington, and mother of George. This portrait was formerly owned by George Field, Esq., "author of several important works on art and philosophy," who in 1851, in a letter dated at Sion Hill Park, tells the way in which he obtained the painting. Mr. Field was born about 1775, and when a boy was acquainted with a Mrs. Morer of Cookham, who had this portrait of Mrs. Washington "and other relics of the family given to her when they quitted the place for America, to which country her aunt or mother took the child, G. W., in her arms." When Mrs. Morer died about 1812, Mr. Field sent and bought the portrait.

Thus far the tradition has very few links. Mr. Field claimed to have conversed with Mrs. Morer, who was personally conversant with the fact that Augustine Washington was living in England in March, 1730, when he married Mary Ball. It is conceded that the Balls were long resident in Virginia. (See Bishop Meade's *Old Families*, ii. 126.) Col. William Ball died there in 1669, leaving sons William and Joseph. Joseph was the father of Mary Ball, and also of Joseph Ball, junr.; but, on the other hand, there were Balls resident at Cookham. Though the baptismal and marriage register is said to be lost, the record of deaths has the burial of John Ball, May 26, 1707, and Mary Ball, Oct. 8, 1729.

It is also established that Joseph Ball, junr., who was in Virginia in 1729, was living at Stratford-by-Bow in 1747 and 1755. His daughter seems to have married a Virginian in 1750. It is possible that his sister went with him, and was married there in March, 1730. It seems certain that George Washington was born Feb. 11, 1731-2, and was baptised April 3 following, say fifty-two days later. It is possible, but most improbable, that he was born in England and baptised in Virginia; but his baptism here seems most probable.

W. H. WHITMORE.

Boston, U.S.A.

## ST. WINNELL.

(4<sup>th</sup> S. ix. 221, 237.)

H. J. H., in his remarks under this title in "N. & Q." of March 16, has evidently fallen into an error in reference to the old adage respecting the month of March, which is as prevalent in Norfolk as in Suffolk, the real reading being as

\* This term is used simply as descriptive and without prejudice to the claims of Wheatstone and others.

indicated by the lines that he has quoted, that "March comes in like a lion and goes out like a lamb."

In reference to his inquiry who Winnel was, that spelling is evidently a mistake; the name has in fact been spelt in several ways, and belongs, I believe, to a Saxon saint. In the tale of *Ivanhoe*, Gurth is made to invoke "the curse of St. Withold upon these infernal porkers"; but in Blomefield's *History of Norfolk*, in the account of the parish of Werham, the priory and manor of Winwaloe is mentioned, and he says "He was a British saint, and flourished about the year 530, an abbot and canonized"; and that "the first account he met with of it was in the 7th year of King John, when the Earls of Clare and Gloucester were found to hold a court here (apud scū Wynewalum), and in the reign of King Henry III. Margaret de Strageset, daughter of Robert de Strageset, released to West Derham Abbey all the lands which were her father's lying in the fields surrounding the church of St. Winwaloch comperling on the common of Werham." It is also stated that King Edward III. granted licence April 9, No. 10, to the Lady Elizabeth de Burgo, sister and coheir of Gilbert, Earl of Clare, to assign certain messuages and lands in various parishes, and the fair of St. Wynewale in Norfolk, to the abbot and convent of West Derham to find a chaplain to celebrate divine service in the chapel of Wynewaloe for the souls of Gilbert, Earl of Clare, and others.

After the general dissolution of religious houses this manor passed through various hands till in 1633 it was sold to Sir John Hare. Blomefield says:—

"What remains of this ancient priory is a building chiefly of free-stone about 35 feet long and 30 broad, and from its site (standing east and west) seems to be the old chapel. In a writing about 1570 I find it wrote Wynhold Capella. It is now a farm-house, and here is annually a fair kept on the third of March, St. Winwaloe's Day, of note for the sale of many horses, cows, &c.: and this being generally a cold and coarse season of the year, the storms at this time are commonly called Whinwall-storms, and this old rhyme becomes frequently quoted in the neighbourhood—

"First comes David, next comes Chad,  
Then comes Whinwall, as if he was mad."

Whether the manor of Winwaloe still exists, or to whom it belongs I do not know, but the old building has passed from the Hares into the possession of Sir Henry Bedingsfield, by whom it has been much increased and renovated. The fair, which was originally held on that site, has since been removed to Downham Market, where, under the name of Winnold Fair, it is still held on March 3, and is noted as one of the largest horse fairs in England.

E. J. H.

Bexwell, Rectory.

CENTO (3rd S. i. 53.)—Ten years have passed away since the *Cento Virgilianus* of Proba Falconia was resuscitated by SIR THOMAS WINNINGTON from its seldom-interrupted sleep of fourteen centuries to the notice which that lady's piety, skill, and patience had long deserved:—

The other day I chanced on the loose leaf of a Centonian experiment, in I really know not what recent periodical. Inferior as it is to the Christianized Virgil of the Roman poetess, the novelty of its compilation from so many of our authors, and the moral tone of their several lessons, may, perhaps, obtain for it a place among the emblems of "N. & Q."

E. L. S.

"Mrs. H. A. Deming, of San Francisco, is said to have occupied a year in searching for and fitting together the following thirty-eight lines from thirty-eight English and American poets. The author's names are appended:

'LIFE.

"Why all this toil for triumphs of an hour? 1

Life's a short summer—man a flower: 2

By turns we catch the vital breath, and die— 3

The cradle and the tomb, alas! so nigh. 4

To be is better far than not to be, 5

Though all man's life may seem a tragedy: 6

But light cares speak when mighty griefs are dumb— 7

The bottom is but shallow whence they come. 8

Your fate is but the common fate of all: 9

Unmingled joys, here, to no man befall. 10

Nature to each allots his proper sphere, 11

Fortune makes folly her peculiar care. 12

Custom does not often reason overrule, 13

And throw a cruel sunshine on a fool. 14

Live well—how long or short permit to Heaven: 15

They who forgive most shall be most forgiven. 16

Sin may be clapped so close we cannot see its face— 17

Vile intercourse where virtue has not place. 18

Then keep each passion down, however dear, 19

Thou pendulum, betwixt a smile and tear; 20

Her sensual snares let faithless Pleasure lay, 21

With craft and skill, to ruin and betray. 22

Soar not too high to fall, but stoop to rise; 23

We masters grow of all that we despise. 24

O then renounce that impious self-esteem; 25

Riches have wings, and grandeur is a dream. 26

Think not ambition wise because 'tis brave: 27

The paths of glory lead but to the grave. 28

What is ambition? 'Tis a glorious cheat. 29

Only destructive to the brave and great. 30

What's all the gaudy glitter of a crown? 31

The way to bliss lies not on beds of down. 32

How long we live, not years, but actions tell; 33

That man lives twice who lives the first life well. 34

Make then, while yet ye may, your God your friend, 35

Whom Christians worship, yet not comprehend. 36

The trust that's given, guard, and to yourself be just; 37

For, live we how we may, yet die we must. 38"

1 Young; 2 Dr. Johnson; 3 Pope; 4 Prior; 5 Sewall; 6 Spenser; 7 Daniel; 8 Sir Walter Raleigh; 9 Longfellow; 10 Southwell; 11 Congreve; 12 Churchill; 13 Rochester; 14 Armstrong; 15 Milton; 16 Bailey; 17 Trench; 18 Somerville; 19 Thomson; 20 Byron; 21 Smollett; 22 Crabbe; 23 Massinger; 24 Cowley; 25 Beattie; 26 Cowper; 27 Sir Walter Davenant; 28 Gray; 29 Willis; 30 Addison; 31 Dryden; 32 Francis Quarles; 33 Watkins; 34 Herrick; 35 William Mason; 36 Hill; 37 Dana; 38 Shakspeare.



HANS PLACE HOAX (4th S. ix. 340.)—As I do not find that any of your readers have replied to the extraordinary statement of the KNIGHT OF MORAR that the "Hoax at the Pavilion, Sloane Street, August 31, 1812," "is clearly the prototype of the Berners Street hoax, perpetrated many years afterwards by Theodore Hook and General Higginson," I beg leave to point out that it is impossible, because the Berners Street hoax was concocted three years previously. This is surely the first time that Theodore Hook's originality has been called in question. The hoax was very heartless and caused an immense deal of damage, but it would hardly have been so successful had it been a mere copy of a former "sell" of the same character. The best account of the Berners Street hoax is to be found in the article on "Theodore Hook" by Lockhart (*Quarterly Review*, vol. lxxii. pp. 62-63.) There it is said—

"Fierce were the growlings of the doctors and surgeons, scores of whom had been cheated of valuable hours. Attorneys, teachers of all kinds, male and female, hair-dressers, tailors, popular preachers and parliamentary philanthropists had been victimized in person, and were in their various notes vociferous. But the tangible material damage done was no joking matter. There had been an awful smashing of glass, china, harpsichords and coach-panels. Many a horse had fallen never to rise again. Beer-barrels and wine-barrels had been overturned and exhausted with impunity amidst the press of countless multitudes. It had been a fine field day for the pickpockets."

Lockhart does not mention the number of the house—it was 54. HENRY B. WHEATLEY.

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(2) "The Ammergau Mystery," in *Macmillan* of October, 1860, by "A. P. S." (the present Dean of Westminster); republished in his *Essays on Questions connected with Church and State*, p. 502.

(3) Chapter on the subject in *Art Students of Munich*. A. P. S.

"The Passion Play in Ober-Ammergau." By Ludwig Clarus. New Edition. Munich, 1860.

A similar work, but shorter, by Devrient, published at Leipsic in 1851. The songs of the chorus, with the general programme of the drama and a short preface: where published I cannot recall.

SAM. SHAW.

Andover.

BRITO's excellent list of *pièces de circonstance* on this subject ought to be continued and completed:—

"The Bavarian Highlands and the Ober-Ammergau Passion Play of 1871." By W. H. W. P. London: Printed by Charles W. Reynell, Little Pulteney Street, Haymarket, 1871. 8vo, sewed, 52 pages.

This is a very interesting, reverent, and discriminating account of the play and the actors, preceded by a fresh and pleasant sketch of the

writer's journey from Kempton to Ober-Ammergau.

*Church Times*, Sept. 15, 1871. Five columns of the paper. A "Special Correspondent's" account of his visit; with detailed specification of the play, act by act. *The Guardian*, *Daily News*, and other London papers also, contained reports of their own.

The *Eastern News* (?), a Hull paper. A long and minute account of the play, written by a lady, and taken, I think, from the performance of 1860, appeared in three or four consecutive numbers of this paper in the summer of 1871.

A. J. MUNBY.

Temple.

BRITO may be glad to learn that the first newspaper accounts of the Passion Play in the Bavarian Highlands appeared in *The Standard* in May and June 1870. The correspondence was, I believe, from the pen of Mr. J. O'Shea, and, though to my mind, the brightest and best account yet published, has not yet been reprinted; so that perhaps it hardly comes under the heading "Bibliography."

C. W.

FATHER ARROWSMITH'S HAND (4th S. ix. 376, 436) is preserved in a silver shrine at Ashton, near Wigan, and is still remarkable for the many cures performed by it. WILFRID OF GALWAY.

A SUICIDE (4th S. ix. 320.)—The man who hated life, because it was nothing but buttoning and unbuttoning, figures as a Swiss in the *Westminster Magazine*, 1782, p. 178:—"The Swiss, who shot himself because he was tired of dressing and undressing."

W. G. STONE.

May not the following be the "foundation of the story," about which UNEDA inquires?—

"*Croaker*. Ah! my dear friend, these were the very words of poor Dick Doleful to me not a week before he made away with himself. . . . Ah! he grew sick of this miserable life, where we do nothing but eat and grow hungry, *dress and undress*, get up and lie down; while reason, that should watch like a nurse by our side, falls as fast asleep as we do."—Goldsmith's *Goodnatured Man*, Act I. Sc. 1.

Quotations get strangely changed in the course of use.

CLARRY.

RICHARD GUY (4th S. ix. 327.)—About 1740, Gent printed *The Famous Old Ballad or History of the Battles of Flodden Field*, which he says was taken from an ancient MS., transcribed by Mr. Richard Guy, late schoolmaster in Ingleton, Yorkshire. This person was most probably the same Richard Guy who was born at Gaile, a hamlet at the head of the valley of the Ribble, and baptized at Ingleton on March 27, 1682. On January 2, 1706, he was married to Emmy Shepherd of Ingleton, who died in 1726, having borne to her husband several children, all baptized at Ingleton.

Gent's statement that the transcriber of the

so-called ancient manuscript was a schoolmaster at Ingleton is supported by tradition. Some old people of that town say that they have "heard tell on a skealmaster afore their time, called Guy." If the ballad printed by Gent be identical with that which Lambe and Benson published in 1774, the vicar of Norham may be exonerated from the charge of being the manufacturer.

R. D.

York.

DR. LIGNUM (4<sup>th</sup> S. ix. 360.)—The inventor of the "anti-scorbutic drops" was, I have been informed, a surgeon "before the Act," who practised at Manchester. His name was Wood, but he changed it to Lignum. His son was a regular practitioner, a legitimate surgeon, and apothecary. I never heard that the elder Lignum was "a travelling quack." I am no lover of patent medicines, but I can state a fact. A friend (a member of the legal profession), after spending "a mint of money," and consulting Abernethy, Sir A. Cooper, and a host of others, received no benefit whatever for a blotched face. It still continued in a frightful state. He at last consulted Lignum the younger; and after taking about six bottles of the drops, he was completely cured, and he has never had any return.

VIATOR (1.)

SUSAN PURR OF CHIPPENHAM (4<sup>th</sup> S. ix. 337.) A son of Susan Purr having, up to February last, been in the service of a relative of mine lately resident at Chippenham, in Cambridgeshire, my wife, when staying there, frequently visited Mrs. Purr, and conversed with her a day or two before her death. Although for the last few years she had been bed-ridden, she had retained her faculties. Her age was stated to be ninety-five. I believe that she had not been photographed.

H. M. VANE.

74, Eaton Place, S.W.

EDWARD OF SALISBURY (4<sup>th</sup> S. ix. 313.)—In your valued correspondent TEWARS' note he speaks of Edward of Salisbury's son-in-law, Humphrey de Bohun, and of the charters of Savigny, anno 1112. Now in the document on parchment I possess (which I once transcribed for "N. & Q."), written in a very clear hand and in wonderful preservation, from Abrincis (Avranches?) in this same year 1112, the thirteenth of Henry I. (Beauclerc)'s reign, and the fifteenth of Pope Paschal's pontificate, bearing the signs manual or crosses of the king of the English, and of thirteen of his highest dignitaries, I find among them Sign Vnfridi de Bohun +, who was steward and sewer to Henry I. He became Baron of Trowbridge on his marriage with Matilda, Edward of Salisbury's daughter, and subsequently Earl of Hereford and Constable of England. On this same charter is Signū Man- guisi de Savigneio +.

Has this Savigny anything to do with the above-mentioned charters? With regard to all these crosses, a gentleman connected with the British Museum, to whom I had sent a copy of what remains of the large seal of Henry I., asking for some information, wrote me several years ago as follows:—

"The 'signing with a cross' was doubtless, in its original use, a mark of ignorance of the art of writing; but it was also 'a fashion'; for we have proof that men who signed with their mark were at the same time not unfrequently skilful penmen. I have just been looking at a document in which St. Dunstan signs by a + with a number of other witnesses, but adds a note at the same time to say that the document throughout had been penned by his own fingers ('*propriis digitorum articulis*')."

In like manner it is to be supposed that Henry I., who deserved the name of *Beau Clerc*, and his chancellor who comes after him, could do more than merely sign a cross.

P. A. L.

REV. W. WICKENDEN (4<sup>th</sup> S. ix. 321.)—At the request of a friend I once called (in his company) on the above-named gentleman, and found he was lodging at the west end of London. Mr. Wickenden inquired whether I had ever read his poems, and I answered in the negative. He expressed surprise, and told me that he was "The Bard of the Glen!" This interview, which was my only one, was about twenty-five years ago. I never heard of Mr. Wickenden's death; but I have dipped into his poems, and find them very *mediocre*. The last news that I heard of Mr. Wickenden was from a cutting critique on a second volume of poems, the extracts from which showed that the poor man had become a socialist, or something similar.

VIATOR (1.)

ARMS OF LLANDAFF (4<sup>th</sup> S. ix. 387.)—Bishop Marshall's tomb, c. 1496: Sa. a sword and two keys in saltire or; on a chief vert [azure?], three mitres of the second. The cathedral was primarily dedicated to St. Peter, hence the keys; and St. Dubritius, the first bishop, occupied in succession the sees of Llandaff, Caerleon, and St. David's—hence three mitres.

Bishop Lloyd's tomb, c. 1667: Two pastoral staffs in saltire; in chief three mitres.

Bishop Davies' tomb, c. 1675: same as Bishop Marshall, the correct arms. There was no priory at Llandaff.

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

My impressions of the seals of Edward Copleston and Alfred Ollivant, successively Bishops of Llandaff, give the arms of the see: Sa. two pastoral staffs in saltire; on a chief az. three mitres with labels. The seal of Hugh Williams, M.A., Chancellor of Llandaff, 1845, gives the same, the dexter staff (which is in front) being argent, and the crook or; the other countercharged of the same. But my impression of the fine canopied seal of

Thomas Hunden, Bishop of Llandaff, 1453,\* gives a sword and key in saltire. The tinctures are not given; but the coat appears to me to be much more consistently heraldic than the present arms, since we can hardly reconcile the existence of two pastoral staffs in one see, more especially if they differ in pattern and tinctures. Is anything known of the date of this change? M. D.

"ALLEN": "POUNDER" (4<sup>th</sup> S. ix. 389.)—Allen is, no doubt, commonly from the Christian name Alan. It may, however, sometimes have been taken from *aland*, *alan*, or *alaund*, a hound. These words are forms of the French *alan*—

"a kind of big, strong, thick-headed, and short-snouted dog, of which there are three sorts: *alan gentil* . . . *alan cautre* . . . *alan de Boucherie*."—Boyer's *French Dict.*, ed. 1727.

The word occurs under a Latin form. Du Fresne gives—

"ALANUS. Canis species, veteribus nota Hispanis, *Alano Nebrissensi*, *Molossus*."

*Pounder* is, I conceive, either a form of *pinder*, a parish officer whose duty it is to impound straying cattle, or of *poynder*, a Scotch term for one who distrains.

EDWARD PEACOCK.

Bottesford Manor.

The name *Pounder* would seem to be the same as *Ponder* and *Pinder*; perhaps = a keeper of a pound; or it may be from Saxon *pundere*, a weigher. *Le pondere* and *le pinder* occur in H. R. The surname Allen (probably of different origin from Alan and Allan) may be corrupted from O. G. *elf-win* = a helping friend; or *elf-winn* = help in battle. Conf. the names *Ælfrie*, *Adolph*, *Marculf*; *Adalwin*, *Baldwin*, *Gerwin*. The name Alan is said to be derived from a Slavonic word, signifying a hound or wolf-dog. Conf. Scaliger, *Ducange*; and the Old French *allan*, Sp. *alano*.

R. S. CHARNOCK.

Gray's Inn.

WRIGHT'S "DOMESTIC MANNERS OF THE ENGLISH" (4<sup>th</sup> S. ix. 360.)—Probably the accompanying work might suit your inquirer: *Les Anglais chez Eur*, by Alphonse Esquiros, and which originally appeared in a series of able articles in the *Revue des Deux Mondes*. It was afterwards translated and edited by the late Sir Lascelles Wrayall, and published in 1861 by Chapman & Hall under the title of *The English at Home*, 2 vols. post 8vo.

E. J.

WINDEBANK FAMILY (4<sup>th</sup> S. ix. 321, 394.)—The Harl. MS. (1551, fol. 87, b.) contains a pedigree commencing with Griffith, who married Edith Clifton, and was father of Sir Richard Windebank, living 36 Hen. VIII., and ending

with the grandson of the latter, "Sir Francis W., Knight, 24 years old, 1607," "sworn secretary of state to King Charles on 15th June, 1602." In this and Add. MS. (4964, fol. 86, b.) the arms of Windebank, quartering Apenrith and Clifton, are emblazoned.

The following quotations supplement the above extract from the parish register of Lee:—

"Sir Francis Windebanche, Bart., of the Tower of London, and Elizabeth Parkhurst, married May 4, 1686."—Lyson's *Eur.*, iv. 508.

"Sir Thomas Windebank of Haines, Wilts [qu. Berks], presumed to have been son of Sir Francis Windebank, Secretary of State to Charles I., was created a Baronet in 1645; but we have been unable to ascertain any particulars of the descent of the title or of the family, excepting the fact that a Sir Francis Windebank, Bart., died in 1719, leaving his property to his widow Elizabeth."—Burke's *Eur. and Dor. Baronetries*.

Sir Edward Hales, of Tunstall, married Frances, daughter of Sir Francis Windebank of the county of Oxford; she died in 1693. (Burke's *Eur. and Dor. Bar.*, 234; Hasted's *Kent*, ii. 577.) The latter authority (iv. 299) mentions that "the manor of Downe Barton was granted, 10 Elizabeth, to one Windebank."

"Haines Hill, in the parish of Hurst, Berks, was the seat of Sir Thomas Windebank, Clerk of the Signet, and the birth-place of his son Sir Francis Windebank, Secretary of State to King Charles I."—Lysons' *Mag. Brit.*, i. 301.

H. M. VANE.

Eaton Place, S.W.

WINDLASS (4<sup>th</sup> S. ix. 390.)—In Wedgwood's *Dict.* "Windlass," it is—

"A windlace was also a compass or winding course.

"Amongst these be appointed a few horsemen to range somewhat abroad for the greater appearance, bidding them fetch a windlass a great way about, and to make all toward one place."—Golding, *Cæsar in R.*"

The phrase "fetch a compass," was not displaced by the other "fetch a windlass," as it appears, for it occurs three times in the A. V. of the Bible—at 2 Sam. v. 23; 2 Kings, iii. 9; Acts, xxviii. 13. In this last passage Coverdale translates "sayled aboute." Tindal introduces "set a compass"; the Bishops' Bible, the Geneva version, and A. V. continue it. Prof. Lightfoot places it among the "archaisms" of our version (*On a fresh Revision*, p. 173, London, 1871).

ED. MAESHALL.

In a note (*Captain Cox*, p. 75) MR. FURNIVALL queries whether the *wyndlesse* of the text is not the same as the hunting term *wandlass*. The words are no doubt the same (both coming from A.-S. *windan*, *wānd*), and the metaphorical use seems most easily derivable from the technical hunting-term. In *Euphues and his England* (ed. Arber, p. 270) we have—

"I now fetching a windlesse, that I myght better haue a shoote, was preuented with ready game, which saued me some labour, but gained me no quiet."

[\*? John Hunden, consecrated Bishop of Llandaff in 1458.—Stubbs's *Registrum Sacrum Anglicanum*, p. 69.—Ed.]



Polonius, *Hamlet*, II. 1. 65), says—

"And thus do we of wisdom and of reach,  
With windlasses and with assays of bias,  
By indirections find directions out."

Halliwell rightly (no doubt) glosses the word "a turn or bend." (*Handbook Index*, under "Windlace.")

Fairfax uses the word, not metaphorically, for "circuits" (*Tasso*, book xiv. stanza 34)—

"As on the Rhine (when winter's freezing cold  
Congeals the streams to thick and harden'd glass)  
The beauties fair of shepherds' daughters bold,  
With wanton windlays, run, turn, play, and pass."  
(Ed. C. Knight, 1844.)

The hunting-phrase (as I understand it) means the driving of the deer together to a centre by enclosing them in a converging circle of beaters.

I may as well notice that, according to Jamieson, there is a northern phrase, "At the wanlas" or "to be taken at a wanlas," which seems to have a quite different meaning, being derived from A.-S. *leasa wena*, Isl. *wonlaus*.

JOHN ADDIS, M.A.

Rustington, Littlehampton, Sussex.

MEDIEVAL SCULPTURES (4th S. ix. 389.)—The following extract from De Caumont's *Abécédaire, ou Rudiment d'Archéologie (Architecture religieuse)*, p. 182. Par. 1854, will perhaps supply the information required:—

"On peut consulter sur les idées mystiques qui se rapportaient à certains animaux les *bestiaires*, ou commentaires écrits au moyen-âge sur ce sujet. MM. Martin et Cahier en ont publié plusieurs dans leurs *Mélanges d'Archéologie*, et M. Hippeau vient de publier, sous le titre *Bestiaire divin*, un volume in-8° qui renferme un très-grand nombre de recherches savantes sur le même sujet."

M. de Caumont describes several in the work above cited—the Sagittarius, Mermaid, Basilisc, Dragon, &c., and assigns their symbolism.

ED. MARSHALL.

MR. BOTTLE will find the information he seeks in last year's *Sacristy* (Hodges, Frome), and in the first numbers for this year.

E. L. BLENKINSOPP.

"HAND OF GLORY" (4th S. ix. 238, 289, 376, 436.)—The hand of glory is introduced by Southey into his magnificent poem of *Thalaba the Destroyer*, v. 27:—

"A murderer at the stake had died,  
I drove the vulture from his limbs, and lopt  
The hand that did the murder, and drew up  
The tendon-strings to close its grasp,  
And in the sun and wind  
Parch'd it, nine weeks exposed.

In the notes the poet quotes Grose's account of the hand of glory, and adds—

"Something similar is recorded by Torquemada of the Mexican thieves. They carried with them the left hand and arm of a woman who had died in her first childbed; with this they twice struck the ground before the house

which they designed to rob, and the door twice, and the threshold twice; and the inhabitants, if asleep, were hindered from waking by this charm; and if awake, stupified and deprived of speech and motion while the fatal arm was in the house.—Lib. xiv. c. 22."

I cannot but think MR. PIGGOT has been misled in his account of Edmund Arrowsmith by Roby's *Traditions of Lancashire*. Unfortunately I have not the book to refer to; but martyrs are not in the habit of cursing their enemies, and there are circumstances which make it seem more than ordinarily unlikely that Arrowsmith should do so. I think MR. PIGGOT will agree with me if he will read the sketch of his life in Challoner's *Memoirs of Missionary Priests*. It seems from the account given there, that when he arrived at the place of execution he spent about a quarter of an hour on his knees in prayer at the foot of the ladder, "but the sheriff bidding him then make haste, he replied, 'God's will be done,' and so, kissing the ladder, he most undauntedly walked up."—Vol. ii. p. 142, Catholic Book Soc. ed. EDWARD PEACOCK.

Bottesford Manor, Brigg.

ROUND TOWERS OF NORFOLK (4th S. ix. 136, 391.)—The contiguous parishes of Little Saxham and Risby, within three miles of Bury St. Edmunds, contain round towers, and within a very short distance is the parish of Denham. This would seem slightly to favour the Danish origin.

S. H. A. H.

Bridgwater.

"HISTOIRE DU BÂTON" (4th S. ix. 360.)—If DR. DIXON had thought over *skitale* (which ought to be written *skytale* or *scytale*), he would have seen that the derivation of the word wholly precluded any connection with "skittles." It means originally a thick staff or cudgel. It is also used of "a staff round which a strip of paper was rolled slantwise, on which the despatches were written lengthwise; so that, when unrolled, they were unintelligible" (Liddell and Scott). It is often derived from *σκούτος* = a hide, covering; which is connected with *cutis*, Ger. *haut*, Sanskrit *sku-*-(*togo*), *obscurus*, and probably *σκούθ-ρός*, Ger. *schuren* (perhaps). If this derivation be right, then the meaning which I gave second is (Liddell and Scott) the original one. But Liddell and Scott prefer to connect *σκυτάλη* with *ξύω*, *ξύλον*, *ξύα*, *ξύος*, *sculpo*, *sculpo*.

H. S. SKIPTON.

WHO WAS "LE COMTE DE PITILLAN"? (4th S. ix. 397.)—Comte de Pitillan is probably the Venetian general, Count Petillan or Petillano. See Brantome, *Memoir of Alviano*, or any account of the battle of Aguadel, or Syradave, between Lewis XII. and the Venetians.

RALPH N. JAMES.

Ashford, Kent.

\* With *haut* we may compare "hide." May we also compare *sku* with "skin"?

**PIERSHILL BARRACKS, EDINBURGH** (4th S. ix. 389.)—M.D. thinks there is "no topographical reason for the name [Piershill] being given to the bank." Personal names were frequently imposed on banks and mounds. The name in question appears to have been first given to the locality at some date long anterior to the erection of the barracks. Other place-names in Scotland, of kindred construction, are Pearsie Hill, in the parish of Kingoldrum; Pearsaiehill and Pearcey, Perthshire; Pearsley Hall, Dumfries; and Pearsley, Aberdeen; Percyhill, Roxburghshire; Pearsie, Forfar; Persiland, Lanark; Pier, county of Wigtown; Pier of Wall, Orkney, &c.

I fancy M.D. must also be mistaken in supposing that Piers is not a Scotch name. I well remember an early school companion of this name, a native Scot, though whether in the orthography of Piers or Pears I cannot recall. The latter is a common Yorkshire form of this surname. There are also the Scottish surnames of Pearson, Parson, Pearman, &c. Pier, in Piershill, is possibly a personal name in the possessive case, originally applied to the soil; and from this, as I think, the barrack takes its designation. **BILBO.**

**OLD BIBLE** (4th S. ix. 340.)—I have seen no answer to Y. S. M.'s query as to the *Bible in Sculpture*. The following notes may be of use. This is, strictly speaking, a series of plates only; and, if I mistake not, has the name of Moses (not Thomas) Pitt on the title. It is generally found in the Oxford 4to Bible of 1679—

"Printed at the Theater in Oxford, and are to be sold by Moses Pitt at the Angel in St. Paul's Churchyard; Peter Parker, at the Leg and Star, over against the Exchange in Cornhill; Thomas Guy, at the Corner of Little Lombard Street; and William Leak, at the Crown in Fleet Street, London."

It also occurs in later editions; but a Bible is not to be reckoned perfect unless it has its own title as well as that of the *Bible in Sculpture*. It is rather scarce, but not very: I have seen four or five copies in two years. I do not think it is in Lowndes. **W. J. LOPTIE.**

**CATER-COUSINS** (4th S. ix. 331, 396.)—The word "cater-cousin" is still in common use in Lancashire. It is applied to those relationships which are extremely distant or very doubtful. When a person claims relationship to any of our local ancient families he is immediately twitted with being "only a cater-cousin," in intimation that his connection is both doubtful and distant. This agrees with the derivation of the term from *quatre*. An angular stone or piece of wood is also said to be "cater-cornered" when one of the angles is "out of square" or too far distant from the rest. A person is also said to walk "cater-cornered" when he moves with one side in advance of the other. This is specially applied to those who have suffered from paralysis. **T. T. W.**

## Miscellaneous.

### NOTES ON BOOKS, ETC.

*The History and Law of Church Seats or Pews.* By Alfred Heales, F.S.A., Proctor in Doctors' Commons. Part I. *History.* Part II. *Law.* (Butterworths.)

There are few legal questions of the present day which have greater interest—at least for Churchmen—than that which forms the subject of the two volumes before us. A perusal of the preface will show that, despite that interest, but little has yet been done to trace out the history of our present system of church seats, or even of the laws by which their allotment and enjoyment are regulated. Accordingly, Mr. Heales's book partakes necessarily of a twofold nature. The first Part is an investigation of the Early History of Church Seats or Pews, from its origin until the system acquired the form in which it is now clothed; and to do this effectually, the writer has produced every early authority which came within his range. The second Part, or volume, which is devoted to the Law or Legal History of Church Seats or Pews, is intended to show under a special arrangement of the subject what points have been decided hitherto, including all cases to the present date, and also the effect of the various Church Building Acts. As some evidence of the pains which he has bestowed upon his work, Mr. Heales states that it contains between 1400 and 1500 extracts from, or references to, about three hundred and fifty authorities, including original records; every one of which, except in the few instances where it is expressly so stated, has been made or verified by himself. It cannot, therefore, be doubted that the book, from its completeness, will be welcomed alike by the legal profession and the general public.

*Works of Henry Lord Brougham.* Vol. I. *Lives of the Philosophers of the Time of George III.* (A. and C. Black.)

This is the first volume of a new and cheaper edition of the eleven volumes of *The Collected Edition of Lord Brougham's Works*, which were published under the direct personal superintendence of the noble author between the years 1855 and 1860. It is prefaced by a pleasant sketch of their author—one of the most remarkable men of a most remarkable age—and a facsimile of the original MS. written in 1838, and will be completed by what will be very valuable, a General Index to the whole work.

A small brochure by M. D'Avezac, reprinted from the *Actes de la Société Philologique*, proposes a new and ingenious explanation of the origin of the name Spain. Objecting to that suggested by Bochart, namely, from a Hebrew word signifying Rabbit, M. D'Avezac contends for its origin in the Persian—the Persians having, according to some ancient authorities, succeeded the Iberians in occupying the Peninsula—and derives from the Persian *Esp*, a horse, in the plural *Espan*, the name *ESPANIA*.

**THE LIBRARIES OF ITALY.**—There are in Italy, exclusive of the Roman and Venetian States, 210 public libraries, containing 4,149,281 volumes; which gives an average of 19 volumes for every hundred inhabitants. Of these 210 libraries, 28 belong to Sicily, and possess 335,872 volumes. In the Venetian States alone there are 46 libraries, containing 905,895 volumes.

**WEDNESDAY** was the first day of the celebration, in which the king took part, of the hundredth anniversary of the foundation of the Belgian Academy. It was constituted in 1772 by the Empress Maria Theresa. Suspended during the whole time of the French domination from 1794 to 1815, it was reorganised in 1816. Since then it has pursued uninterruptedly its useful labours. It is

composed of the three classes of literature, science, and fine arts, of which each counts thirty members, and a number of foreign correspondents.—*Pall Mall Gazette*.

THE Hertford Collections of pictures, sculpture, bronzes, &c. have all been brought together from Paris and Manchester House, and are in course of arrangement in the Bethnal Green Museum by the liberality of Sir Richard Wallace. The museum will be opened to the public in the course of the month.

THE *Times* reports that a Commission is about to be appointed by the Italian Government to superintend all the remains of ancient Rome, and that the Pope has authorised Messrs. de Rossi and Visconti to become members of it.

THE thirty-first annual general meeting of the members of the London Library was held on Wednesday in the reading-room at 12, St. James's Square, when Mr. W. D. Christie was elected trustee in place of the late Mr. Grote, the historian of Greece.

### BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

ASTRONOMICAL REGISTER. Early Volumes.  
NICOLAI REUSERI EMBLEMATA ET AGALMATA. Argentorat, Bernard. Jobinus.  
Albert Dürer's Engravings.  
Illuminated Manuscripts.

Wanted by Rev. J. C. Jackson, 13, Manor Terrace, Amhurst Road, Hackney. E.

THE REMEMBRANCES, published by Almon. Part I., 1783; Part II., 1783.

EXTRACTS FROM THE VOTES AND PROCEEDINGS OF THE AMERICAN CONTINENTAL CONGRESS HELD AT PHILADELPHIA, 1774. Lond. Almon, 1774.

JOURNAL OF THE PROCEEDINGS OF THE CONGRESS, PHILADELPHIA, Sept. 3, 1774, to which is added, &c. Lond. Almon.

A JOURNAL OF THE PROCEEDINGS IN GEORGIA, beginning Oct. 31, 1737, by William Stephens, Esq., to which is added, &c. Lond. 1742.

Any Works relating to the Early History of America.

Wanted by Messrs. Mayhew & Whittle, 6, Vinegar Yard, Brydges Street, W.C.

BURKE'S OUTLINES OF THE PHILOSOPHY OF UNIVERSAL HISTORY. 2 Vols. 8vo.

BLACKWOOD'S MAGAZINE for Feb. 1825; or the whole year 1825.

Wanted by Wm. Downing & Co., 71, New Street, Birmingham.

### Notices to Correspondents.

WE are compelled to postpone until next week our notice of *The Cyclopædia of Chronology*, just published by Messrs. Longman, and several other books of great interest.

C. D. L.—Where will a letter find you?

TEWARS.—That useful periodical *The East Anglian* has been discontinued; but a notice of its successor, *The Eastern Counties Collectanea for Jan. 1872* (Green, Norwich), will be found in the last number (Part xl.) of *The Herald and Genealogist*, p. 372.

A SUBSCRIBER (Bideford).—Sir Thomas Malory was the first translator of the *Morte d'Arthur* (1485) from the cycle of French romances, principally from those of *Lancelot*.—For the meaning of the title "*The Khedive*," see "*N. & Q.*" 4th S. iv. 275, 522.

SENOJ (Leeds).—There is a *Life of Beau Nash*, extracted from his own papers, and edited by Oliver Goldsmith (Lond. 1762, 8vo) with portrait. Consult also the *London Magazine*, xxxi. 515-517; *Universal Magazine*, xxxi. 265; and *Blackwood's Magazine*, xlvi. 773.—There are two anonymous *Lives of Samuel Foote*, one without date, the other, Lond. 1788. Wm. Cooke also published his *Memoirs* in 3 vols. 1805. Consult also *Bentley's*

*Miscellany*, i. 298-305, with portrait, and *John Forster's Biographical Essays*, 1860.

R. E. W. (Union Road, S.E.).—There were three English translations of *Cæsar's Commentaries* before that by *Clement Edmonds* (which first appeared in 1600-1609, in 3 vols. fol.), namely, by *John Rastell* (?), no date; *John Tiptoft, Earl of Worcester*, 1530; *Arthur Goldinge*, 1563, 1565.

A. G. BARNES (Oxford).—For the derivation of the word penny consult "*N. & Q.*" 1st S. i. 384, 411; ii. 78, 174; 3rd S. xii. 25, 75.

E. H. COLEMAN.—On the refusal of pregnant women to take an oath, see "*N. & Q.*" 1st S. iv. 151, 214; v. 393; viii. 503.

E. B. CURTEIS.—The *Holy Bible*, 1672, is the *Genevan*, with *Canne's* notes. It has two different imprints on the title-page, the copy in the *British Museum* has simply "*Printed in the year 1672.*" See *Bohn's Lowndes*, p. 188; *Offor's Sale Catalogue*, lot 923; and *Lea Wilson's List*, No. 208.

J. MANUEL.—An advocate, or lawyer, who wanted a convenient witness at the *Old Bailey* or *Westminster Hall* in the good old times, had only to retire into the precincts of the court, to find a person with a straw in his shoe: hence the phrase "*A man of straw*," and which is also applied to a bill-acceptor having no assets. See "*N. & Q.*" 1st S. vii. 86, 342.—For the legal use of bells in dissenting chapels, see 1st S. ii. 326; iv. 165, 244; 4th S. iv. 55, 82, 123, 267, 370, 542.

P. A. L.—*Thomas Byerley*, the *Reuben Percy* of anecdotal fame, was editor of *The Star*, *Literary Chronicle*, and *The Mirror*. One of his numerous noms de plume was *Stephen Collet*, the name assumed on the title of his *Relics of Literature*, 1823. He died July 26, 1826.—*Sholto Percy* was *Joseph Clinton Robertson*, who died in 1852.

A. REYNOLDS.—There is some obscurity as to the origin of the name of the obelisk "*Cleopatra's Needle*," called by the Arabs *mesellek*, a *packing-needle*; but see "*N. & Q.*" 3rd S. xi. 307, 431.

W. CLEMENT (Portsea).—The tradition respecting the curiously-curved pillar in *Roslin Chapel*, near *Edinburgh*, is as follows:—The master builder being unable to execute the design of the particular pillar mentioned from the designs in his possession, proceeded to Rome that he might see a column of a similar description which had been executed there. During his absence his apprentice completed the work in its present exquisite style, which so exasperated the master that he struck him with his mallet, and killed him on the spot.

W. A. B. C.—Consult *Murray's Handbook of Portugal* (1864), and at pp. 75, 116, you will find some conjectures as to the origin of "*Estremadura*" and "*Portugal*." "*Navarre*" is derived from *Nav*, a common Iberian prefix, which signifies a "*plain under hills*," and is the best description of the province. Consult *Murray's Handbook of Spain* (1869), part i. p. 480.

JUNIOR STUDENT.—Vide *Liddell and Scott* for the meaning of *ἀνακτορία*.

ERRATUM.—4th S. ix. p. 426, col. ii. lines 20 and 23 for "*Mr. Long Hyde*" read "*Lory*," i. e. "*Laurence*."

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LONDON, SATURDAY, JUNE 8, 1872.

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## Notes.

## JUNIUS.

Since writing my last note under this heading,\* I have not, until now, had an opportunity of again looking into Mr. Twisleton's book on the handwriting of Junius, with M. Chabot's report on the subject. My second inspection of the work, though necessarily of a cursory nature, furnishes matter for a note or two which may not be without interest for those who care to read anything connected with the Junian mystery.

M. Chabot, referring to the proofs of Junius's letters for the "author's edition" of 1772, of some of which fac-similes are given in Mr. Twisleton's work, calls attention to the obliterations of what he supposes to have been dates written on the proofs, and the substitution of other dates in the Junian handwriting; and he accounts for the circumstance thus:—

"In all probability his (the proof corrector's) mind was so intent upon a determination to have every one of them (the dates) printed in his own particular way, that, for the moment, he forgot he was Junius, and inserted them in his *bona fide* handwriting. With still greater determination he has endeavoured to efface them; but, in his confusion, he left one untouched, that of July 1769—no less a specimen of the natural handwriting of the Junian letters than those which he had effectually concealed."

Mr. Twisleton and M. Chabot firmly believe that the author of *Junius's Letters* and the writer of the date in the natural handwriting was

Sir Philip Francis. But when we talk of Junius's "natural hand," it should not be forgotten that in number 6 of his private letters to Woodfall, dated August 6, 1769, Junius broke into his natural hand; and then, the writing, though a little like Lord George Sackville's and a good deal like Mr. Boyd's, is not at all like Francis's. I think that in my former note, while ridiculing the notion of Francis being Junius, I admitted the strong resemblance of the above date, July 29, 1769, to other dates unquestionably written by Francis in letters to his wife and to friends. If, however, I were actually convinced that the date on the proof was written by Francis, I would merely conclude that he had availed himself of an opportunity of placing it there some time after his return from India, in furtherance of his desire, as shown by many little artifices and bits of acting, to be looked upon as the "mighty boar of the forest."

The "own particular way" in which Mr. Twisleton says the proof-corrector wished the dates to be printed, was by having the number of the day (29) placed before the month (July). This was the way in which Francis dated his private letters, and Mr. Twisleton thinks it so remarkable, that he relies upon it as a proof of the identity of Junius with Francis. Men fall into strange inconsistencies in their endeavours to uphold a theory. We all know that Junius desired concealment. Mr. Twisleton knows it, for he more than once refers to the circumstance. Yet, bewildered by his Franciscan theory, he imagines that Junius, trembling for his very life, as appears by his private notes to Woodfall, resolved (by way of avoiding detection) "to have every one of the dates printed in his own particular way"; that "way" being, in Mr. Twisleton's opinion, so very "particular," that it furnishes him a century afterwards with a clue to unravel a mystery which has baffled everybody else! This is not all. Before admitting the probability of Mr. Twisleton's hypothesis relative to the marking of the proofs, it is indispensable to believe first, that Junius wrote on the proofs, in his disguised hand, the name of the person to whom a letter was addressed; secondly, that immediately underneath he wrote, in his natural hand, the date, to be afterwards obliterated; thirdly, that he then went back again to his Junian hand, and used it in making corrections, additions, and notes on the same page, and that a very small one; and fourthly, that all this was done not once but over and over again.

Perhaps I may be permitted to hazard a guess as to the erasures on the proofs and the date in question, which is so like Francis's handwriting. May it not be that the dates were written in the first instance by Woodfall, and that Junius, finding them inaccurate, effaced them and substituted

others, except in the instance of the 29th of July, 1769, which, being correct, was allowed to stand? Readers of the Junian controversy will remember the allusions made to the "Pauline" handwriting, said to have been peculiar to persons educated at St. Paul's School. Francis, who was educated there, is described as having written the "Pauline" hand. Now Woodfall was a school-fellow of Francis at Paul's, and may be supposed to have acquired the peculiar handwriting of the school—a circumstance favourable to the conjecture that the dates on the proofs were originally written by him.

I turn to another point which is somewhat curious, and has hitherto, I believe, escaped notice. From a comparison of the proofs in Mr. Twisleton's book with the first or author's edition of *Junius*, published by Woodfall in 1772, it appears that the work was composed twice. By "composed" I mean set up in type. The type in which the *Letters* were first composed was a little smaller than that subsequently adopted. Woodfall must, in the first instance, have cut the letters from the file of the *Public Advertiser* and had them composed and at once arranged in pages and sheets, proofs of which he sent to Junius for correction. In doing this Woodfall overlooked some letters, probably those signed "Philo-Junius"; for the letter to Sir William Draper, numbered 22 in the proofs, stands number 27 in the work when published. These omissions, as well as the notes which Junius supplied, made it necessary to break up the matter in type and rearrange the whole of it; and this circumstance, combined, perhaps, with a desire to make the book look better, probably induced Woodfall to compose the work afresh.

C. Ross.

P.S. Since the foregoing was written I have, by the politeness of Mr. Winter Jones, the Librarian of the British Museum, had an opportunity of looking at the proof-sheets corrected by Junius, and also at the letter written by Woodfall to Junius, dated March 7, 1773, and which we may suppose Junius did not receive, either because it was not sent, or, being sent and not called for, was recovered by Woodfall. It may reasonably be concluded that it is not a copy, because it has been sealed, and I think there are no corrections in it.

From an inspection of Woodfall's handwriting of letters and figures, I think the date 29 July, 1771, on the proof, might have been written by him; but I am bound to say that the writing on the proof is more precise and symmetrical than Woodfall's; and further, that in Woodfall's letter the number of the day follows the name of the month. Before dismissing the subject of the dates I may mention that, in the proof-sheets of the second volume sent to Junius for correction, it

was not left to him to supply them—they were all printed.

I find I was right in my conjecture above, that the letters omitted in the proof-sheets were those of Philo-Junius: for, at several places in the proofs, Junius has written "Here insert Philo-Junius" of such and such a date.

I find also, that the very dark-coloured obliterations reproduced from the proofs in Mr. Twisleton's fac-similes were not made by Junius; and further, that his manner of making corrections does not support the opinion which has been advanced—that he was accustomed to correct for the press. The usual way of deleting a word is by drawing through it a horizontal line, thus —. Junius, however, drew a line through it perpendicularly, thus |, if a word of one syllable, and two or three perpendicular lines if a long word. Mr. Twisleton's book shows two instances of this, to which I will refer. In the proof of Letter 14 Junius has drawn two perpendicular lines, each of which passes through a letter in the word "philosophers"; and in Letter 16 he has drawn only one line through the letter *o* in the word "you."

When Junius sent back the proofs, Woodfall, or his foreman, would at once perceive the inadequacy of Junius's marks of correction, and would know that if given in that state to the compositors they would take out only the letters through which the lines were drawn, and therefore he effaced the words effectually in the usual way. It may be urged that Junius himself might have made the second effacement over his perpendicular marks. Doubtless; but the reasons for supposing he did not do so are these:—the perpendicular marks are made in ink which has become of a brown colour, corresponding with that of Junius's contemporaneous writing in the margins of the proofs; whereas the lateral erasures are in ink which still retains its black colour. Indeed the blackness of the colour would almost lead to a suspicion that a fresh coating—if I may use the expression—had been laid on since Woodfall's time. Having touched upon this point I cannot refrain from directing the attention of those who may have more time for the investigation of the matter than I have to the before-mentioned date of July 29, 1769, which seems to me to have been touched in some places very delicately with a darker coloured ink than that in which it was first written.

As regards the question of Junius's handwriting generally:—When turning over page after page of preface in manuscript one cannot fail to be struck by its beauty, its freedom, and its homogeneity (the last being a characteristic which it must be very difficult to preserve in a disguised hand), and the question involuntarily arises in one's mind—"Is not this, after all, a natural hand?"



I will conclude this, I fear, tedious communication with a query: Are there any specimens obtainable of the handwriting of Chatham's wife, his daughter, and his sister? C. R.

#### THE CITIES OF PETILIA.

It is a question which has never yet been satisfactorily decided, whether there were two cities of this name, or only one. As I have examined the matter with some degree of care, and have been on the spot, I may be allowed to state the conclusion at which I have arrived. As to the city of Petilia in the country of the Bruttii, twelve miles north of Croton, where the village of Strongoli is now found, there can be no doubt. The site is exactly as it is described—a strong position, and such as in those days, when artillery was unknown, might sustain such a siege as we know that it did (Liv. xxiii. 20, 30; Polyb. vii. 1) against the Carthaginian forces under Himilco. It is placed on a steep hill, and as it is said to have been founded by Philoctetes (Strab. vi. p. 254; Serv. ad Virg. *Æn.* iii. 401) the inhabitants of Strongoli point out the ruins of an ancient edifice, which they call the Temple of Philoctetes, where they have found coins, bronze figures, and terracotta lamps. Near their cathedral, which is large and handsome, lie several fragments of pillars of Cipollino marble, with some sepulchral inscriptions, one of which is curious, as it records the will of a citizen, who leaves to the Augustal college of Petilia a sum of money and a vineyard. The sum of money is to be laid out in the purchase of certain candelabra holding two lights, which are to be used at a particular public festival, at the celebration of which the wine produced by the said vineyard, called *Cædicium*, is to be drunk.

Respecting this Petilia there can be no dispute, but the difficulty arises from a passage in Plutarch (*Crass.* c. 11), in which he states that Crassus defeated a considerable body of rebels under Spartacus in the salt marshes in the vicinity of Pæstum, and that after the defeat the forces retreated to the Montes Petilini; and Strabo (vi. p. 254) speaks of Petilia being the capital of Lucania. These salt marshes are still around Pæstum, as I found from getting involved in the midst of them towards sunset near the mouth of the Sele, the ancient Silarus. The Petilia of which I have spoken above is somewhere about one hundred and fifty miles at least from Pæstum, with many hills and dales between, which renders it unlikely that the defeated forces of Spartacus should think of directing their course to such a distant spot.

The question arises, where were these Montes Petilini? It would naturally suggest itself that they must be at no great distance from Pæstum, and as we find a hilly district immediately to the

south, we may conclude that these must be the hills that were formerly called Petilini. Antonini (*La Lucania*, Napoli, 1795) was the first to suggest this, and he maintained that on Mount Stella, the highest point of this ridge, the ruins of the Lucanian Petilia were to be found. I was aware of this opinion before I left Naples, and as I had to pass this peninsular district on my way to the ruins of Velia, I determined to satisfy myself by personal inspection whether there appeared to be any such ruins on Mount Stella. On my way, after leaving Pæstum, I continued to inquire of the peasants whether they were acquainted with such ruins, and the answer was, that I should find them on Mount Stella. My disappointment may be imagined, when on reaching the pinnacle I found nothing but the remains of a small monastery and a ruined church, where mass is still celebrated at certain times. There was not the slightest appearance of there ever having been any village at this spot, and indeed the height is too great to allow us to suppose that it could have been chosen for such a purpose. The want of water must have precluded the possibility of its being so selected. Half way up on the slopes there are the remains of an old castle. As Antonini, however, has produced (vol. i. p. 96) several ancient inscriptions found in this district with the name Petilia, there may have been such a village, though its position is unknown.

I see that Mr. Bunbury, in his description of the Montes Petilini in Smith's *Dictionary of Greek and Roman Geography*, maintains that they are the mountains lying between the Bruttian Petilia and Consentia. I am well acquainted with that part of the country, and cannot believe that this is likely. He discards the Lucanian Petilia altogether, and regards the Bruttian Petilia as the city or village to which Strabo refers. The mountains of which Mr. Bunbury speaks are the highest in the south of Italy, and are seen to rise to a great height about ten miles west of Strongoli, covered on their lowest slopes with the *Ornus europæa* and *Fraxinus rotundifolia*, from which manna is procured. These mountains were well known to the Romans from an early period, but it was as the Sila, which name they still retain. I cannot, therefore, believe that these were the Montes Petilini. Mr. Bunbury thinks that the ancient inscriptions given by Antonini are apocryphal, and of course if this be the case, it cuts the ground from under our feet in regard to the second Petilia in Lucania. Yet this does not settle the question in regard to the Montes Petilini, to which Spartacus retreated, and it seems to me that the hilly country to which I have referred immediately south of Pæstum was the natural course which defeated forces would take.

I have said that the Silva Sila was well known to the Romans from almost the earliest period,

that they came in contact with its inhabitants, and it was to find them much in the same wild state that they have ever continued. I know not whether there be in the Italian character something that leads them naturally to a life of brigandage, but two thousand years ago the insecurity of life and property was the same as it has been in these later days. In the year B.C. 138 Cicero (*Brut.* c. 22) tells us of a curious trial carried on at Rome, arising from the murder of some of the rich proprietors in this district. The Publicani, a joint-stock company for the farming of the public revenues of the Roman state, had taken on lease the pitcheries of the Silva Sila from the censors of B.C. 142, P. Scipio Africanus and L. Mummius. This part of Italy was then, as now, covered with forests, and supplied the state with pitch and timber for ships. Some of the slaves employed by the company and even the freemen were charged with being implicated in the murders, so that the directors felt that they themselves might be blamed if they were found to have employed servants who could be guilty of such enormities. The senate issued a special commission to examine the matter, and the celebrated C. Laelius was employed to defend the company, which Cicero tells us that he did with great ability. He appeared twice for them, and so ably was he thought to have maintained their cause, that the members of the company attended Laelius to his house—a mode of showing respect which was usual at Rome. Through his exertions and that of Servius Galba, the company and members implicated in the charge were acquitted. In this anecdote regarding the brigandage of Italy two thousand years ago, it is interesting to find the names of some of the most illustrious of her sons to turn up. The Scipio here mentioned was the “Younger Scipio,” who destroyed Carthage B.C. 146, four years before he was censor, and Mummius was the conqueror of Corinth the same year. The Laelius referred to has obtained an imperishable monument in Cicero’s treatise, *Laelius sive de Amicitia*, and it is believed that the wit and idiom of Terence were pointed and polished by his and Scipio’s conversation.

CRAUFORD TAIT RAMAGE.

#### SHAKESPEARIANA.

##### “MERRY WIVES,” I. 1, 161—

“And so conclusions past the Car-eires.”

Were it not for the mis-spelling of the old editions, there seems no difficulty in this passage, and I consider it to be settled that *Car-eires* = *careers*. Shakespeare is fond of using the *manège*-phrase metaphorically, but he has not used it elsewhere in the exact sense of drunken eccentricities. Neither have his commentators (so far as I know) adduced any passage exactly parallel

to that of *The Merry Wives*. In the following quotation (from *A Piece of Friar Bacon’s Brazen-head’s Prophecie*, reprinted in vol. iv. of Hazlitt’s *Early Popular Poetry*) I think I have hit upon an exact parallelism—

“Now John, and Joane, and Madge,  
Can make no merry Crue,  
The baily, with his budge,  
So braves it in his blue!  
None dare discharge a Carier  
For feare of maister officer.”

(L. 359, p. 281.)

If the meaning of the above verse be not clear, compare it with the contrasting verse of *Time Was* on p. 272-3 of Hazlitt’s fourth volume.

JOHN ADDIS, M.A.

##### “STAND ON SYMPATHY.”—

*Aum.* Princes and noble lords,  
What answer shall I make to this base man?  
Shall I so much dishonour my fair stars,  
On equal terms to give him chastisement?  
Either I must, or have mine honour sold  
With the attainer of his slanderous lips.  
There is my gage, the manual seal of death.  
That marks thee out for hell: I say, thou liest,  
And will maintain what thou hast said is false  
In thy heart-blood, though being all too base  
To stain the temper of my knightly sword.  
*Boling.* Bagot, forbear; thou shalt not take it up.  
*Aum.* Excepting one, I would he were the best  
In all this presence that hath moved me so.  
*Fitz.* If that thy valour stand on sympathy,  
There is my gage, Aumerle, in gage to thine.”

Richard II. Act IV. Sc. 1.

In this passage Shakespeare uses the word *sympathy* (in the folio *sympathize*) in a sense different from its ordinary acceptation. Dr. Johnson says:—

“Aumerle has challenged Bagot with some hesitation, as not being his equal; and, therefore, one whom, according to the rules of chivalry, he was not obliged to fight, as a nobler life was not to be staked in a duel against a baser. Fitzwalter then throws down his gage, a pledge of battle; and tells him that, if he stands upon sympathies, that is, upon equality of blood, the combat is now offered him by a man of rank not inferior to his own. Sympathy is an affection incident at once to two subjects. This community of affection implies a likeness or equality of nature, and thence our poet transferred the term to equality of blood.”

But this word *sympathy* is used in a similar sense by Lyly in his *Euphues*, as the following extract will show:—

“Nature recompensed ye dissimilitude of mindes, with a *sympathy* of bodies, for we were in all parts so like the other, that it was hard to distinguish either in speech, countenance, or height, one from the other: saving that either carried the motion of his mind, in his manners, and that the affects of the hart were bewrayed by the eyes, which made us known manifestly.”

Here the word *sympathy* also evidently signifies similitude or equality.

W. L. RUSHTON.

"CRY HAVOCK": SHAKSPERE'S "JULIUS CÆSAR." In Sir Travers Twiss's *Black Book of the Admiralty* (pp. 286, 462) occur two Englished versions of Henry V.'s Latin "Statutes and Ordinances to be kept in time of Werre," 1419, MS. *temp.* Edw. IV., and § 12 is—

"The peyne of hym that cryeth havok and of them that followeth hym, e titulo, &c. Item si quis inventus fuerit qui clamorem inceperit, qui vocatur havok."

§ 12. "Also that no man be so hardy to cry havok, upon peyne that he that is begynner shal be dede therfore, and the remanent, that doo the same or folow, shal lose their horse and harnes; and the personnes of suche as followeth and escriene shal be under arrest of the conestable and mareschalle warde, unto tyme that they have made fyne and founde suretie no more to offende, and his body in prisone at the kynges wyllle."

The next section is against unlawful cries or alarms, such as "mount," and the punishment of those who begin them. That these cries were for the purpose of calling out men falsely for attack or plundering expeditions, and not to create a panic and flight, is evident from Shakspeare's use of "cry havock."

F. J. F.

#### LONDON STREET SAYINGS.

Perhaps some of my fellow readers would help me to complete a very imperfect list that I have drawn up of the London street sayings of the last forty years. These phrases, which are sometimes lines of popular songs, occasionally tags from farces, often bits of fantastic adaptable nonsense, are not without a certain interest to the student of manners. They mark the popularity of many forgotten books, songs, and plays, and exemplify certain phases of English humour. I do not think that in any other European city, except Paris, is the habit of using these current sayings so prevalent as it is in London; but this opinion may probably only arise from my imperfect knowledge of other cities:—

"So much for Buckingham" (1836). A well-known line from Cibber's version of *Richard III.* Edmund Kean, who had made it one of his finest points, died in 1833.

"Nix my Dolly pals" (1839). Part of the chorus of a song in Ainsworth's *Jack Sheppard*. The song is said, upon good authority, to have been written by the late Mr. Charles Dickens.

"I believe you, my boy." A line from the play of *Jack Sheppard*, which Paul Bedford used to give in a very unctuous and effective manner.

"All my eye and Betty Martin" (*Beate Martine*). A mediæval schoolboy's perversion of a Roman Catholic prayer.

"Who stole the donkey?" A joke on the material supposed to be used for white hats, at the time that Orator Hunt and other leading Radicals wore them as badges of party.

"That's the ticket for soup." Probably about the time of the starting the Mendicity Society. The original slang phrase, "That's the ticket," is said to have been first used by Spiller, on seeing a benefit ticket that Hogarth had etched for him.

"How's your mother?" Quoted by Albert Smith in one of his early medical student articles in *Punch*, 1841.

"Has your mother sold her mangle?" (1841).

"Jump Jim Crow" (1839). Rice appeared at the Adelphi, and started the "nigger" nuisance in 1839.

"Jim along Josey." Same period.

"How are you off for soap?"

"Go it you cripples." Sounds like Moncrieff's *Tom and Jerry*.

"All round my hat" (circa 1830). A line of a song.

"You don't lodge here, Mr. Fergusson." A line in a farce.

"Hooky Walker." Same period.

"Hope I don't intrude." The tag in Poole's *Paul Pry*.

"There you go with your eye out." Same period; perhaps a joke on eye-glasses.

"Before you can say Jack Robinson." A line from a capital song of Hudson's.

"Does your mother know you're out?" (circa 1840).

"Bravo, Rouse!"

"Do you see any green in my eye?"

"Who shot the dog?" Early volunteer movement. The poor were indifferent to it.

"Who's your hatter?"

"Get inside, and pull up the blinds." To a cockney riding.

"Not in these boots." A year or two ago.

"I would I were with Nancy." Music-hall song.

"What! the same old hat?"

"Not for Joe!"

"Like a bird."

"All serene!"

"How's your poor feet?"

"For we are so awfully clever." Music-hall song.

"Run him in."

"Not for this child."

"Not to-day, baker."

"Just like Roger." The last saying.

WALTER THORNBURY.

#### ON THE LOAN OF BOOKS DURING THE MIDDLE AGES.

From an article in the *Bibliothèque de l'Ecole des Chartes*, by M. Delisle, we learn that this generous practice was by no means rare during the period specified. The exorbitant price of books (MSS.) and the wretched circumstances of the times put it out of the power of many of the clergy to obtain the books necessary for the prosecution of their studies except by loan. In such a state of things, the monastic libraries often opened their treasures for the assistance of needy priests; for it was considered one of the most meritorious works of mercy to lend out books on such occasions. It is true that, to be exempted from doing this, the books in many monastic establishments were placed under anathema; that is, they could neither be lent nor borrowed, under pain of excommunication. This selfish severity was so little in harmony with the principles of Gospel charity, that it was formally condemned by the Council of Paris in 1212. The Fathers of the Council, in the following touching language,



remind the various religious orders that they ought to cherish more charitable sentiments:—

“ Nous leur défendons de jurer qu'ils ne prêteront pas leurs livres aux pauvres: car le prêt est une des principales œuvres de miséricorde. Nous voulons qu'après un sérieux examen les livres soient divisés en deux classes: les uns resteront dans la maison pour l'usage des frères; les autres seront prêtés aux pauvres, d'après l'avis de l'Abbé, qui veillera à ce que l'intérêt de la maison ne soit pas lésé. Que désormais aucun livre ne soit placé sous l'anathème! Nous annulons, d'autre part, tous les anathèmes portés par le passé.”

M. Delisle quotes also from a document which he found among the archives of the Seine-Inférieure, containing memoranda made by the treasurer or librarian of the abbey of Saint-Ouen, relating to the loan of books belonging to the convent; and among them were many law books, Bibles, commentaries on the Scriptures, Fathers of the Church, lives of saints, and one Latin classic—Cicero's *De Officiis*.

Among the borrowers it might be expected we should find some of the poor clergy, whose interests were so warmly defended at the Council of Paris; but instead of them we discover the names of the Dean and Choir-master of the cathedral, the Bishop of Beauvais, and even the Archbishop of Rouen. JOHN MACRAY.  
Oxford.

#### BURLEY FAMILY.

Sir Thomas Lyttelton (or, as his name is usually written, *Littleton*), the famous author of the *Tenures*, is stated to have married Joan, daughter and coheiress of William Burley by Ellen his wife, the daughter and heiress of John Grendon, of Grendon, co. Stafford. “This Mr. Burley,” says Bishop Lyttelton (in the account of his family printed in Collins' *Peerage*, edit. 1779),

“was of the same house with Sir William Burley, Warden of the Cinque Ports, Constable of Dover Castle,\* and Knight of the Garter, temp. Rich. II., whose brother Richard was also Knight of the Garter, as was Sir John Burley, their father.” (Vol. vii. p. 427.)

But in the third volume of *The Topographer and Genealogist* (p. 486) is a pedigree of Burley, contributed by the late well-known Salopian genealogist Mr. George Morris, from which it appears that Joan Littleton was the daughter and coheiress of Sir John Burley of Bromcroft Castle, sheriff of Shropshire in 1409, by Juliana, daughter of Reginald Lord Grey of Ruthin, and the granddaughter of another Sir John of Bromcroft, by Alice, sister and heiress of Walter Pembridge; and that the father of Sir Richard Burley, K.G., was Sir Roger Burley, K.G., and not Sir John.

The good Homer, we know, sometimes nods; and it appears to me that Mr. Morris has here

left out a generation. The father of Joan Littleton is generally supposed to have been William Burley (son of John, who was sheriff in 1409), which William was sheriff in 1426, and Speaker of the House of Commons in 1436 and 1443.

The arms set up in the Inner Temple Hall for Sir Thomas Littleton have, *surtout*, an escutcheon of pretence of four quarters—1. Burley, *alias* Mylde; 2. Burley; 3. Pembridge; 4. Grendon. And the same quarterings occur in the large achievement of Lyttelton in Frankley church, Worcestershire; only Nash (who is always blundering in his heraldry) attributes the coat of Pembridge (Barry or and azure, on a bend gules three mullets argent) to “Grey of Rythyn,” whose arms it slightly resembles. The monument of Sir Thomas Littleton, in Worcester cathedral, also displayed the arms of Mylde *alias* Burley, impaling Grendon, and the same arms impaling Grey of Ruthin (Barry, on a bend three mantlets); these were destroyed during the civil wars.

These quarterings and impalements seem therefore to prove that Joan's mother was a Grendon, her grandmother a Grey of Ruthin, and her great-grandmother a Pembridge. But there is some obscurity in the Burley pedigree which some correspondent of “N. & Q.” may be able to clear up.

Sir Simon Burley, K.G. (who, according to Mr. Morris, was a son of Sir John Burley, K.G. and uncle of Sir John, who married the heiress of Pembridge) died without issue, and John Burley was found to be his cousin (consanguineus) and heir. This John Burley was the son and heir of Roger Burley, by Alice, afterwards married to Sir Richard Arundel, Knt. He married a lady named Margaret, and died in 7 Henry VI. (1428) leaving issue a son and heir, William Burley, then aged five, who died without issue in 1516.

Alice Lady Arundel (whose maiden name has not been discovered) died in 15 Henry VII., seised for life of the manor of Burley, in the county of Hereford, the reversion of which at her death was in William Burley, the son and heir of her deceased son, John Burley. She and her husband Arundel had, it seems, obtained from the king a grant of the custody of all the lands which were Roger Burley's, and also all the lands which were Sir Simon Burley's, which were in the king's hands by reason of the minority of the heir. These particulars I take from an article in the *Collectanea Topographica et Genealogica*, vol. vi. pp. 2, 7, and 19. Were there two Sir Simons? What is known of the coat called “Mylde, *alias* Burley” (Argent, a lion rampant sable, debruised by a fesse checky or and azure)? It appears to have been borne by Joan Littleton's father; but John Burley, sheriff of Shropshire in 1409, is said to have borne Vert, three boars' heads coupé argent, in allusion to his name Borely; and a coat resembling Mortimer

\* Sir Simon Burley, K.G., was Constable of Dover Castle, according to Mr. Morris.

was borne by Sir Richard Burley, K.G., which succeeds Mylde in the inescutcheon on the arms of Judge Littleton. In Dallaway's *Heraldry* is represented a seal purporting to be that of Sir Simon Burley, K.G. It has no legend, but the impalements show that it really belonged to his brother Sir Richard, K.G. (or perhaps to Sir Richard's wife?), who married, according to Mr. Morris, Beatrice, relict of Thomas Lord Ros, and daughter of Ralph Earl of Stafford. The shield, which is heater shaped, is divided per pale into three compartments; the centre exhibits the chevron of Stafford, the dexter the waterbougts of Ros, and the sinister the Mortimer-like coat of Burley. The family held the manor of Burley under the Mortimers, for which reason probably they adopted a coat resembling that of their suzerains; but "Mylde" is a mystery to me at present. The heraldic dictionaries ascribe it to "Milde of Suffolk," whose heiress, I suppose, one of the Burleys must have married.

## II. SYDNEY GRAZEBROOK.

Stourbridge.

P.S. I notice that in Burke's *Peerage* and *Armory* the coat of Talbot, quartered by Lord Lyttelton, is ascribed to Burley!

**WILLIAM BULLEYN ON SUFFOLK AND TRUE GENTLEMEN.**—This quaint old writer, in his *Book of Simples*, 1562, under "Mislén," "Misseldine," or "Misseltow," fol. 50, has a passage on Suffolk and its gentlemen, which, if it has not been quoted lately, may please some of the Suffolk readers of "N. & Q."—

"*Marcellus.*

"What is the vertue of Mislén, growing vpon Thornes, Peretrees, & Okes, wherof I haue seene great plenty growing in the countrey of Suffolke, with many goodly herbes and flowers: as in these most auncient Parkes of Framingham, Kelsbal, Nettlestede, Lethringham, Parham, Somel, Heningham, Westwood, Huntingfeild, Henham, little Glenham, and Benhal, &c. These Parkes be old neighbors: God send them continual frendship with eche other in vnity, for where as vnity is broken, the Parke pale wil not hold, but fal into sodayn ruine and decay, and the Dere wil scatter.

"*Hilarius.*

"I know the places which you have named right well. Furthermore, I commend your good zeale that you beare to that worthy country, wishing their continual vnity and concord. I desire the same. For they be people of no lesse ciuility then of most auncient good fame and worship, descended from houses of fame, worthy of memory: I meane no parkes, but people, not theym which haue crept vnder a goose wyng, drawing forth a bastarde sworde no longer then a wryting pen, fyghtyng their com-bate vpon the backsyde of a shete of paper, to the hurte of many perhaps, and profyte of none, but to theiemeselues onely. But of them speake I, whose blood hath bene shed in the iust quarel of their Prynces; whose houses be builded vpon hard rockes, of true gotten goodes; whose dores be open, keping hospitality according to their callyng, who with the loue of the country gard

themselves, and with iustice defendeth causes of the pore. These be they which be worthy of laud, that thus feareth god: these be the right gentlemen: otherwyse not."

F. J. F.

"**OLD TOM GREEN.**"—The worthy blacksmith bearing the above sobriquet, and at whose expense the following rhyme was composed, flourished in this neighbourhood at the early part of the present century; and being a harmless, albeit a humorous celebrity in his immediate sphere of life, attracted the notice of those pert lads and tiresome

"Hobbydehoyes

Neither men nor boys,"—

who, having nothing better to do, amused themselves by teasing and practically joking with the poor old fellow. His tormentors would repeat with uncton, and at the top of their voices—

"Old Tom Green's as bold as a lion,

Has a very large shop, and very little iron;

A large pair of bellows, and very few coals,

And the shop that he works in's all full of holes."

"Vulcan" would often run out after the young scapegraces, brandishing may-be a piece of red-hot iron, with which he would threaten to burn the whiskers off their "cusnation young eyebrows"; but they knew well enough that he was too tender-hearted to hurt them—thus the continued treatment.

J. PERRY.

Waltham Abbey.

**CHAUCER: "DETTE OF BLAUNCHE."**—To my note on "Fortune" ("N. & Q." 4<sup>th</sup> S. ix. 339) I wish to append the following apposite quotation from Sir Thomas Overbury's *Characters* ("A faire and happy Milkmaid")—

"... when winter evenings fall early (sitting at her merry wheele) she sings a defiance to the giddy wheele of fortune."

Overbury is leavened throughout with Shakespeare.

JOHN ADDIS, M.A.

**AN OLD WINCHESTER EPIGRAM.**—When I was at Winchester College, nearly eighty years ago, it was the custom of the head master to hear the first class go through their lesson, and then give them a subject on which they were to make an epigram, without having pen or paper, while he went to hear the second class; he then returned to the first class to hear the epigrams they may have made. On one occasion all the boys of the first class gave their epigrams but one; the head master called on him for his epigram. (The subject given had been "*Fœmina dux facti.*") The boy seemed to hesitate, as if he had not been able to concoct anything like an epigram, and drawled out:—

"*Fœmina dux facti. Dux facti fœmina! Quid tum?*

*Quid tum? Tum facti fœmina dux fuit. O!*"

F. C. P.

**DR. DÖLLINGER'S "FABLES RESPECTING THE POPES."**—There is a little error in the translation

of Dr. Döllinger's *Fables respecting the Popes of the Middle Ages* by Mr. Alfred Plummer, which may be worth correcting. At p. 59 we read:—

"The legend about the *Origin of the House of Colonna*, whose power and greatness afforded material for the imagination of the people, is so far similar in the mode of its birth to that about Pope Joan, in that it was a piece of sculpture, viz., the arms of the house, which are a column, which the legend endeavoured to explain. Just as the *lozenge* of Saxony, the wheel of Mayence, and the *virgin* of the Osnabruck arms have called forth legends to explain them."

Mr. Plummer's error is in translating the word *raute* by *lozenge*, when it really means in this place *rue*. The allusion is to the *Rauten-Krantze*, or *Crancelin*, the "crown of rue," which appears in bend in the arms of Saxony. I am at a loss to know what is meant by "the virgin of the Osnabruck arms," and suspect an error here also, but, without the German text before me, do not venture to express an opinion as to which is responsible for it, Mr. Plummer or the venerable Dr. Döllinger. The arms of Osnabruck are certainly not a virgin. They are almost identical with those of the electorate and see of Mayence, which are, *gu.* a wheel *arg.*; those of the see of Osnabruck being, *arg.* a wheel *gu.* It is possible that there may be some confusion between "spinning wheel" and "spinster" here. Everyone knows the "crown of rue" legend; and the story is interesting which relates how the arms of Mayence commemorate the Archbishop Willigis, the son of a wheelwright, who, that he might never forget amid the splendour of his ecclesiastical and secular dignities the lowliness of his birth, had his chamber painted with the device of the mill-wheel, and the motto, "Willigis! Willigis! deiner Ankunfft nicht vergiss!" The Osnabruck legend has not come under my notice; perhaps some reader may supply it. JOHN WOODWARD.

St. Mary's Parsonage, Montrose.

MEUM, TUUM, ET SUUM; OR, EVERY MAN HIS OWN.—In the epigrammatic amber of "N. & Q." I do not find the following, extracted from *The News*, 1826, p. 282:—

"The Archbishop of Tuam embarked at Liverpool for Dublin, last week, in the St. George steam-packet. It is rumoured, but we do not pledge ourselves to the fact, that there was on board the same vessel a poor ragged Irishman, who, like many of his countrymen, had a smattering of Latin, which he turned to rather a knavish account, by penning the following significant doggerel, addressed to the archbishop. Whether the latter replied to Pat we have not yet ascertained:—

"If each man had Suum,  
You would not have Tuum! \*  
But I should get Meum,  
And sing a Te Deum.

"CAPTAIN ROCK'S SECRETARY."

19, Amphyll Square.

C. H. STEPHENSON.

\* It ought to have been Tuam, but that would not rhyme.—*Liverpool Mercury*.

BELL INSCRIPTION.—Ashover church, Derbyshire, possesses a peal of five bells. Three of them bear the jingling couplets so dear to bell-founders of the seventeenth century, and the fourth merely the names of the donor and the founder: but the fifth is worthy of note as being, I should believe, the only church-bell bearing the name of Bonaparte. It is thus inscribed:—

"The old bell rung the downfall of Bonaparte, and broke April 1814. J. and E. Smith, Founders, Chesterfield; George Eaton and S. Banford, Churchwardens."

J. CHARLES COX.

Hazelwood, Belper.

GAI.—In Arnold's *Keltic Literature* I remember a foot-note to this effect, viz., "What is *Gai*? Is there any authority for this word *gai*, to laugh?" Living in Asam, where this word, in some form, is daily in use, I send you the following, i. e.—*Gai*=gaiety, song, mirth; *gai-see*=singing; *gai-an*=singer. Softening the *g* into a *j*, we get, *jai*=joy, triumph, &c.; using the aspirate as prefix we get *hai*=hilarity, mirth; all the above with subordinate forms, and all translated by the same *feeling*, singularly like the English too.

S. E. PEAL.

THE KING OF SMOKERS: MR. KLAËS.—The following deserves a place in "N. & Q.":—

"A very beautiful character has, it seems, lately passed away in Holland. Mr. Klaës, known by the name of the King of Smokers, died the other day near Rotterdam. Mr. Klaës had, according to the Belgian papers, amassed a large fortune in the linen trade, and one portion of a mansion he had erected near Rotterdam was devoted to the arrangement of a collection of pipes, according to their nationality and chronological order. By his will, which he executed shortly before his death, he directed that all the smokers of the country should be invited to his funeral, and that each should be presented with 10 lb. of tobacco and two Dutch pipes of the newest fashion, on which should be engraved the name, arms, and date of the decease of the testator. His relatives, friends, and funeral guests were strictly enjoined to keep their pipes alight during the funeral ceremony, and afterwards to empty the ashes from their pipes on the coffin. The poor of the neighbourhood who attended to his last wishes were to receive annually on the anniversary of his death 10 lb. of tobacco and a small cask of good beer. He further directed that his oak coffin should be lined with the cedar of his old Havana cigar boxes, and that a box of French caporal and a packet of old Dutch tobacco should be placed at the foot of his coffin. His favourite pipe was to be placed by his side, with a box of matches, a flint and steel, and some tinder—for, as he truly said, there was no knowing what might happen. It has been calculated that the deceased gentleman during his eighty years of life smoked more than four tons of tobacco and had drunk about 500,000 quarts of beer."—*Pall Mall Gazette*, May 4, 1872.

CHARLES VIVIAN.

[A more extended notice of this Prince of the fragrant weed appeared in *The Daily Telegraph* of May 4, 1872.—Ed.]

BURIAL USAGES.—Two interesting accounts of the expenses incidental to the funerals of Scotch



lairds of the eighteenth century having recently appeared in "N. & Q." illustrative of the drinking habits which seem to have been inseparably connected with such ceremonials, I send by way of contrast the following account of the burial of a pauper, extracted from the statements of the overseers of the poor for the township of Shirebrook, parish of Pleasley, Derbyshire, for the year 1726-7:—

"for one going to order the Passing Bell to be rung . . . . .	0	0	2
for one going to Woodhouse for Mr Chap-pell (the rector) . . . . .	0	0	2
for one going to speak for the Coffin . . . . .	0	0	2
for bread & drink for ym yt wound her . . . . .	0	0	4
for wooll for a Shroud . . . . .	0	0	4
for a Coffin . . . . .	0	7	6
for bread and drink at the Burial . . . . .	0	9	0
p <sup>d</sup> for burial . . . . .	0	2	0."

That an English parish should pay 9s. for refreshments at the burial of a pauper, is equally preposterous with the extravagant wine and spirit bill of a Scotch gentleman. As a guide to the proportionate value of money in those days, I may add that, in the accounts for that same year, a pair of shoes is charged two shillings, whilst six shillings purchased "a tun of koles."

J. CHARLES COX.

Hazelwood, Belper.

TENNYSONIANA.—I notice that Mr. Tennyson, still holding by his fixed literary habit, is silently introducing alterations and additions, even to the extent of entire poems, into the library edition of his works, now in course of publication. Dare I utter one word of remonstrance to the illustrious laureate on this point? Accepting this latest issue of his works as the author's own edition, I humbly submit that it was but fair and reasonable to expect that final alterations and additions would be indicated. Otherwise, how am I, and how are ten thousand other students of English literature in distant lands, to satisfy ourselves that we really possess Tennyson's *Poems*? D. BLAIR.

Melbourne.

LORD RUSSELL'S RETORT ON BURDETT.—The pleasant article on "British Parliamentary Eloquence" in the current number of the *Quarterly* records an admirable retort of Lord Russell's on Sir Francis Burdett, when the latter, after turning Tory and joining the Carlton Club, was hardly enough one night to sneer at "the cant of patriotism." "The cant of patriotism is a bad thing," said his lordship, "but I can tell him a worse—the re-cant of patriotism." The joke is not original, though no doubt its application was so. The celebrated Lady Townshend (Audrey or Etheldreda Harrison, mother of the first marquis), when asked if it were true that Whitfield had recanted, replied, "No, sir, he has only canted." (*George Selwyn and his Contemporaries*, i. 160.)

C. T. B.

### Queries.

WILLIAM HILTON "OF BIDICKE, OF THE BISHOPRIK OF DURESME" IN 1562.

Can any Durham or Northern correspondent give any further details of this man's ill-treatment of the old medical writer, William Bulleyn, and of Lady Hilton, than Bulleyn himself supplies? He says in his *Booke of Simples*, fo. 79 back—when writing of milk and the places where it was mostly used, among which was a place in the Mountaynes in the North called Alston More—

"This country was sometime the land of a worthy knight, called syr Thomas, the Baron of Hylton, to whom I dedicated my little Booke intituled the *Gouernment of health*, promisyng in the same Booke to set forth an other booke, wherof the copy perished with my Booke, in shipwracke: and when I came to London, to have reuiued my dead booke, one William Hilton, gentleman, brother to the sayd syr Thomas Hilton, accused me of no lesse cryme then of most cruel murder of his owne brother, who dyed of a Feuer (sent onely of God) among his owne frends, fynishing his life in the Christen fayth. But this William Hilton caused me to be arraigned before that noble Prince, the Dukes grace of Norfolke, for the same: to this end, to haue had me dyed shamefully: That with the couetous Ahab he might haue, through false witnes and periury, obtayned by the counsell of Jezabell, a Vineyard, by the pryce of blood. But it is written, *Testis mendax peribit*, a false witnes shal com to naught, his wicked practise was wisely espyed, his folly deryded, his bloody purpose letted, and fynallye I was with Justice deliuered. Notwithstanding, yet am I by the same William Hilton stil molested and troubled as much as lyeth in him, to shorten my dayes by some meanes or accidente, who with neither lawful pollicye, nor false testimony, cold he therto accomplish his wicked intent. Now therfore blame me not, my deare frend Marcellus, though this man be remembered in my booke heare of health, and preseruing of lyfe, seying I was somtyme in his booke of a false indygment, conspyring my death. This man hath letted me, in so much that I cannot run to the marke that I did set before myne eye; therefore I must make a shorter course, fynishing with fewer things, trusting not vnpromysable for the common welth: whose profyte I doe seeke, and more would haue done, this his malicious factes excepted, whose malice doth the lesse molest mee, beyng a Straunger to him, seynge hee hath vexed a Ladye, which was his owne Brothers Wyfe, whose shame, losse, yea and Bloode, hee hath soughte: whiche Brothers Wyfe redeemed much of hys Lande from losse, in lendyng him a great Summe of Money. And when this man should thankfully haue repayed this lady her Money, then he gratified her as he did mee. And so to conclude, you that are gentlemen beware of shameful ingratitude, whereas you haue reaped comodity. For it is the most leproous sicknes agaynst nature, to doe euil for good, preferring a little lucre before honesty, worldly worship, shame, and fynally, Gods wrath or vengeance, due for such wyckednes agaynst conscience and nature. For ingratitude doth degenerat mankynde, and transforme him most monstrously into an euil vile nature, from gentleness into Churlishnes. For lyke as gentlenes with vertues maketh a very gentleman, although sometime obscurely borne, so doth ingratitude blemish and defyle them which can bryng nothing els for themselves but Pedegrees, lynes, cotes, and standerdes, most aunciently descended, yet themselves void of al goodnes. Thus I leaue to molest thine ears with him

who hath thus molested me, profitable to fewe, and noysome to himselfe. A louer of few, a flatterer of many, a vessel of ignorance, ful of ingratitude, vnnatural to his Children, if that he spovleth in lawe, whiche should be their reliefe: and thus I commend hym to thys Cataplasma, to his mortified conscience. Faythles and fruitles he is."

F. J. FURNIVALL.

#### MANUSCRIPT HISTORY OF LONDON? OR OF THE INNS OF COURT?

I have in my possession a MS., much dilapidated, which appears to have been intended for a History of London or of the Inns of Court. On the first page extant there is a derivation of the name London, in which Erasmus, Stephanus, and others are quoted. Further on London is said to be "the glory of the kingdoms of all Europe, the haven, and, as it were, the mart-towne of the world." We have next a comparison between London and Paris, in which it is stated that—

"London is the richer;  
London is the more populous;  
London is the more ancient."

The writer, however, is anxious "to give unto the city of Paris its proper due without affectation," and adds that—

"Paris is the larger;  
Paris is the more uniform;  
Paris is the better fortified."

The leading characteristics of several other cities are quaintly given as follows:—

1. Rome for religion,
2. Naples for nobilitie,
3. Millaine (Milan) for beauty,
4. Florence for pollicie,
5. Genoa for statelinesse,
6. Venice for ritches."

London is further said to be—

"The purgatorie of servants,  
The hell for hostes,  
The paradise for women."

The heraldic bearings of the church of St. Paul, the church of St. Peter, Cornhill, and of "Doctor John Colet, dean of this cathedral," are then given; and these are followed by a dissertation on "The Originall Begynnyng of the Englyshe People, and of the Kinges and of Lawes, &c." Nimrod, Cyrus, Alexander, and Ninus are noted in the margin; and the opinions of various authors as to kingship, laws, &c., are largely quoted and commented upon. All this is followed by an essay on "The Begynnyng of Lawes in general," and another on "The Antiquitie of the Lawes of England." The latter article commences thus:—"It is written that Brute, the first kinge of this island, wrote a treatise in the Greeke tonge intituled *Leges Britannorum*, which were mostly out of the sapp and sweetnesse of the Trojan lawes in Asia." The writer then notices the laws in existence here during the reign of

Claudius Cæsar, and enters largely into those which we are said to have derived from the Druids. The progress of the law is then traced through Saxon and Norman times down to the reign of the early Stuarts, and the writings of the principal lawyers are noticed in detail. "Statute Lawes ordayned by Parliament Courts" are next considered, and the usages in the various courts are stated at some length. A list of the various "officers of lawe," and "the manner of creation of a professor of our common lawes, unto the estate and degree of a serjeant at lawe," occur in succeeding pages. The latter portion of the MS. appears to contain rules and regulations for one of the inns of court. There are also entries concerning the purchase of "cloth for the serjeants' habites," &c., together with the provisions served at some of the tables. The above may suffice for identification: and I would now ask whether any such work has ever been printed; and if so, what is the work, and who was its author?

T. T. WILKINSON.

BALLAD: SONG.—At concerts I often observe "Ballad: Mr. —"; "Song: Mr. —." Will one of your readers kindly give me a clear definition of each?

H. G.

[The name of *Ballad* is of Italian origin (*ballate*), and meant originally a dance-song. The ballad is a kind of poem very difficult to characterise. In the course of centuries it has undergone various transformations. It is now considered a kind of popular song, containing the recital of some action, adventure, or intrigue; as the deeds of warriors, or the adventures of lovers.—The term *Song* is applied to either a short poetical or musical composition; but most frequently to both in union.]

CHAUCER QUERY.—There are two allusions in Lydgate's poems that require explanation:

1. Who was "Gentyll Molyns"?
2. What is "the Devynale par Pycard"?

(1.) I would suggest that, taken in conjunction with "Sainte Eleyne," the reference may be to Dame Alianore Molines, the wife of Robert Hungerford, who was created Baron Molines in her right [1445-1463]. He was a staunch Lancastrian; his grandfather, the first Lord Hungerford, had lived on terms of close intimacy with John of Gaunt, who conferred special favours on the town of Hungerford, which lies in the neighbourhood of Donnington Castle, where Thomas Chaucer is said to have resided. The latter survived till 1434-5 (see "N. & Q." 4th S. iv.); but was not the period of his prosperity after Geoffrey's death?

2. Has "Pycard" any reference to the Philippa Pykard of 43 Ed. III., who was long supposed to be Geoffrey's wife? The coincidence is of interest.

A. H.

CHURCH FAMILY.—During the siege of Derry a Major William Church was killed when leading a sally against the besiegers, and his son died by

Church was wounded in the hand at the same time. The Irish Churches had a tradition in the last century that their forefathers had migrated from England. Do they derive from the Shropshire family, whose elder branch has run out into females, but several of whose younger sons, in more than one generation, are unaccounted for in the history of that county? W. M. H. C.

MISS EDGAR is author of *Tranquillity and other Poems, and Translations*, 8vo (Dundee, 1810; 2nd edition, 1824, Edinburgh). Can any one give me the date of this lady's death, or any further particulars respecting her? I believe she was a relative of the Rev. Henry Edgar, minister of the episcopal church, Arbroath, who in 1759 was consecrated as coadjutor to Bishop White. Bishop Edgar died on Aug. 22, 1768. Among the subscribers to the second edition of Miss Edgar's *Poems* (1824) I find the names of Bishop Lowe, Bishop Gleig, Bishop Sandford, and Sir Walter Scott. R. INGLIS.

"EXTRACTS FROM A NARRATIVE," ETC.—Can you oblige me with the name of the author of an 8vo volume, published in London, and entitled

"Extracts from a Narrative of the Conversion of an Asiatic Prince to the Christian Faith, and from Letters on Religious Subjects," pp. viii. 183?

No date is given, but the work probably appeared about the beginning of the present century. The subscribers were chiefly Irish.

ABHBA.

FRAU-HOLDA.—In an article of *The Cornhill* for May, 1872, on "Frau-Holda, the Teutonic Goddess," who is supposed to have given her name to Friday, allusion is made to the popular superstition that Friday is an unlucky day, with the observation that in some nooks and corners it is still considered the proper day for marriage, thus implying a traditional remembrance of the goddess. I have made a large collection of proverbs, but have never yet met with one to this effect, and should be obliged to any of your contributors who could furnish me with one. A. S.

[According to Lilly, Friday is the day of Venus, which he tells us is a fortunate planet. Mr. Watson, the city chamberlain of Glasgow, says "It is a well-established fact that nine-tenths of the marriages in Glasgow are celebrated on Friday." ("N. & Q." 2nd S. xii. 491; 4th S. v. 74.) Consult also Chambers's *Book of Days*, i. 42, and Brand's *Popular Antiquities*, ed. 1849, ii. 50.]

MARGARET HARVEY.—Can any of your Newcastle readers give me any information regarding Margaret Harvey, author of *Lay of the Minstrel's Daughter* (a poem, 8vo, 1814), and *Monody on the Princess Charlotte*, 1818? She also wrote *Raymond de Percy*, a drama in three acts, 1822. This play was performed in Sunderland.

R. INGLIS.

GODFREY HIGGINS.—This learned author of *Celtic Druids*, *Anacalypsis*, *Horæ Sabbaticæ*, &c., died in the year 1833 at his residence, Skellow Grange, near Doncaster. The first volume of *Anacalypsis* contained a biographical sketch of Mr. Higgins, but not his portrait; for he stated, "I am not vain of my personal appearance, and therefore I shall not present the reader with my likeness." The *Annual Biography and Obituary*, xviii. 438, contained a memoir of Mr. Higgins, but no portrait of him. Is there one to be seen; if so, in whose possession is it? CHR. COOKE.

London.

SIR CHARLES VILLAVINCE HUDSON, BART.—When and where did this baronet die, and where is he buried? It was some time about 1854, 1855, or 1856. Who were his near relatives?

CHARLES MASON.

3, Gloucester Crescent, Hyde Park.

INDIAN IMPOSTOR.—

"A.D. 1615, a false Christ arose in the East Indies, and was followed by the Portuguese Jews."—*Remarks on Ecclesiastical History*, by John Jortin, D.D., 1805, ii. 190.

From what authority was the above statement derived?

R. R. W. E.

INDUSTRIOUS.—In Whitelock's *Memorials*, p. 34, fol. 1732, this word is used in the sense of *intentional*, and as the exact equivalent of the Latin *de industria*. He says—

"That his commission from the king was but to demand six subsidies; and that his mistake in requiring twelve subsidies was *industrious*, and on purpose to raise the house to animosity."

I shall be glad to know if the word was commonly so used at this period. I have met with no other instance.

EDMUND TEW, M.A.

THE LONDON UNIVERSITY.—Faculties of "Literature" and "Science" have been lately established by this flourishing University. This is as it should be. But allow me to ask why the same University should not have a faculty of Music, with an Academy attached to it, and authority to confer the degrees of Bachelor and Doctor of Music? Surely London is a more suitable school for music—both secular and ecclesiastical—than the Universities of Oxford, Cambridge, and Durham. It is all very well to "knight" our London musicians, but I humbly conceive that if degrees in music could emanate from the London University the honours would be of more value than any regal ones.

VIATOR (1).

NAPOLEON AT WATERLOO.—From an article in the last *Edinburgh Review* it appears that the late Sir Charles Bell, visiting the field of Waterloo not long after the battle, found still remaining there a movable scaffolding, sixty feet high, from which the emperor had surveyed the wreck of his



fortunes. Up this Bell climbed, and afterwards thus wrote:—

"The view magnificent. I was only one-third up the machine, yet it was a giddy height. Here Buonaparte stood surveying the field. . . . I was filled with admiration of a man of his habit of body who could stand perched on a height of sixty-five feet above everything, and contemplate, see, and manage such a scene."

Most people picture "Napoleon at Waterloo" in a very different attitude from that which Sir C. Bell had in his mind. It would be most interesting to learn—and there must be many who can tell us—all about this curious machine, and particularly the use actually made of it by the emperor on that eventful day. Did he resort to a similar contrivance on previous occasions? One may fancy it a sort of link in the chain of look-outs between our King Edward's windmill at Cressy and the balloon of present warfare.

J. H. I. OAKLEY.

Marine Retreat, Penzance.

PICTURE ATTRIBUTED TO RAFFAELLE MENGES.—A picture of the Nativity was presented by the late Lady Boynton to Winterton church (Lincolnshire) about 1842. When she bought it she had with it a voucher worded as follows:—

"This beautiful Flemish picture, painted by Raffael Mengs, represents the Holy Family, St. Joseph, St. Elizabeth, the Virgin Mary, and Infant Saviour, who is represented in the act of taking an apple from St. Elizabeth (the emblem of the fall of mankind), attended by the Angel Gabriel, who is looking on with a countenance beaming with love and devotion at the Infant Saviour. In the distance is seen a bird's-eye view of the city of Jerusalem—August 18, 1842. This picture was late in the possession of John Attwood, Esq., M.P. for Harwich, whose collection I got it from.—AUGUST WESTON."

I should be glad of any information respecting Mr. Attwood and Mr. Westby which would assist one in forming a judgment as to the trustworthiness of the above.

J. T. F.

Hatfield Hall, Durham.

"POLITICAL FAME."—A short essay published in 1847 by Pickering; is it known by whom it was written?

W. P.

WAS PRIOR A CLERGYMAN?—The *Edinburgh* reviewer of Tyerman's *Life of Wesley*, in the number for January last, speaks slightly of the morality of "an age that could delight in the plays of Congreve, and welcome (especially from a clergyman) such poems as Prior's." What is the meaning of the parenthetical sentence? It certainly has escaped the attention of all Prior's biographers that Matthew ever took orders, although he held by his fellowship of St. John's to the last. Has the reviewer, in his literary researches, lighted upon the record of the ordination of the Rev. Matthew Prior, B.A.? Let it be added that the inference as to the morality of the age of Queen Anne, founded exclusively on the popu-

larity of Congreve and Prior, is an inept piece of reasoning not worthy of the *Edinburgh Review*.

D. BLAIR.

Melbourne.

[In 1686 Prior took his degree of Bachelor of Arts at Cambridge, and was shortly after chosen fellow of St. John's College. In 1700 the university conferred on him the degree of Master of Arts; but it does not appear that he ever took orders, as in 1701 he was elected representative of East Grinstead in Sussex.]

SMYTH FAMILY CREST.—Is the following crest borne by any of the Smyths but those of Rathcoursey, co. Cork?—

"Uppon his helmet on a torse golde and genles, an arma coupee the sleve party pr pall golde and genles holding in his hande a griffins bedd raised asure (z?), bekid golde, langued, eyed, and ered genles."

I copy the above from the original grant.

JOHN J. SMYTH.

Rathcoursey Cottage.

SPOFFISH.—Can you or any of your readers tell me the derivation and meaning of this word? I have met with it twice in the *Sketches by Boz* of Charles Dickens, and cannot remember to have met with it anywhere else. In "Horatio Sparkins" he speaks of a Mr. Flammwell as "a little *spoffish* man," and again in "The Steam Excursion" he describes Mr. Percy Noakes as "smart, *spoffish*, and eight-and-twenty." Webster, who cites Dickens for the word, explains it as "earnest and active in matters of no moment," and derives it from "spoffle"—a word which looks invented for the nonce.

C. T. B.

STRADLINGS OF ST. DONATS.—William Cadogan (grandfather of William, Earl Cadogan, a prominent diplomatist and general under Anne and George I.) went to Ireland as secretary to the unfortunate Earl of Strafford, and dying March 14, 1661, was buried at Trim. On his monument there his mother is stated to have been Catharine, daughter of Thomas Stradling, of Merthyr-Mawr, in Glamorganshire. "filii Roberti fratris junioris Domini Thomae Stradling de Castro Sancto Donati equitis aurati."

According to Burke's *Extinct Baronetage* this Robert "left a son, who died s. p., and seven daughters his coheirs."

The male line of Robert was no doubt extinct on the death of the famous Sir Edward Stradling in 1609, as St. Donats Castle passed to a more distant branch. But I shall be grateful to any correspondent who can confirm or correct the statement on the Cadogan monument at Trim.

GORT.

SUBLIME PORTE.—Will any one tell an ignorant man the precise meaning of this phrase? In *The Times* of Saturday I read: "Constantinople, May 16. The Sultan made yesterday his annual visit to the Sublime Porte, and" said so-and-so. One is accustomed to hear people speak of the

Sublime Porte as they do of the Holy See or the Court of St. James's, but in *The Times* the phrase seems to be used in its primary sense, and this is what I want to get at.

A. R.

[The origin of the name Sublime Porte is to be referred to the ancient Oriental custom of making the gates of cities and of kings' palaces places of assembly in connection with the affairs of government and of the administration of justice. The Sublime Porte (Lofty Gate), or principal outer gate of the seraglio, is the place whence the hatti scheriffs, or imperial edicts, are usually issued.]

**SUNDRY QUERIES.**—1. Where in *Punch* shall I look for a parody of Swinburne's "Ballad of Burdens"? The most likely line to recall it is—

"Thy red right hand shall reek beneath the white."

2. What is the full title of the novel which suggested "Fragoletta"?

3. Where is the legend of St. Dorothy first mentioned in literature?

4. Where can I find what one often hears praised as "the parody" of "Locksley Hall"?

JUNIOR STUDENT.

Christ Church, Oxford.

**TANISTRY.**—What is the derivation of this word? It denotes, according to Chambers,

"an ancient municipal law or tenure, which allotted the inheritance of lands, castles, &c., held by this tenure to the oldest and most worthy and capable person of the deceased's name and blood, without any regard to proximity."

It was abolished in the reign of James I.

EDMUND TEW, M.A.

[Tanistry (Irish *tanaisteachd*) was the ancient law prevalent among the Gaelic Celts, by which the brother of a deceased monarch inherited the throne in preference to the son or direct descendant. The individual enjoying this right was termed the "tanist" (*tanaiste*), and, as heir presumptive, seems to have been invested with the dignity in his predecessor's lifetime, as in the election of the king of the Romans in the days of the old German empire. The word *tanist* means nothing more than the lord or governor of a country, from *tan*, a region or territory, and is doubtless allied to the Anglo-Saxon *thegen*, or *thane*. *Tan* seems to be the same as the Greek *χθών*. See O'Reilly's Irish and Armstrong's Gaelic dictionaries, voce "Tanaiste." See also Chalmers's *Caledonia* (vol. i.) with the references in index, in which an account is given of this singular custom, as transplanted by the Irish-Scots to Scotland. See "N. & Q." 3rd S. vii. 392.]

**JO. WESTON, Esq.**—In 1667, Herringman, the well-known London theatrical bookseller, published—

"The Amazon Queen; or, the Amours of Thalestris to Alexander the Great. A Tragi-Comedy. By Jo. Weston, Esquire. Licensed Feb. 1666-7. Roger l'Estrange." London, 4to.

In the *Biographia Dramatica* no account is given of the author. May he not have been a descendant of the Lord Treasurer Portland, of whose cupidity and profusion a most amusing account will be found in the first volume of *Clarendon*?

J. M.

## Replies.

### MISERERE CARVINGS.

(4th S. ix. 405.)

It will be gratifying to many correspondents of "N. & Q." to find that MR. BOUTELL is engaged on a work illustrating the much-neglected subject of miserere carvings, and it will be interesting to see what are the results of his inquiries into the causes which led to their production. I have examined all which have come in my way, occasionally making drawings of them, and have not been able to resist the conviction that, whilst many are due to mere wanton exuberance of fancy on the part of the carver, many others contain satirical allusions more or less overt to the abuses existing in the church, and to the evil lives of some of her ministers. In the *Intermédiaire des Chercheurs et Curieux* is a reference to Plutarch (*Sympos.* iv. 5) bearing on the kindred subject of the grotesque figures on gargoyles, which leads the writer to think that these were propitiatory and not satirical. The passage is to the effect that the Egyptians put lions' heads on the nozzles of their fountains, so that when the sun passed through the sign of the Lion, the Nile might bring abundant water to their fields.

The theory that the carvings are in the main satirical is supported by numerous carvings in other positions in churches, where the intention cannot be mistaken. Witness those in the portal of Notre Dame, and many other churches in France and elsewhere. In reply to MR. BOUTELL'S query: the first figure appears to correspond in all respects with that of St. John, the small bird and the collared creature excepted. It will be found, I think, that the supporters or side compositions rarely have any relation to the central group. Rabbits are constantly introduced into early engravings, "à propos des bottes," as for example in Koberger's German Bible of 1483, where a rabbit is popping its head out of a little hole on Mount Sinai during a very solemn interview, and another is seen making head against a greyhound at the moment of the spearing of Absalom. I was much amused by the second figure referred to in Worcester Cathedral, and made a sketch for reference. A curious engraving will be found in the 1577 edition of Holinshed, representing Boadicea gorgeously apparelled with a rabbit tucked under her arm, but no mention is made of the animal in the text, and I have not been able to discover why it was there delineated. There is some evidence that the punishment of riding on a ram was instituted for the punishment of incontinent widows. (See a most amusing letter in *The Spectator*, No. 623, which appears to be based on an existent custom.)

Some of the carvings will be found to be con-

nected with the *bestiaries* so popular in the twelfth-fourteenth centuries, *e. g.* the spirited fight between the lion and dragon at Worcester. In others, notably in one at Malvern, *grylli* are displayed having monastic heads and raiment. The carvings in the choir of Rouen cathedral are more artistic than most of those which I have seen in our English churches. I have sketches of two, which are at MR. BOUTELL's service, but I think that if he has not already obtained drawings of these the sea visit would amply repay him.

J. ELIOT HODGKIN.

West Derby, Liverpool.

In the Worcester series, figure 1, I should be inclined to think intended for St. John the Apostle and Evangelist. As an Evangelist he is writing in a large book. The large bird at his feet is probably an eagle, the well-known emblem of the Evangelist. What this bird holds in his beak is, I suppose, the ink-horn which is often represented as suspended from the eagle's beak in pictures of St. John. The bird of smaller size may be the partridge, which St. John is recorded to have had as a favourite; but I cannot account for its head being in the mouth of some creature, as if in danger of being swallowed, unless it is intended to signify that under the saint's protection the pet bird would still be safe. In an old MS. of fragments I have seen the devil represented as attacked by the saint's eagle, and it is not unlikely that the creature here attempting to swallow the smaller bird is meant for the evil spirit.

F. C. H.

MR. J. GOUGH NICHOLS says that he has met with no misericordes with inscriptions except those at Whalley. There are three at Beverley minster. My notes of them were hurriedly taken and are imperfect, so I have waited to see if any one else would say anything about them, but as no one has done so I send what I can. The misericorde of the middle stall, upper row, north side, has a shield of arms in the middle, and on the "horns" respectively a dove, round which is written "*Arma Wilhelmi Falt (?) doctoris*," and an eagle, round which the inscription continues "*Thesaurarii hujus Ecclesie, 1520*," the date being in Arabic figures. On the misericorde in the corresponding position on the south side is a shield inscribed in the horns "*Arma magistri Thome | Dowington (?) precentoris hujus ecclesie*." I think, but am not certain, for in this I write from memory, that on the last-named misericorde there is a rebus of a dog and barrel. On another, in the upper row, north side, near the west end, is the inscription "*Johannes Webe (?) | clericus fabrici*." Some of the words are contracted, but I have here filled them up. I am in no case absolutely certain about the names; the first two are no doubt

verifiable by any one who has leisure to search. I am no herald, but will try to describe the arms intelligibly. The treasurer's have a fess, on which is half a sun issuing from the upper edge, and two martlets in chief and one in base. The precentor's are quarterly: in the first and fourth are three rectangular objects in a row, each with a square thing above it like a dot to an *i*. On the second and third quarter is a chevron between three mullets.

There is a fox preaching to geese at Etchingam in Sussex.

In the parish church of Hemingborough, between Selby and Howden, is one misericorde which deserves notice on account of its peculiar form and early date. Its carving consists of "early English" foliage completely relieved from the ground, the seat being merely a thin shelf. It is the only one left in fifteen stalls, the lightness of their form no doubt having caused the destruction of the others. These stalls certainly do not belong to their present place nor to any parish church, and they very closely resemble, if they are not identical in form with, those still remaining at Selby Abbey, from whence, I am strongly of opinion, they have been removed. At Selby no misericordes are left.

I will conclude with a query. What is the meaning, origin, and date of introduction of the word *miserere* as applied to these seats? The name I have used seems more in accordance with ancient usage.

J. T. MICKLETHWAITE.

Among the *misereres* in Bristol cathedral is a very interesting example of the fox preaching to geese. It is in the stalls on the south side of the choir, and has been engraved in Liversedge's *History of Bristol Cathedral*. I shall be happy to draw it for MR. BOUTELL if he desires it.

JOHN WOODWARD.

MR. BOUTELL cannot do better than refer to the last volume of "*N. & Q.*," in which he will find much information with regard to this subject. At p. 540 is a paper by CHANCELLOR HARRINGTON on the stalls at St. David's and Exeter. D.

Some *miserere* stalls remain in St. Clement's church, Sandwich, as well as the large collection in the neighbouring church of Minster alluded to by MR. BOUTELL.

T. E. WINNINGTON.

A very curious carving on a *miserere* exists in that most interesting but little known church, the cathedral of St. David's. I imagine it was intended to ridicule the "denial of the cup to the laity."

A fox in priestly vestments is seated on one end of a bench or form, and is holding out the paten to a goose, who wears a (to me) nondescript high



head-dress, whilst behind him, and therefore concealed from the goose, is an ample flagon or jar. I have a rough but tolerably accurate sketch of this, which is at MR. BOUTELL's service should he desire it.

H. H. W.

10, Fleet Street, E.C.

MR. BOUTELL will find an example of a fox preaching to geese on a miserere in the choir of the minster at Beverley, the fourth from the west end, on the cantoris side. In 4<sup>th</sup> S. viii. will be found much information concerning misereres likely to be of use, and at p. 439 of the same volume a further description of those in Beverley Minster contributed by me.

JOHN PICKFORD, M.A.

Hungate Street, Pickering.

A very fine set (between sixty and seventy in number) exists in New College Chapel, Oxford. They were converted into desks for the stalls by James Wyatt about ninety years ago. They are well worthy of your correspondent's attention; some of the carving is of wonderful delicacy and excellence.

C. M.

[Communications on this subject will reach the Rev. C. BOUTELL if addressed to him to the care of Mr. Aldis, Photographer, High Street, Worcester.]

#### HOUSTOUN OF HOUSTOUN.

(4<sup>th</sup> S. ix. 407.)

Houstoun, or Hew's-town, was a large fief of the barony of Renfrew, holding under the High Stewards of Scotland, who came to the Scottish throne in 1370-1, became a parish, and, in course of the seventeenth century when a general arrangement of the boundaries of parishes took place, was united to Kilallan, lying on its western boundary, and which till this time was itself a separate parish. The original name, however, was not Hewstoun, but Kilpeter: the change having taken place upon a Hew de Padvinan (a parish in the upper ward of Lanarkshire, now called Pitenain) having obtained a transfer of this barony from Baldwin de Bigre, sheriff of Lanark, in the reign of Mal. IV.: and Geo. Crawford, in his *History of Renfrewshire* (published in 1710), remarks that this barony "continueth with them (the Houstouns) in the male line to this day." To that *History*, and to Semple and Robertson's continuations thereof (published in 1782 and 1818 respectively), your correspondent is referred for a deduction of the family down to its close in the lineal male line by the death of Sir John Houstoun in 1751. His father, who was also Sir John, died in insolvent circumstances in 1722; and the son sold the estate, about 1740, to his maternal uncle Sir John Schaw of Greenock, and it never returned to any Houstoun.

It is not known exactly upon whom the representation of this family in the *male line* devolved upon the death of this, the last baronet. But it is a fact that he made his kinsman, George Houstoun of Johnstoun, by will, his general dispositive, excluding the son of his elder sister Helen, then deceased, as well as Anne, his other sister, the wife of Col. Cuninghame of Enterkine, although alive. And some two years ago that representation has been established, by proceedings adopted in the Lord Lyon Court, to be in the person of George L. Houstoun, the present young Laird of Johnstoun, and who was thereby authorised to assume the title, and arms of Houstoun of that Ilk. The Laird of Johnstoun deduces his descent from George, the second son of Sir Ludovick Houstoun, Knt., by Margaret, daughter of Patrick Maxwell of Newark-on-the-Clyde, near Port Glasgow. It was Sir Patrick, the eldest son of Sir Ludovick, who was created a baronet by patent dated the last of February, 1668. Sir Ludovick having acquired the estate of Johnstoun, now called Milliken, in the parish of Kilbarchan, and long possessed by the Nisbets, who were succeeded by a cadet of the family of Ellerslie, the Wallaces, gave it to his son George (Crawford's *Hist.*), who married Elizabeth, daughter of Alex. Cuninghame of Craigenda (a cadet of Kilmaurs before 1474); and had issue four sons and three daughters. George was succeeded by his son Ludovick, who married Agnes, daughter of James Walkingshaw of that Ilk, and had two sons and three daughters. The eldest son George succeeded; and it was he who sold Johnstoun to James Milliken in 1733, who applied Milliken, his own surname, to the estate of Johnstoun; George Houstoun at the same time being, by agreement, allowed to retain and transfer the name Johnstoun to his other estate of Easter-Cochran, in Paisley parish, and which immediately adjoins on the east. George Houstoun dying unmarried, was succeeded by the son of his only brother Ludovick, and Jean Rankin, by name George; and the latter having married Mary, daughter of William Macdowall, second of Castlesemple, had by her two sons—Ludovick and William Macdowall. Ludovick, the eldest, succeeded. He married — Stirling, daughter of Stirling of Kippendavie (or Kippenross?), in Stirlingshire, and had a son George, who for some years represented Renfrewshire in Parliament; but he died young and unmarried, survived by his father, who also survived his brother William. And upon Ludovick's death, some ten or twelve years ago at his seat of Johnstone Castle, the eldest son of William, by a daughter of Col. Russell, succeeded; who is the present Laird of Johnstoun as well as Houstoun of that Ilk.

The representative of this family in the *female line* is believed to be the present Lord-Lieutenant of Renfrewshire, Sir M. R. S. Stewart, of Black-

hall and Greenock, Bart.; he being the fifth in descent from Helen (Helenora?), the eldest sister of Sir John Houstoun, the last baronet, and who became the wife of Sir Michael Stewart in 1738.

Of Sir William Houston nothing is known to us except what is derived from Burke's *Dictionary of the Peerage and Baronetage*, 1862. L. L.

#### THE PLANT BASIL.

(4<sup>th</sup> S. ix. 408.)

At the above reference mention is made of one of Keats's poems, in which "the lady is made to bury the heart of her dead lover in a pot of basil which she kept near her." I am not acquainted with the poem alluded to; but if every one has his own, the story of the pot of basil belongs to Boccaccio, and will be found, with a little variation, in the *Giornata quarta*, Novella V. The story is briefly this:—

There were three young men, merchants in Messina, who had lost their parents, and had a young unmarried sister living with them; also a young clerk named Lorenzo, of pleasing appearance, and possessed of many amiable and useful qualities. By degrees the sister and he became attached, which ended at last in an illicit connection—a fact which accident revealed to the eldest brother, though the parties most interested were not aware of his knowledge of it. After discussing the matter amongst themselves, and without taking further notice, the three brothers pretended to be going on an excursion into the country, invited Lorenzo to join them, and, when there, enticed him into a remote and solitary spot, put him to death, and buried the body; giving out that he had been sent upon some business of the firm. When time passed, and he did not return, the sister inquired often after him, but without effect; and one night, when she had retired sorrowful and grieving to rest, Lorenzo's ghost appeared to her in a dream, saying that he should return no more, that he had been murdered by her brothers, and describing the spot where his body lay. When morning appeared, the impression was so strong that, in company with a faithful servant who was in her confidence, she sought the spot, and with little difficulty found the corpse. Willingly would she have taken it away to give it more honourable sepulture; but, being unable for many reasons to do this, she cut off the head with a knife, and, wrapping it in a napkin, carried it away with her, covering up the body as well as she could. Returning home, after a thousand kisses she placed the head, wrapped in the napkin as it was, in a flower-pot; and filling this up with earth, planted it with sweet basil; which through her care, and for other reasons, flourished abundantly, and was very fragrant. The sequel of the story is that, falling into bad health, and con-

tinually weeping over her flower-pot, the neighbours considered her disordered in her mind, and the brothers had it removed. This rendered matters worse. In her agony, calling for "her flower-pot," the secret was discovered. But Boccaccio shall here conclude his own story:—

"I giovani si maravigliano forte di questo addimandare, e perciò vollero vedere che dentro vi fosse; e versata la terra, videro il drappo, e in quello la testa non ancor consumata, che essi alla capellatura crespa non conoscessero lei esser quella di Lorenzo. Di che essi si maravigliaron forte, e temettero non questa cosa si risapesse; e sotterrata quella, senza altro dire, cautamente di Messina usciti, et ordinato, come di quindi si ritraessero, se n' andarono a Napoli."

The poor sister died, of course, of a broken heart. The story is a touching one, because evidently founded on fact. W. (1.)

TRUMBULL'S PICTURE OF "BUNKER'S HILL" (4<sup>th</sup> S. ix. 406.)—The individuals represented in Trumbull's picture of this battle, published by A. C. de Poggi, 91, New Bond Street, April 1798, are (beginning at left-hand corner): the Rev. Mr. McClintock, A. (figure without head covering); Major Moore, A. (figure holding flag); General Howe, B. (figure above the group of three); Major Knowlton, A.; Major McClery, A.; Colonel Prescott, A. (group of three figures, Major Knowlton being without head covering); Lieut.-Colonel Parker, A. (left-hand corner at bottom); Major Pitcairn, B.; Lieutenant Pitcairn, B. (the major leaning on the shoulder of the lieutenant); General Clinton, B. (central figure at top holding sword); Major Small, B. (centre of engraving); General Warren, A. (central figure at bottom); General Putnam, A. (figure with hand held aloft); Ensign Lord Rawdon, afterwards Earl Moira, B. (right-hand figure at top, holding flag); Lieutenant Grosvenor, A. (figure beneath General Putnam); Colonel Gardner, A. (figure beneath Lord Rawdon); Colonel Abercrombie, B. (right-hand corner at bottom, head inverted). The letters A. and B. signify American and British. WILLIAM RAYNER.

PARALLEL PASSAGE IN TIBULLUS AND DR. WATTS'S "HYMNS" (4<sup>th</sup> S. ix. 408.)—I really think that Dr. Watts in this as in most of his hymns—many of them very beautiful—went for his ideas, when they are not original, to Holy Scripture rather than to the heathen poets. In support of this opinion, I would select none in preference to the one here noted. Take the lines as they come: first and second, see Psalm lxxxvii. 7; third and fourth, Psalm xlii. 8, and Job xxxv. 10; fifth and sixth, Isaiah lviii. 10; seventh, 2 Peter i. 19; and Rev. xxii. 16; eighth, Psalm lxxxiv. 11, and especially Malachi iv. 2.

MR. PICKFORD must excuse the observation, but the last line is not accurately quoted. The in-

accuracy is "setting" instead of *rising*. The true version is —

"And thou my *rising* sun."

And this, while necessary to the consistency and true applicability of the metaphor, weakens very much, if it does not become fatal to the notion of any parallelism between those verses and the passage from Tibullus.

EDMUND TEW, M.A.

HARD LABOUR (4th S. ix. 404.)—E. L. S. must be still at the A, B, C of the science of penalty. The "mindless meaningless punishment" he imagines to be peculiar to Austrian gaols has been in the shape of "shot drill," a common form of hard labour in English military prisons these ten years past. In civil prisons the favourite example of the *opus inoperosum* is the "crank," the labour attendant on which is as terrible as it is barren. There is also the very hard labour of the treadmill: the action of which is very often designedly made unproductive. Sometimes the treadmill grinds corn; usually it merely "winnows the buxom wind." Again, E. L. S. appears to be unaware that the "infesters of our homes and highways" are when convicted sentenced, not to "hard labour," but to penal servitude. Penal servitude means quarrying stone at Chatham or Portland. Garotters, in addition to the sentence of servitude, may be and are often flogged. Only convicts in solitary confinement, or who are physically incapable of severe labour, are set to picking oakum. Altogether, the subject is one scarcely worthy of discussion in our dear old "N. & Q."

G. A. SALA.

E. L. S.'s article only requires to be put in practice by magistrates, who at most times seem to commiserate more with the beater than the beaten; and be assured the salutary effect would soon be made apparent, more particularly were the "cat" added to the punishment. Not that that would be requisite: for were it once made known, to use a vulgarism, it would spread like wildfire. The suffering by carrying the ball E. L. S. alludes to in "shot drill" is known to every English regiment: and there is not a soldier who has gone through the ordeal but will say it is far more agonising than a scoring with the cat.

J. D.

DIVISIONS OF SAXONY (4th S. ix. 408.)—In a work which I have now in hand I have detailed the origin of the various subdivisions of the States of Saxony, and if A STUDENT will address me directly I shall be pleased to give him the information he needs.

JOHN WOODWARD.

St. Mary's Parsonage, Montrose, N.B.

IOLANTHE (4th S. ix. 407.)—This is King René's daughter in the exquisite little dramatic poem of that name, translated from the Danish by Mr. Theodore Martin, and the *titre-rôle* of which, as

personated by Mrs. Martin (Miss Helen Faucit) forms one of that lady's most beautiful creations.

C. W. M.

BURNS AND KEEBLE (4th S. ix. 158, 285, 329.)—May I add one more to MR. MARSHALL's list of quotations:—

Φρούδου γὰρ ἤδη τοῦ κάρου μέλων λόγος.

Soph., *Ajax*, l. 264.

A. MIDDLETON.

Kingsbridge Grammar School, S. Devon.

"THINK THAT DAY LOST," ETC. (4th S. ix. 320, 396.)—MR. FRIWELL has kindly informed me that the reference in his *Familiar Words* means an old scrap book contained in the British Museum, "Album Amicorum David Krieg" (circa 1690). As he has merely quoted from a quotation, and not been able to trace the couplet to its author, I should be glad if you would allow me to make further inquiry as to its source.

C. W. S.

THE ALTAR CLOTHS OF OLD ST. PAUL'S (4th S. ix. 317, 416.)—MR. OLIVER, when he wrote that the translation I gave was not a faithful one, no doubt alluded to the words "asuntos de Jesu-Christo y nuestra Señora." I am aware that Ponz uses such expressions as "asuntos de la Pacion de Christo;" but it appeared to me that as "subjects or scenes of or from Jesus Christ and Our Lady" would be nonsense, Ponz must have used "asuntos," when speaking of the altar cloths, in a different sense; and Ford's description does not show that my guess was wrong. The matter is however of little importance, as my object was to draw attention to the fact that the altar cloths were still in existence, not to parade my knowledge of Spanish.

RALPH N. JAMES.

Ashford, Kent.

"TO TINKER" (4th S. ix. 320, 375.)—In the following verse of the ballad of "The Battle of Sherrieff-Muir," the word *tinkler* occurs, evidently meaning *coward*:—

"For Huntly and Sinclair, they both played the tinkler,  
With consciences black as a crow, man;  
Some Angus and Fife men, they ran for their life, man,  
And ne'er a Lot's wife there at a', man."

Child's *English and Scottish Ballads*, vii. 161.

This meaning is akin to that pointed out by MR. BEALES. In Scotland a tinker is called a *tinkler*.

D. MACPHAIL.

Paisley.

IRISH PROVINCIALISMS (4th S. ix. 404.)—It occurs to me that the expressions "That bangs Banagher" and "As great a liar as the clock o' Strabane" are not limited to the North of Ireland. I fancy both common in Scotland, though I cannot explain their origin. A "large pin" is called a "great stab," because that, in the dialect of the Scottish Lowlands, which has much in common with that of the North of Ireland, *stab* means a stake. The prickles of the rose bush and haw-



thorn are there called *stabs*. A country person would say of one of these which had pierced his finger and could not conveniently be withdrawn, "I hae gotten a muckle *stab* in my fing-ir." The "*brog*," a small boring instrument, is in Scotland sometimes called a "a borin stob." J. CK. R.

"NOT LOST, BUT GONE BEFORE" (4<sup>th</sup> S. ix. 103, 373.)—I have been told that Mrs. Steele (the Arian hymn-writer) is the author; and that the line may be found in a volume published under a *nom de plume* (Hypatia?) She wrote the lines "Forgive, blest shade." Her hymns are found in every collection. Who was she? What is the date of her death? JAMES HENRY DIXON.

"WHEN ADAM DELVED," ETC. (3<sup>rd</sup> S. *passim*: 4<sup>th</sup> S. ix. 415.)—In a little work entitled—

"Contes populaires, Préjugés, Patois, Proverbes, Noms de lieux de l'arrondissement de Bayeux," par Frédéric Pluquet (Rouen, 1834) —

I find, under "Proverbes": —

"Ne connaître ni d'Ève ni d'Adam; c'est-à-dire, en aucune manière."

W. F. R.

In the old windows of New College chapel (which are nearly contemporary with Jack Straw) Adam and Eve are represented in the ordinary citizens' dress of the time. He holds a spade, and she a distaff and spindle. C. M.

WIMBORNE MINSTER (4<sup>th</sup> S. ix. 408.)—MR. PEACOCK is referred to a *History of Wimborne Minster*, published in 1860 (Bell & Daldy), a copy of which I have not at present by me. In extracts from the churchwardens' accounts inserted in that small work notices are found of payments for the recovery of organ-pipes and a surplice which were taken away by the soldiers; but I do not remember that there is any proof that the church was used as a stable. At the same time, as this is an incident of war not at all uncommon at the present time, there is nothing more likely than that it frequently happened in the English civil war of the seventeenth century. C. M.

"GENTLEMEN OF THE PAVEMENT" (4<sup>th</sup> S. vii. 341.)—It is curious to see how early the idle sauntering of the Parisians along their streets had been observed, and given origin to the proverbial expression, of which Prince Bismark took advantage to designate the Provisional Government of France. Even in the sixteenth century it was already known, as we find "Battre le pavé" among the proverbs of Charles de Bouvelles (Paris, 1557). It seems at that period to have indicated a mere idler, who sauntered along the street to pass away the time; though it came gradually to signify, what MR. HAIN FRISWELL tells us is its present meaning, "gentlemen and ladies whose respectability is of the smallest kind." C. T. RAMAGE.

AN AUTHENTIC DOCUMENT (4<sup>th</sup> S. ix. 386.)—A friend of mine, well versed in Devonshire folk lore, informs me that formerly printed copies of a letter, similar to the one referred to, were commonly suspended in the farm-houses of Devonshire as a preservative against the evil eye; but that of late years the custom has in a great measure been discontinued, though some houses may be found where it is still kept up. May not the religious speculator, by whom the stone with golden letters found at Maraby or Marinby, fifteen miles from the town of Hunday Ivie, in the Honsalage Mundorossell (may be St. Ives of Cornwall, or Huntingdon), was engraved, have been the impostor in India, followed by Portuguese Jews in A.D. 1615, mentioned by Bishop Jortin (*Remarks on Ecclesiastical History*, ii. 190), further accounts of whom are wanting? R. R. W. E.

Starcross, near Exeter.

A similar document has been in my possession for years. On comparing them they appear to be substantially the same, there being about the same amount of difference as would result from translating the same original by two different hands. My copy is a printed one, and must be the greater part of a century old. It professes to have been found eighteen miles from Iconium, fifty-three years after the crucifixion—carried thither by a converted Jew. The original copy being in the possession of a family in Mesopotamia, signed by the angel Gabriel seventy-four years after our Saviour's birth. On the same sheet are also King Agbarus's letter to our Saviour, with our Saviour's reply; Lentullus's epistle to the Roman senate, and a few other matters of a kindred character.

W. W.

ALLIES' "FOLKLORE OF WORCESTERSHIRE" (4<sup>th</sup> S. ix. 431.)—The author of this work died Jan. 29, 1856, at Cheltenham, in his sixty-eighth year. A short but interesting biography of him will be found in the *Gentleman's Mag.* for March 1856, pp. 316-317. SAMUEL SHAW.

Andover.

"HARROWGATE" (4<sup>th</sup> S. viii. *passim*; ix. 20, 121, 203, 303, 409.)—In regard to place-names now commencing with *har*, but which were originally *her*, &c., permit me once more to occupy your space so far as to say that there is another form of the Gothic *har*, high, namely, *haer*; and that the "Hearge" of Doomsday may be Scandinavian *hörgr* (pronounced *hierg*), a stone circle. This was sometimes set up on an eminence; so that "Hearge" might be supposed to designate the locality in one sense, and "Harrow" in another. J. CK. R.

[This discussion must now close.]

TRANSMUTATION OF LIQUIDS (4<sup>th</sup> S. ix. 235, 328, 410.)—It is not easy to see on what principles of comparative philology the English word

rain can be derived from the Greek *rhain*, or from any other Greek word. It is as reasonable to assume that the Greek *rhain* is derived from the English *rain*.  
HYDE CLARKE.

SIR CONYERS JOCELYN (4<sup>th</sup> S. ix. 426.)—Of this gentleman, whose baronetcy has devolved on the Earls of Roden, T. B. will find full pedigrees in Lodge's *Peerage of Ireland*, iv. 279, and Clutterbuck's *History of Hertfordshire*, iii. 203.

GORT.

"THE MISLETOE BOUGH" (4<sup>th</sup> S. viii. *passim*: ix. 46, 128, 142.)—In the parish church of Bawdrip, about three miles hence, is a monument to Edward Lovell, his wife Eleanor (*née* Bradford), and their two daughters Maria and Eleanor. The inscription touching the latter is—

"Eleanora . . . . . obiit Jun. 14, 1681. Hanc, subito et immaturo (ipsos pene inter hymenæos) fato correptam, mestissimus luxit maritus, et in gratam piamq. parentum sororis et dilectissimæ conjugis memoriam, monumentum hoc erigi voluit."

Tradition connects this sudden death—"ipsos pene inter hymenæos"—with the story of the bride playing at hide-and-seek. It is curious that, in Haynes Bayly's song, the bridegroom's name should be Lovell. There is no mention on the monument of the name of the bereaved husband. The father, Edward Lovell, was fourteen years rector of Bawdrip and fellow of Jesus College, Cambridge, and died in 1675, and so could not have been present at the wedding, as represented in the song. He came from Batcombe, near Castle-Cary; at which latter place the Lovells were seated in very early days. S. H. A. H. Bridgwater.

BLOOM ON THE GRAPE, ETC. (4<sup>th</sup> S. ix. 425.)—The bloom on various fruits is a vegetable formation, which serves as a protection to the fruit. Where it is rubbed off the water settles, to the detriment of the fruit, and the bloom never forms again. It is found even before the fruit approaches to maturity. F. C. H.

OAKEN ARCHITECTURE (4<sup>th</sup> S. ix. 424.)—A steeple with wooden supports similar to the belfry at Newdigate, described by MR. GOUGH NICHOLS, until very lately existed at Lindridge, in the vale of Teme, Worcestershire. A shingle spire and belfry stood above the west end of the parish church, not supported by the rubble stone walls of the building, but by four arches of horizontal timber placed internally. This singular steeple a few years since was taken down, together with the entire church, and another building far less picturesque, with a stone spire, replaces it. I possess a drawing of the old church previous to its destruction. T. E. WINNINGTON.

JOE MILLER AND HIS JESTS (4<sup>th</sup> S. ix. 423.)—Miller died in 1738, and shortly afterwards his

widow, Henrietta Maria, received a benefit at Drury Lane, when the house was more crowded than it was ever known to have been. There was hardly room on the stage for the performance. During this feeling of sympathy, and before the end of 1738, the Jests were published. The printed date was 1739, but a second edition was called for before the end of 1738. A great proportion of the jests are taken from a jest book published seventeen or eighteen years before.

E. CUNINGHAME.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*Encyclopædia of Chronology, Historical and Biographical.* By B. B. Woodward, B.A., late Librarian to the Queen, and William L. R. Cates, Editor of "The Dictionary of General Biography." (Longmans.)

In a volume of nearly fifteen hundred pages, clearly though closely printed in double columns, in which all the devices of typography are most skilfully applied to facilitate its use, we have what the surviving editor modestly describes as "a full and trustworthy Book of Reference on Chronology both for students and general readers." The arrangement of the book is the one which, if not the only, is certainly the best for books of this character—namely, the alphabetical; and, in addition to the features which it shares in common with most works of a similar character, it contains the dates of the events which mark the rise, progress, decline, and fall of states, and the changes in the fortunes of nations. Alliances, wars, battles, sieges, and treaties of peace, geographical discoveries, the settlement of colonies and their subsequent story, with all occurrences of general historic interest, are recorded in it. It further includes the dates of discoveries in every department of Science, and of inventions and improvements, mechanical, social, domestic, and economical. But in addition, and this is the one of the peculiarities which distinguishes the *Encyclopædia of Chronology* from all works of a similar character, and gives it a special claim to be prized as one of those books which every student loves to keep close at hand, is the biographical portion of it, in which will be found notices of eminent men, with the leading incidents of their lives, and reference to the principal works, literary, scientific, and artistic, by which they have been distinguished. That the work is entirely free from the charge of error or omission we will not undertake to say, but no pains have been spared to render such blemishes few and unimportant. It is twenty years since the book was first projected and commenced by the late Mr. Woodward, and twelve since he invited the co-operation of his friend Mr. Cates, whose excellent *Dictionary of General Biography* pointed him out as a fitted associate in such a task; and the result of their joint labours, before being committed to the press, was subjected to the revision of the Rev. G. W. Cox, the editor of Brande's *Dictionary of Science, Literature, and Art*. The publishers of the *Encyclopædia of Chronology* could scarcely have done more to secure for it the great merits of completeness and accuracy.

*The Imperial and Colonial Constitutions of the British Empire, including Indian Institutions.* By Sir Edward Creasy, M.A., Author of "The Rise and Progress of the English Constitution," "The History of England," &c. (Longmans.)

It has always been the author's intention to complete his little book on the English Constitution by adding notices

of the Scottish and Anglo-Irish Institutions, and of the successive unions of England with Scotland, and of Great Britain with Ireland. The very cause which prevented him from carrying out at that time his original idea, his removal to Ceylon, has led to its still further extension. The original plan has not only been carried out; but this having been done, the rest of the book is devoted to the great mass of our Empire which is unrepresented in Parliament, to the institutions of the Colonies, and to those of India, and to the manner in which the authority of the Crown and of Parliament is exercised over them. The work is illustrated by several maps; and the author, earnestly and very wisely, exhorts those who use it to avail themselves of their aids to knowledge. The book is one which will be acceptable to a large class of readers, and receive a like indulgent share of public favour to that which greeted the author's former volume.

**BOOKS RECEIVED.**—We have before us a number of small publications which call for brief notice and acknowledgment. Among these are an interesting *Essay on Songs and Ballads, illustrated by Examples from Shakespeare and those current in Lancashire*, by the late John Harland, F.S.A., and T. T. Wilkinson (Brakell, Liverpool).—The first part of the *Catalogue of the Shakespeare Memorial Library* (Birmingham), by T. T. Mullins, containing the "English Editions of Shakespeare's Works." (Allen, Birmingham).—*The Families of Rogers and Playfair*, by the Rev. Charles Rogers, LL.D. (Printed for Private Circulation).—*Proceedings of Liverpool Numismatic Society, with Plates*. (Mead & Co., Liverpool).—*Curiosities of Animal and Vegetable Life*. By John Timbs. A new volume of Griffin's Shilling Manuals.—*Consequential Damages. Three Letters on the American Doctrine by Saxe-Brit.* (Smith, Elder, & Co.).—And lastly, a valuable little essay, *Some Helps to the Study of Scots-Celtic Philology*, by Lord Neaves, LL.D., F.R.S.E. (Blackwood.)

**EARL RUSSELL**, who was elected president in succession to the late Mr. Grote, has fixed Monday the 24th inst. for the delivery of his inaugural address as President of the Historical Society.

**THE STRASBURG LIBRARY.**—The gift of the Emperor of Germany to this library consists of nearly 4,000 volumes, and is composed of valuable works on art, travels, and history. The King of Bavaria's gift comprises 700 volumes, mainly of historical works.

**WARWICK CASTLE RESTORATION FUND.**—The contributions to this fund now amount to upwards of 9,000*l.*, and the committee propose to close the account shortly, and hand the proceeds to Lord Warwick. Subscriptions should be at once forwarded to Messrs. Coutts & Co.

**THE EARL OF PORTSMOUTH** has the honour of being the collateral representative of Sir Isaac Newton, and he has generously offered to the University of Cambridge, through the Duke of Devonshire (Chancellor of the University), all the papers of Sir Isaac relating to scientific subjects which his lordship has inherited. Lord Portsmouth's gift is prompted by the feeling that these papers will be more fitly deposited in the library of the university of which Sir Isaac was so distinguished an ornament than in his own muniment-room.—*Pull Mall Gazette*.

**BETHNAL GREEN BRANCH MUSEUM.**—His Royal Highness, the Prince of Wales, has communicated to the Lord President and the Vice-President of the Committee of Council on Education his intention of opening this National Museum on Monday, June 24. The Prince will be accompanied by Her Royal Highness the Princess of Wales.

## BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

**SHAKESPEARE ALMANAC** for 1850, by J. W. Lethbridge, published by David Bogue, Fleet Street.

Wanted by Mr. J. Bouchier, 2, Stanley Villas, Bexley Heath, S.E.

**WARD'S STOKE ON TRENT.**  
**DOUGLAS'S NENIA BRITANNICA.**  
**HAMILTON'S PARLIAMENTARY LOGICK.**  
**BURN'S CASTLES AND ABBEYS.**  
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## Notices to Correspondents.

**TIMBS'S Year Book of Facts** has been published this year and is noticed by us. See "N. & Q." of March 30, p. 270.

**W. J. BERNHARD SMITH.**—On August 4 the Frankfurt parliament, after an animated debate, decided on the abolition of capital punishment by a majority of 288 to 146.

**R. C. A. PRIOR.**—Articles on the Bishop's Staff and the Cross appeared in "N. & Q." 3rd S. x. 356, 484; xi. 192; 4th S. i. 436, 516; ii. 373; iii. 173, 368.

**S. RUSSELL.**—*The Bothing Club* is noticed in the Reminiscences of Henry Angelo, i. 306.

**A SUBSCRIBER (Hackney).**—*The Bowie Knife* received its name from Col. James Bowie, by whom it was invented. He resided in Louisiana, but was by birth a Georgian; and is reported to have been a man of daring and of great muscular powers.

**THOMAS KNIGHT.**—The original papers relating to the family of Carafa, Dukes of Nocera, A.D. 1525-1642, are in the British Museum, Addit. MS. 24,631.

**E. J. (Lampeter).**—We are unable, to our regret, to insert your communication.

**W. ANDREWS (Hull).**—It was at some place in Warwickshire that a fellow started a public-house near four others, with signs respectively of the Bear, the Angel, the Ship, and the Three Cups. Nothing daunted, he put up the White Horse as his sign, with the following prophetic rhymes:—

"My White Horse shall bite the Bear,  
And make the Angel fly;  
Shall turn the Ship her bottom up,  
And drink the Three Cups dry."

**J. WILLIAMS (Wulworth).**—The word you mention must be of modern manufacture. Its composition would lead one to suppose that it means "golden-haired."

**BRITO.**—An Art-Student in Munich is the work referred to. We fear the other list would be too long for our columns.

**ERRATA.**—4th S. ix. p. 370, col. i. bottom line, for "Frederick, fifth Count Palatine" read "Frederick V., Count Palatine"; p. 440, col. i. line 5 from the bottom, for "country" read "county"; col. ii. line 7, for "1588" read "1580"; p. 449, col. ii. line 6 from the bottom, for "King's Lexicon makes" read "Kings Lexicon makers."

## NOTICE.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

All communications should be addressed to the Editor at the Office, 43, Wellington Street, W.C.



LONDON, SATURDAY, JUNE 15, 1872.

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## Notes.

## COMIC NEWSPAPERS.

This class of literature is of such an ephemeral nature that it is desirable to commence at once to trace its origin, and (ere it be too late) place on record the names of those publications which have appeared from time to time.

In compiling a list of this description it is difficult to decide whether some of the papers issued during the Civil War and Commonwealth, or during the reign of Queen Anne, should be included, or whether publications of the last century of the *Bon Ton* class, with indecent plates and immoral writings, should be comprised. The comic newspaper is an institution of the nineteenth century, possessing little or nothing in common with any publications of a preceding age.

All periodical publications in the *English language* (annuals accepted) of a facetious, witty, and satirical character, which have come under the writer's notice, are included in the subjoined list:—

*Age, The*, 1833.

*Ambrose Hudson's Journal*, illustrated, undated, 1867. Allusions to the "Great Exhibition" and "Laura Bell" show that it was the republication of a print in existence in 1851. Obscene.

*Arrow, The*, illustrated, No. 3, Aug. 30, 1864.

*A Word with Punch*, illustrated. Brought out by Alfred Bunn ("Hot Cross Bunn"), in which he retorted

on those writers in *Punch* who were continually attacking him. "No. 1, to be continued if necessary."

*Banter*, illustrated, No. 1, Sept. 2, 1867.

*Bat, The*, No. 1, vol. iii., June 20, 1865. Really the first number.

*Bell's Life Gallery of Comicalities*, entirely illustrated, undated. References in No. 1 to the Duke of Wellington's resignation, Sir Charles Wetherell, and the Bristol riots fix the date not later than 1832. The paper consisted of a republication of those comic etchings which had appeared previously in *Bell's Life*.

*Black and White*, illustrated, No. 4, July 5, 1871. The Liberal section of the paper was conducted by Arthur à Beckett, and the Conservative part by Hamilton Hume.

*British Lion, The*, illustrated, 1860. About six numbers were published.

*Bubble, The*, illustrated, No. 1, March 21, 1865. This was a most appropriate title, as only one number was published.

*Censor, The*, No. 1, May 23, 1868.

*Charley Wag*, illustrated, undated, 1871. Obscene.

*Cigar, The*, illustrated, Nov. 1824. Weekly, 32 pp.

*Cleave's Penny Gazette*, "Illustrated with cuts comic and satirical," 1837.

*Comet, The*, No. 1, Sept. 1864. Monthly.

*Comic News, The*, illustrated, No. 1, Jan. 2, 1864. No. 63, March 14, 1865, the last number. Edited by H. J. Byron.

*Crow, The* (Chesterfield), illustrated, No. 1, Sept. 19, 1868. "To be published according to the state of the weather."

*Devil, The*, illustrated, No. 1, May 10, 1870. Obscene.

*Diogenes*, illustrated, No. 1, Jan. 1, 1853.

*Earwig, The*, illustrated, No. 1, 1864. Published annually in July during the Wimbledon Rifle Meeting. This title was chosen in remembrance of the great number of earwigs which invested the camp.

*Echoes from the Clubs*, illustrated, No. 1, May 15, 1867.

*Fast Life*, illustrated, 1860. "All rejected communications are sent to blazes."

*Ferret, The*, illustrated, 1869. The second number was seized by the police. Obscene.

*Figaro*, No. 1, May 17, 1870. A daily humorous paper, subsequently changed to a weekly paper with cartoons.

*Figaro's Caricature Gallery*, illustrated, No. 3, Nov. 22, 1834.

*Figaro in London*, illustrated, No. 200, Oct. 3, 1835. Edited by Gilbert à Beckett.

*Fly, The*, No. 4, Nov. 18, 1837. A portrait of Edmund Kean was given with this number.

*Forget-me-not, The*, illustrated, undated, 1867. Obscene.

*Frank Leslie's Budget of Fun* (New York), illustrated, No. 142, Jan. 1870. Monthly.

*Free Lance* (Manchester).

*Fun*, illustrated (New Series), No. 74, Oct. 13, 1866. Commenced in 1861.

*Gaiety Gazette, The*, illustrated, No. 1, Oct. 16, 1869. This paper emanated from the Gaiety Theatre.

*Gallery of Comicalities*, illustrated, No. 5, May 1, 1837. Monthly.

*Grumbler, The*, illustrated, No. 3, Dec. 3, 1870.

*Halfpenny Punch, The*, illustrated, No. 1, Aug. 31, 1867.

*Hans Breitmann*, illustrated, No. 1, July 22, 1871.

*Harlequin, The* (Oxford), illustrated, No. 1, March 10, 1866.

*Hornet, The*, illustrated. Commenced in 1866 as the *Hornsey Hornet*; the local designation was dropped in 1870.

*Illustrated Comic News, The*, No. 1, June 1, 1867. This paper was entirely illustrated with comic pictures which had appeared in other publications of antecedent date.

*Iris*, illustrated. "A serio-comic monthly magazine." New Series, No. 1, June, 1868.

*Judy*, illustrated, No. 3, May 15, 1867.

*Knight Errant, The*, illustrated, No. 44, May 27, 1871.

*London Lantern, The*, No. 5, Sept. 5, 1868. An English translation of Henri Rochefort's notorious paper.

*Looking Glass, The*, entirely illustrated, No. 1, Jan. 1, 1830.

*Maggie, The* (Melbourne), No. 2, Oct. 27, 1865.

*Man in the Moon, The*, illustrated, 1848. Albert Smith and Shirley Brooks were contributors.

*Mask, The*, illustrated by Alfred Thompson, No. 1, Feb. 1868. Monthly.

*Mrs. Brown's Budget*, illustrated, No. 1, Aug. 1, 1870. Conducted by Arthur Sketchley.

*Nick Naz* (New York), illustrated, vol. xviii., No. 1, May, 1872. Monthly.

*Once a Week*, No. 230, May 25, 1872, New Series. The cartoons were commenced Jan. 6, 1872.

*Owl, The*, No. 1003, May 11, 1864. Really the third number.

*Pasquin*, illustrated. Edited by Sutherland Edwards. *Paul Pry*.

*Penny Punch, The*. Edited by Douglas Jerrold.

*Penny Satirist, The*, illustrated, No. 1, April 22, 1837. This paper had an existence of at least eight years, as its notorious editor Barnard Gregory was found guilty of libelling the Duke of Brunswick in June, 1845. It had been stated in this print that the duke was implicated in the murder of Eliza Greenwood, an "unfortunate" who was murdered at 12, Wellington Terrace, Waterloo Road, during the night of May 25-26, 1838.

*Period, The*, illustrated, 1868.

*Peter Spy*, illustrated, 1864. Obscene.

*Phunny Phellow, The* (New York), illustrated, vol. xii., No. 6, May, 1872. Monthly.

*Political Playbill, The*, illustrated, July, 1835.

*Political Stage, The*, illustrated, No. 1, Sept. 1835.

*Porcupine* (Liverpool), vol. vi., No. 206, September 17, 1864.

*Punch; or, the London Charivari*, illustrated, No. 1, July 17, 1841.

*Punch* (Melbourne).

*Punch and Judy*, illustrated, No. 1, Oct. 9, 1869.

*Punchinello*, illustrated by George Cruikshank.

*Puppet Show*, illustrated.

*Quiz*, edited by Littleton Holt.

*Quiz*, illustrated, No. 1, Oct. 28, 1868.

*Razor, The*, illustrated, No. 1, Jan. 1, 1868.

*Sensation Journal, The*, illustrated, undated, 1867. Obscene.

*Seymour's Comic Scrap Sheet*, illustrated, 1837. Nine numbers published.

*Squib, The*, illustrated, No. 1, May 28, 1842. Edited by Gilbert & Beckett.

*Times for 1861, The*, 1861. One number only published, price one shilling.

*Toby*, illustrated, No. 1, Oct. 23, 1867.

*Tomahawk*, illustrated, No. 1, May 11, 1867. Edited by Arthur & Beckett.

*Town, The*, illustrated. Commenced in 1837. Renton Nicholson's ("The Lord Chief Baron") paper.

*Town, The*, illustrated, undated, 1867. About twenty-five numbers published. Obscene.

*Town Crier* (Birmingham).

*Town Talk*, illustrated (New Series), No. 3, May 30, 1859.

*Vanity Fair*, No. 1, Nov. 7, 1868. The cartoons were commenced on Jan. 30, 1869.

*Wasp, The*, illustrated, 1870. Obscene.

*Whiggy and Waggy*, No. 1, Sept. 1835. Caricatures by Seymour.

*Will-o'-the-Wisp*, illustrated, No. 16, Dec. 16, 1868.

*Wonder and Novelty*, 1837. Subsequently incorporated with *The Fly*.

It may be noted as a singular fact that ten papers of a humorous character were started in London in 1867, only one of which (*Judy*) is now in existence. It will be seen by the foregoing catalogue that the oldest comic papers mentioned are *The Cigar*, published in 1824, and *The Looking Glass*, brought out in 1830. Doubtless some of the readers of "N. & Q." can supplement the above list, and supply dates where they are wanting.

WILLIAM RAYNER.

## CHAUCEER AND DANTE.

### THE PRAYER TO THE VIRGIN IN THE SECOND NUN'S TALE.

Can you find room to set side by side three stanzas of Chaucer and their original, the opening of the thirty-third canto of the *Paradiso*? Dr. Husenbeth has been good enough to look at the passage in order to see if he could recognise any Latin original of this Address to the Virgin, and says—

"There are some striking ideas in it that I have never met with elsewhere, such as 'daughter of thy Son,' 'Assembled in thee magnificence,' &c. There are some expressions like some of Chaucer's in the long hymn of St. Casimir, which some consider that he did not himself compose, but adapted from a much older writer, whoever he was. Also in the eloquent *De Laudibus Dei Genitricis Mariæ* of St. Ephrem, occur many noble epithets and phrases which Chaucer may have seen; but I cannot find his language anywhere exactly."

Mr. W. M. Rossetti also informs me that the Dante commentators have not pointed out any original of these lines of his. Why I suspected such an original, treated freely by both poets, was on account of the alteration and omission by Chaucer of some of Dante's lines, and the insertion of others.

The line-numbers below refer to Dante's lines.

I do not know who first identified Chaucer's stanzas with Dante's; perhaps Mr. H. Bradshaw or Prof. Bernhard ten Brink. (P.S. Mr. Longfellow quotes them in his translation of the *Paradiso*.)

Chaucer's *Cant. Tales*, group 9, § 1, ll. 36-56 (ed. R. Bell).

(6.)

Thou mayde and moder, daughter of thi sone, 1  
Thow welles of mercy, synful soules cure  
In whom that God of bountes ches to wone : 3  
Thou humble and heyh over every creature, 2  
Thow nobelst so ferforth oure nature, 4  
That no diadeyn the maker had of kynde, 5  
His sone in blood & fleish to clothe & wynde. 6

(7.)

Withinne the cloyster of thy blisful sydes, 7  
Took mannes schap the eternal love & pees, 8  
That of the trine compas lord and guyde is,  
Whom erthe, and see, and heven out of relees  
Ay herien; and thou, virgine wemmes,

Bar of thy body, and dwellest mayden pure,  
The creatour of every creature.

(8.)

Assembled is in thee magnificence  
With mercy, goodness, and with such pitee, 19-21  
That thou, that art the sonne of excellence,  
Not onely helpist hem that prayen the  
But often tyme of thy benigneite 16-17  
Ful frely, er that men thin help biseche,  
Thou gost biforn, and art her lyfes leche. 17-18

Dante's *Paradiso*, Canto xxxiii. ll. 1-21 (ed. 1571).

- 1 Vergine madre, figlia del tuo figlio,
- 2 Humil & alta, più che creatura,
- 3 Termine fasso d' eterno consiglio.
- 4 Tu se' colei che l' humana natura
- 5 Nobilitasti sì, che l' su fattore
- 6 Non si sdegnò di farsi sua fattura.
- 7 Nel ventre tuo si raccese l' amore,
- 8 Per lo cui caldo nell' eterna pace ;  
    Così è germinato questo fiore.
- Quel se' à noi meridiana face  
    Di charitate, & giusto, intra mortali  
    Se' di speranza fontana vivace.
- Donna, se' tanto grande, & tanto vali  
    Che qual vuol gratia, & à te non ricorre,  
    Sua disianza vuol volar senz' ali.
- 16 La tua benignità non pur socorre
- 17 À chi dimanda ; ma molte fiate
- 18 Liberamente al dimandar precorre
- 19 In te misericordia, in te pietate,
- 20 In te magnificètia : in te s' aduna  
    Quantunque in creatura è di bontate.

F. J. FURNIVALL.

#### THE REMAINS OF PIZARRO.

A few days ago I visited for the second time the vaults of the cathedral of Lima—this time for the sole purpose of examining what are said to be the remains of Francisco Pizarro. Descending the steps from the north side of the church, and turning suddenly to the left, a few steps brought me to a niche having a curtain suspended before it. Raising this curtain, the body (said to be) of Pizarro is exposed to view, with the head lying towards the east. Prescott (*Peru*, book iv. chap. v.) quotes from Caravantes, who says, speaking of the conqueror—

"Sus huesos encerrados en una caja guarnecida de terciopelo morado con pasamanos de oro que yo he visto."

At present this is far from being correct. The body is partially wrapped in a black silk cloak (?), and in linen of a coarsish texture and of two or three colours. Here and there thin pieces of gold ornamentation still adhere to the garments. The feet and legs to the knees are bare; the upper part of the chest is also bare. The skin from this part of the body is partly gone, leaving the interior of the thorax exposed to view. The head is in its proper position; and the lower jaw is still in its place, but the teeth are all gone, the last having been "appropriated" by a workman at the funeral of the late archbishop. The left hand is

missing; and the right arm has fallen, or been removed, from the shoulder. The body is not in a coffin, but rests on a board of about nine inches in width. Between the body and this board is a thin layer of what looks like lime. Curiously enough this board rests on the dried remains of another body, but whose it was no one seems to know. The head of this body has been removed, and now lies under the feet of Pizarro. If of Pizarro, what sort of a man was he? From measurements I made, his height was not more than five feet seven inches, with a breadth across the chest from shoulder to shoulder of seventeen inches. The head gives a poor idea of the man. The forehead is very narrow, very low, and rapidly recedes; but this want of frontal development is more than compensated for by the great size of the back part of the skull.

There are several mummied bodies in the vault, most of them, like this, being nameless, and it is quite possible that some less worthy man may have usurped Pizarro's place. It is hardly likely that, when Pizarro's body was removed to the cathedral in 1607, they would place it on another body. Of "Mendoza, the wise and good Viceroy of Peru," of whom Prescott speaks as resting side by side with Pizarro, I could learn nothing, and could see nothing to distinguish him from his grim companions.

J. M. COWPER.

Lima, April 17, 1872.

#### THORESBY'S EARLY ENGLISH MSS.

At the end of Dr. Whitaker's edition of Ralph Thoresby's *Ducatus Leodiensis* is a catalogue of the museum of antiquities of that industrious antiquary. Manuscripts formed no inconsiderable portion of its treasures. Among them were a few early English ones, of which I send you notes.

This catalogue of Thoresby's library is in the hands of few except collectors of Yorkshire topography. As the books have long been dispersed, it will be useful to give publicity in your pages to the fact that these English MSS. were once in existence. It is only by picking up the stray notices to be found in such places as these that we can ever know what was the full wealth of our early literature.

K. P. D. E.

"Corpus Christi Playe in antique English verse, by Tho. Cutler and Rich. Nandyche." Folio.  
"Sir knyghtis take heed hydir in hye."

[The editor says in a note that this MS. "was afterwards bought at Mr. Ralph Thoresby, jun. sale by the Hon. Horace Walpole."]

"The Fraternite of our Ladyes Psalter in the Cite of Colen, to which our Fader the Pope Sixtus that now ys hath granted, that who soo will say the said Psalter ones in the weke praying for the bretheren and sistern shall have 15 yer and 15 lentes graunted to him at the Petition of Elizabeth, late quene of Enegonde." 4to.

[Elizabeth of York, wife of Henry the Seventh, is the queen meant.]



"Treatise of the disposition of the seven Planets and 12 Signes, in the circle that is cleped in the Zodiac, of the election of Hours, &c." 4to.

[Bound up with an Almanac of the year 1340.]

"Of the Werlde's unstabilnes and maners of men yt yere in es. Of Dede, Dede is to drede. Of the payne of purgatory . . ."

"1. The tyllinge of trees after Godfray uppon Palladie. 2. A Trete of Nicholas Bollard departid in 3 Parties . . . 3. A Treatise of Cookery in old English, but the Title French—'Le maniere pour rost, buller, & frier diverses Personæ.' 4. The parayllous dayes of the yere. 5. Medecynes of maister William du Jordyne. 6. A most piteous Chronicle of the horrible dethe of James Steward last kyng of Scotys, nought long ago prisoner yn Englande yn the times of the kynges Henrye the fift and Henrye the sixte, translated out of Latyne into our moders Englishe tong bi your symple Subject John Shirley. 7. An appropiate Treite for the Pestilence . . . 8. The desired peace betwene Sigismonde emperour and King Henry. 9. The Boke cleped les Bones Meures, translated out of French by . . . John Shirley of London, Anno 1440 . . . 10. The Governace of Kynges and Princes . . ." 4to.

"The Legend of Ladyse, viz. Lucrese, Adryana, Phylomene, Phylles, Yparmystre, and Sysmonda, in old Englishe Rhime . . ." 4to.

"A tretis compiled of a pore catif, of ye bileeve, ye ten heestis, and ye pater noster . . . Dyverse chapitris exciting men and wymen to hevenli desyr." 8vo.

"Welcum Lorde in fourme of brede." 8vo.

POLE.—It is rather venturous to differ from so accurate and painstaking a scholar as Col. Yule, who, in his admirable *Life of Marco Polo*, identifies the birds in the old traveller's arms with the *pole* in Dante's *Paradiso*, xxi. 34-39, and supposes them to represent jackdaws. The dictionaries, as he justly says, throw no trustworthy light upon the matter, and I would suggest that possibly "le pole" may be only an archaic feminine plural form of *pollo*, a fowl, after all. If so, the passage might refer to birds in general, and to no particular kind or species; and thus, as far as my own observation goes, would be more true to nature than if applied either to jackdaws, or, as some take it, to rooks. As regards the latter, they usually, I think, act in concert. It is not the case that some go away and others stay behind, but they either all go or all stay together; whereas it is doubtless true that the instinct of some birds leads them to abandon their roosting-place at dawn, whilst others take an early wheeling flight, and then return and stay in the vicinity throughout the day.

C. W. BINGHAM.

LATIN ALCAIC ODE.—In *Selecta Poemata Anglorum* is a beautiful ode in Latin Alcaics, to which the initials "R. L." are appended. The copy of the book in my possession is the *Editio Secunda Emendation*, published at London by Dodsley in 1779, and it contains some excellent Latin poems by various authors. The ode mentioned, headed by the title "Simplex Munditiis," commences:—

"Vana sit arti, sit studio modus,  
Formosa virgo! sit speculo quies,  
Curamque querendi decoris  
Mitte, supervacuosque cultus.

"Ut fortuitis verna coloribus  
Depicta vulgo rura magis placent,  
Nec invident horto nitenti  
Divitias operosiores," et seq., pp. 67, 68.

The whole poem is very beautiful; but if transcribed at length, might occupy too much of the valuable space of "N. & Q." Edmond Malone ascribes its authorship to Dr. Johnson in a note on chapter iv. in *Boswell's Life*,\* but not on very sufficient grounds. Malone mentions the ode having appeared in the *Gentleman's Magazine* for 1743 (xiii. 548), and "having been many years ago pointed out to James Bindley, Esq., as written by Johnson, and may safely be attributed to him." The translation into Latin hexameters of Pope's *Messiah* is given in the *Selecta Poemata Anglorum*, and appended to it the name "S. Johnson, A.M., 1750"; and if the Alcaic ode was really his production, why was it not claimed for him in the book? He was fully equal to its composition.

JOHN PICKFORD, M.A.

Hungate, Pickering.

SINGULAR WILL.—The following is an extract from the will of John Farmer, who died in Germantown, Philadelphia county, in the year 1704:

"I do hereby order my executors to put no new linen about my dead body, but put my worst shirt on it, and my worst handkerchief on the head, and the worst drawers and breeches on my body, and the worst stockings on my legs and feet, and invite my neighbours to come to my spouse, who shall treat them in moderation with a barrel of cider and two gallons of rum or other spirituous drink, and a bushel of wheat flour baked into cakes; and when they are ready to carry the corpse, then in the house or yard, read the foregoing and following part of this testament loudly, so that all may hear it. And also, so read it at the grave before my body is buried (if the weather be fit for it) that though when I cannot speak with my mouth, I may speak by this writing to provoke the hearers to love the Almighty God, the Father, and the Lord Jesus Christ, His Son, and the Holy Ghost which proceedeth from the Father and the Son, and is the Comforter of all Christians."

UKEDA.

Philadelphia.

ON AN ILLUSTRATIVE QUOTATION IN JOHNSON AND WEBSTER.—In Johnson's *Dictionary* (2 vols. 4to, 1820), at the word "Motion," synonym seventh, are the following lines containing the word to be illustrated:—

"Cease, cease, thou foaming ocean,  
For what's thy troubled motion  
To that within my breast?"—*Gay*.

These have been transcribed without verification into the last edition of Webster, with the addition of what appears to be a typographical

\* The edition quoted from is that issued in the *National Illustrated Library* in 1851, vol. i. p. 112.

error, viz. *Gay* is printed "Gray." The quotation is otherwise incorrect, and should be as follows:—

"Cease, cease, thou *cruel* ocean,  
[And let my lover rest:]  
*Ah!* what's thy troubled motion  
To that within my breast?"

The lines are taken from "A Ballad" in the *What D'ye Call It?* a tragi-comi-pastoral, by Gay, concerning which the poet Cowper writes as follows to his friend, the Rev. W. Unwin:—

"What can be prettier than Gay's ballad, or rather Swift's, Arbuthnot's, Pope's, and Gay's, in the *What D'ye Call It?*—'Twas when the seas were roaring'? I have been well informed that they all contributed, and that the most celebrated association of clever fellows this country ever saw did not think it beneath them to unite their strength and abilities in the composition of a song."—*Cowper to Unwin*, August 4, 1783.

JAMES MILLER.

Free Library, Paisley.

THE MITRE TAVERN.—It may interest some of your London readers to know that The Mitre Tavern is mentioned in the *Commons Journals* for March 31, 1653. Sir Thomas Walsingham, Knt., a parliament man, was arrested for debt on February 9 in that year at Chancery Lane end, and was kept in custody at The Mitre until bail was obtained.

CORNUB.

"IN HOT WATER:" "BORED."—The following notes may be useful to students of our language. "We are kept, to use the modern phrase, in hot water," writes Mrs. Harris to her son, the first Lord Malmesbury, in July, 1765 (*Malmesbury Correspondence*, i. 125). A hundred years ago, then, it would seem, this familiar phrase was new to ears polite. I find Lord Carlisle (April, 1768) using the word "bored" in its present colloquial sense in a letter to George Selwyn about the same time (*George Selwyn and his Contemporaries*, ii. 291).

C. T. B.

DRAUGHT = "MOVE."—Halliwell's *Dictionary* (with most others) interprets "draught" = *parva*. In Morris's *Boke of the Duchesse* (lines 652, 681, 684)—

"With hir false draughtes dyvers."

"I wolde have drauce the same draughte."

"But through that draught I have borne"—

*draught* certainly equals the move itself, and not the piece moved. In the chess scene of *Beryn* (Percy Soc.) we have confirmatory evidence—

"The burgeyse toke avysment long on every draught." (l. 1777.)

"Draw on, seyde the burgeyse." (l. 1807.)

"The next draught aftir he toke a rook for nought." (l. 1810.)

"He drouge and seyde, Chek mate." (l. 1820.)

While I am upon chess, I will notice one or two other phrases in *The Dethe of Blaunche*—

"Therwith Fortune seyde, 'chek here!'"

And 'mate' in the myd poynt of the chekkere."

(Morris, l. 659.)

"Poynt" here would seem to mean "square;" but I am rather puzzled by the following entry in *A Nomimale* (Wright's *Vocabularies*, p. 240)—

"*Hec pirga*, the poynt of the chekyre  
*Hoc scaccarium*, *idem est*."

*Pirga* I suppose = *pyrgus* or *πύργος* (a sort of dice-box); and I do not see how this *πύργος* can have anything to do with the "check-mate" of the text. MR. SEERAT has a note on l. 194 of *Pierce Ploughmans Crede* (p. 39 of E. E. T. S. edition), which goes to prove that "point" does not mean "a square." "Mydpoint," perhaps, is nothing more than "middle."

"Thogh ye hadde loste the *ferres twelve*" (l. 722) has no definite meaning, I suppose; merely signifying "if your loss had been twelve times as great." We have "houres twelve" in l. 572; "halwes twelve," l. 830; "moo floures swiche seven," l. 408—all more or less for the rhyme's sake.

May I be permitted to express a word of dissent from MR. FURNIVALL's judgment against the "clumsy wind-up" of the poem? I petition against the "caning" of Chaucer on this count. (See Furnivall's *Trial Forewords*, &c. p. 42, Chaucer Soc.) The sad catastrophe has been on the point of breaking out twice before (lines 742, 1136), and it comes now (line 1304) a tragic thunderstroke. The sudden "wind-up" of the story of Aleyone (line 214) seems to me to foreshadow the abruptness of this conclusion.

JOHN ADDIS, M.A.

Rustington, Littlehampton, Sussex.

CURIOUS EPITAPHS.—In Ault Hucknall churchyard, near Chesterfield, Derbyshire:—

"Rebecca Saunders, died Jan. 6, 1837, aged 17 years.

"Barbara Saunders, died Jan. 15, 1837, aged 15 years.

"With washing clothes from Sheffield brought,  
Rebecca she the fever caught,  
Which brought three more to this untimely end,  
And no one could their assistance lend."

"Richard Marriott, died Oct. 29, 1853, in the 91st year of his age.

"Few are there with a frame so strong,  
Few are there who have lived so long,  
And fewer still just and sincere,  
As he whose body moulders here.  
He laboured in the fields his bread to gain;  
He ploughed, he sowed, he reaped the yellow grain;  
And now by death from future service driven,  
Is gone to keep his harvest-home in heaven."

F. J. L., M.A.

On the outside of the south wall of the little church of Ickford, Bucks, on a tablet about two feet square, is the following inscription:—

"*Hoc Saxum Vivus Morituro mihi posui Thomas Phillips, Gentleman, 1740.*"

The singularity of the inscription is, that it is part Latin and part English. But regarded as an epitaph, it is really no epitaph at all—at best but a cenotaph—as no evidence exists, from the regis-

ter book of burials or other sources, to show that the man was ever buried in this churchyard.

EDMUND TEW, M.A.

#### A BUILDING LAW OF THE GRECIANS.—

"In the magnificent and spacious Grecian city of Ephesus an ancient law was made by the ancestors of the inhabitants, hard indeed in its nature, but nevertheless equitable. When an architect was entrusted with the execution of a public work, an estimate thereof being lodged in the hands of a magistrate, his property was held as security until the work was finished. If, when finished, the expense did not exceed the estimate, he was complimented with decrees and honours. So when the excess did not amount to more than a fourth part of the original estimate, it was defrayed by the public, and no punishment was inflicted. But when more than one-fourth of the estimate was exceeded, he was required to pay the excess out of his own pocket. Would to God that such a law existed among the Roman people, . . ."

This extract is copied from Vitruvius, *De Architectura*. Can any of your readers refer me to an historian who may have made the same statement?

W. P.

ANCESTRY OF THE POET COWPER.—Doubtless many readers of "N. & Q." will be able to throw light on the remote paternal ancestry of William Cowper. His grandfather was a judge in the Court of Common Pleas, and his grand-uncle was Lord High Chancellor, and was created Earl Cowper. That nobleman claimed descent from John Cowper, sheriff of London in 1551. John Cowper, I have been informed, was of Scottish descent, his progenitors being tenant farmers at Stenton, in the parish of Abercrombie, Fifeshire. The Scottish mode of spelling the family name is Cooper. Stenton farm is known to have been rented by persons of the name for 350 years. A younger branch of the Stenton family is alleged to have settled in England, and to have become progenitors of the chancellor and the poet. This is the Fifeshire tradition, but whether it is well-founded I cannot vouch.

CHARLES ROGERS.

Snowdown Villa, Lewisham.

AMERICAN GENEALOGY. — Many readers of "N. & Q." will be interested in hearing that my former query under this heading has been instrumental in supplying a link missing for some two centuries and a half, and may probably lead to the discovery of another of a much earlier date. I should now be very pleased to hear of or from anyone in America of the name of Chad, Chada, or Shad. The latter is given in a list of American surnames in "N. & Q." 1<sup>st</sup> S. xii. 41, and I believe is synonymous with Chad: and if so, it is a very curious coincidence that C should have interchanged with S in America, both in Chattuck and Chad, as in the *Philological Society Papers* for 1865, p. 47, it is stated that "in the new American Dictionary projected by Franklin in 1768, the soft

sound of c is supplied by s." One of this family I know died in America about the year 1739.

C. CHATTOCK.

Castle Bromwich, Warwickshire.

IRON SHIPBUILDING.—On looking over the early numbers of the *Hull Packet*, which is the oldest newspaper in Yorkshire, I find the following paragraph, dated Nov. 11, 1788:—

"An iron barge, built by John Wilkinson, Esq., was lately launched at Willey Wharf, to the admiration of some, the surprise of many, and conviction of all: it was perfectly light, moves very easy on the water, and draws about eight inches when quite freighted. It was immediately laden with iron for Stourport, where its arrival gained the attention of all that place."

What an immense progress has been made in iron shipbuilding in this great seaport since that time! I should be glad to hear from any of your correspondents, whether they know of an earlier instance of iron shipbuilding than this? V. T.

#### Queries.

MARSHAL BAGENAL.—Is there a portrait of Marshal Henry Bagenal, who was killed at the battle of Blackwater in Ireland in the reign of Queen Elizabeth? or of Sir Nicholas Bagenal, his son, who succeeded him in the office of marshal?

P. H. B.

BEARS' GREASE.—How early was this thought good for the hair? In 1562, W. Bulleyn says in his *Booke of Simples*, fol. 76, back:—

"The Beare is a beaste whose flesh is good for mankynd: his fat is good, with Laudanum, to make an oyntment to heale balde headed men to receive the hayre agayne. The grease of the beare, the fatte of a Lambe, and the oyntment of the Fox, maketh a good oyntment to anoynt the feete against the payne of trauell or labour of footemen."

F. J. FURNIVALL.

BRONZE HEAD FOUND IN BATH.—Many years ago there was at Brockley Hall a bronze head that was found in Bath. Can any of your readers inform me where that is now to be met with?

W. P. RUSSELL.

Bath.

A BUNDLE OF QUERIES.—When were Spanish onions introduced into England?

What was the *day* of the marriage of Lady Jane Grey?

Edward Underhill, known in his time as the Hot Gospeller, was living in 1563. When did he die? He was the founder of Underhill of Honingham, a branch of Underhill of Wolverhampton.

What is the date of death of Augustine Bernher, rector of Stepney, often called Latimer's servant, and well known to readers of Foxe's *Book of Martyrs*?

The Rev. Thomas Rose, a prominent Protestant, presented to West Ham by Edward VI.,



and deprived by Mary, was again presented to a living by Elizabeth. To what living did Elizabeth present him? and when did he die?

My thanks will be due to any one who will kindly answer any of these queries; and a double portion will attend a reply which arrives before the close of June.

HERMENTRUDE.

HAMO OF HYTHE, BISHOP OF ROCHESTER.—

"There was also remaining here (Halling-house, Kent) till 1720, in a niche over the chief door, a stone statue of Hamo de Hithe, dressed in his episcopal robes. Dr. Thorpe, of Rochester, preserved and presented it to Dr. Atterbury."—Seymour's *Survey of Kent*, 1776, p. 439.

What has become of this statue?

HARDRIC MORPHYX.

"HYMNS ANCIENT AND MODERN."—Author and translator wanted of Hymn 47—

"Christians awake, salute the happy morn,"  
and of Hymn 245—

"The shepherd now was smitten."

"Christians awake! arise, rejoice and sing"—  
a different and more pleasing version of the 47th, is a favourite Christmas hymn at Lewes; and another version of the 245th is the hymn for the "Conversion of St. Paul." (*Child's Christian Year*.) It begins—

"The shepherd smitten is, and lo!"

I should be obliged for the names of the translators of these versions as well.

L. C. R.

[Hymn 47 is by John Byrom, an ingenious poet and the inventor of a system of stenography. Hymn 245 is a translation from the Paris Breviary, by the Rev. Francis Pott.]

IMMERMANN: HAUFF.—Can any of your readers refer to a good review or critique of *Münchhausen*, *Die Epigonen*, and *Julifantchen* by Immermann; and of *Der Mann im Monde*, *Memoiren des Satans*, and *Lichtenstein* by Hauff? Have any of these works been translated into English?

G. A. SCHRUMPF.

Whitby.

CURRENT IRISH STREET BALLADS.—The capital (but too brief) article in *Macmillan* for January, giving some account of the current street ballads of Ireland, induces a strong desire in remote colonists to possess amplier information respecting, and completer copies of, these productions; but how are we to obtain them? After all these street ballads are the true folk lore of any country, and it was on that point I was insisting in my recent inquiry, through your ever-pleasant pages, for copies of Moore's and Burns's originals. Where shall I find a perfect copy of the genuinely Irish ballad "In praise of Castle Hyde"? or the complete words of that nobly dithyrambic ode in exaltation of the "Galway Blazers"? I have all the recent collections of Irish popular poetry, including one expressly entitled *Street Ballads, &c.*, published by Gill and McGlashan of Dublin in

1864, but there are not a dozen real street ballads in the whole of them. In this special department of literature one never gets the right thing by merely ordering it. Let me add that ballad singing in the streets is a totally unknown, and even an impossible, institution in Australia.

D. BLAIR.

Melbourne.

LAIR, LARG, LARGO.—Will any contributor to "N. & Q.," versed in the Scandinavian or Gothic dialects, kindly help me to some satisfactory explanation regarding the origin of these names? Lair is situated on Loch Phin, Sutherlandshire, which was peopled by the Norsemen. Largs, on the Frith of Clyde, was the scene of the celebrated encounter between the Norwegian King Haco and the settlers of that coast, while Largs is associated with the disgraceful theft of the silver ornaments from the tumulus of the Norse Viking called "Norrie's Law," within which, contained on the ornaments in question, were discovered the mystic symbols of the Norsemen similar to those found in Norway and Shetland and on the Scottish sculptured stones.

E. D.

LOWTHER TABLET, CATTERICK CHURCH.—Will any reader of "N. & Q." be good enough to inform me what has become of a tablet or slab in Catterick church, co. York, bearing an elegant Latin inscription to the memory of Grace, the wife of Gerard Lowther of Lowther? I have searched in vain for it, and have been equally unsuccessful in obtaining any information from the officials of the parish. During the recent restoration of this church, I was informed by the workmen that a tablet of the Hardwicke family (which had been temporarily removed to make repairs) had been lost or broken. This is church restoration with a vengeance!

H. M. C.

Madeira, May 25, 1872.

MINIATURE OF THE FIRST DUKE OF MARLBOROUGH.—Is any mention made in the great Duke of Marlborough's correspondence of a miniature portrait of him, sent to the duchess in the year 1710?

J. C. J.

NALSON'S TRIAL OF CHARLES I.—Having entirely failed in an endeavour to purchase a copy of Nalson's *Journal of the High Court of Justice for the Trial of Charles the First*, fol., 1684, I shall feel greatly obliged to any gentleman who will favour me with the loan of a copy for a week or ten days. I know it is reprinted in the *State Trials*, but do not feel sure that such reprint is literally accurate.

WILLIAM J. THOMS.

40, St. George's Square, S.W.

"THE PARADISE OF COQUETTES."—Who is the author of *The Paradise of Coquettes*, a "drawing-room epic" of three thousand verses, reviewed in

the *Edinburgh Review*, Feb. 1815 (but published anonymously in 1814), of which the critic remarks that—

"It is by far the best and most brilliant imitation of Pope that has appeared since the time of that great writer; with all his point, polish, and nicely balanced versification, as well as his sarcasm and witty malice, &c., &c., and almost entitled to take its place by the side of the *Rape of the Lock*."

And elsewhere—

"The coming on of time [a strange expression], we suppose, will solve all our difficulties [as to authorship]; but this author, we think, may drop his mask when he pleases, and place his name, whenever he chooses to disclose it, among the few classical writers of this scribbling generation."

This praise, in a generation which produced Scott, Wordsworth, Southey, Moore, and Byron, is remarkably high, especially when it is remembered with what severity these very same reviewers handled all of the poets just mentioned. Who was the writer, and why have such verses been permitted to die? J. S. DK.

[By Thomas Brown, M.D., late Professor of Moral Philosophy in the University of Edinburgh. See "N. & Q." 1<sup>st</sup> S. xii. 453; 3<sup>rd</sup> S. ix. 430.]

**GIFTS OF ARMS TO FRIENDS WHO WERE NOT RELATIONS.**—In the "Éloge de Pierre Charron," which is placed at the beginning of his book, *De la Sagesse* (Paris, 1607), is to be found the following information:—

"De là Charron retourna à Bordeaux, où il prit connaissance, & vécut fort familièrement avec Messire Michel de Montagne, Chevalier de l'ordre du Roy, auteur du livre intitulé, Les Essais, duquel il faisoit un merueilleux cas, & le Sieur de Montagne l'aimoit d'une affection reciproque, & avant que de mourir, par son testament il luy permit de porter apres son deces les plaines armes de sa noble famille, par ce qu'il ne laissoit aucuns enfans males."

If other instances of such gifts are known, did the descendants of the persons who received the arms bear them, and in what manner?

RALPH N. JAMES.

Ashford, Kent.

**"TESTAMENTS OF THE XII. PATRIARCHS."**—In Fabricius, *Codex Pseudepigraphus V. T.* vol. i. p. 758, ed. 2, he refers to an edition of the Latin version of the *Testaments of the XII Patriarchs* (by Robert Grosseteste, Bishop of Lincoln) printed in 1483. There is no mention of such an edition in Hain's *Repertorium Bibliographicum*. Panzer (*Annales Typographici*) mentions no edition prior to 1532 (vol. vii. p. 109). In Brunet, however (*Manuel du Libraire*, iv. 1333), after reference is made to the edition of 1532, an edition (place and date not specified) is alluded to as "probablement antérieure à celle de 1532." I shall feel very much obliged if any of your correspondents can kindly furnish any information as to this possibly earlier edition. R. S.

**PORPOISE AND SALMON.**—Can any correspondent account for the porpoise being no longer in use as an article of food, seeing that in the reign of Edward I. it was the most costly fish in the market, as the following extract from the Billingsgate market list will show:—

"Best salmon from Christmas to Easter	5s.
Ditto, after Easter	3s.
Best Porpoise	6s. 8d."

GEO. ELLIS.

**"TO MOVE THE PREVIOUS QUESTION."**—There is a phrase frequently used in meetings of public bodies—"Moving the previous question." What is the origin and meaning of this phrase? ANON.

[The origin of the phrase is parliamentary. When it is considered advisable to get rid of any motion or question without directly negating it, the "previous question"—namely, "That this question be now put" is moved, and if carried the motion or question objected to is not put, and so got rid of without being negated by a direct vote on its merits.—See for fuller particulars May's *Law and Practice of Parliament*, p. 263, ed. 1868.]

**MARY C. RUMSEY.**—I have seen the title of a privately printed work called *Midsummer Night; or, Shakespeare and the Fairies*, from the German of L. Tieck, by Mary C. Rumsey (edited by S. W. Singer), 1854. A volume entitled *Fragments, Original and Translated*, was published by Nutt in 1857 by M. C. R. Is this another work by the same lady? R. INGLIS.

**STOCKTON.**—What is the derivation of the surname of Stockton? I think it is a Cheshire family. A CONSTANT READER.

**THE TONTINE OF 1789.**—I should much like to know whether any advantage was derived from being in the tontine of 1789, and if so, for how long? I have several times tried to understand what a tontine is. I have heard that the late unsuccessful attempt to float the Alexandra Palace Tontine cost 30,000*l*. Did the old tontine cost as much as this? What can one refer to for information? R. T.

**TREYFORD: ELSTED.**—I have been unable to find to what saint either of the churches of Treyford or Elsted, Sussex, was dedicated; and by referring to my advertisement in your last number, perhaps some of your readers may be enabled to give me some information, for which I shall be greatly obliged. RECTOR.

**WOODLAND IN WEST KENT.**—Can any of your readers give me some information as to the reason why all the woodland in West Kent lying south of the old Pilgrim's Way (to the shrine of St. Thomas a'Beckett) is exempt from tithe? The lands so exempt at the time the tithes were commuted still continue to be so, although they may have been grubbed and cultivated, but they become subject to extraordinary tithe if planted with hops or fruit trees. C. L. W. C.

### Replies.

#### MONASTIC INVENTORIES.

(4th S. ix. 360, 432.)

If we might venture an opinion, it would be much in accordance with those of E. M. and F. C. H. (p. 432). 1. To "spar" a book may be, either to fasten it back when opened and in use on the reader's desk, as is E. M.'s supposition, or to maintain it closed when shut, by passing a spere, spar, pin, or bolt, one or more, through the eyes of the clasps, which were almost always attached to the boards. It is to be remembered that in mediæval times many of the books in use in churches were verily boarded; as for example, the ancient Bible of the "Hie Kirk" of Glasgow, which had oak boards three-fourths of an inch in thickness, having clasps, weighed 23 lbs., and was fastened by an iron chain to the desk. 2. "Crased and garnysshed," descriptive of a basin. In Scotland, any vessel cracked, but not actually in shreds, is said to be "crazed," which supports Mr. Wedgwood's view. Here, however, work of a crossated (i. e. crucily) or reticulated pattern, such as that of chancel partitions, is probably meant, and that garnished with a setting of stones. 3. "Fery" may refer to one or two things; either to the choir keeping feast-day, Scotch "the fair" (*feria*), as F. C. H. thinks, or to the faring, going out, or dismissal of the choir. In Scotch, there is the verb to "ferry" (pr. *sic*), and it may exist in old English as well, which is yet in common use, especially in reference to a sow bringing forth its young. It is said then to "ferry," or to be "fer-rying" (farrowing) them; i. e. the mother is being voided of them, or they are going forth. To fare (Ang.-Sax. *far-an*) is to go out, or forth. *Farrow* is the name in Scotland given to a cow not with calf, in contradistinction to one with calf, which is said, in the vernacular, to be *tidy*.

To queries on other points put by MR. WALTER COTT your correspondents do not advert; and the remarks now offered are merely tentative: (1.) The "*rosis et perenlyays*," chased work, would seem just roses and lilies of some kind. The popes were wont to bless roses and flowers, and then to send them forth as marks of their favour. The lily (of the garden) was the special emblem of the Virgin. (Nisbet's *Heraldry*, i.) (2.) What the "*thotes*" and "*estats*" were, for which cushions were provided, it seems difficult satisfactorily to specify. Thowts, or thoughts, = thwarts, were cross-seats or benches, as those in boats on which the rowers sat. (Halliwell's *Dict.* v. "Thowts." Hence, probably, the term was applied to such, or similar, seats in churches. At the same time, Dr. Jamieson (*Sc. Dict.*) gives the verb (also a substantive), "thout, to sob"; and the *thotes*, if having origin in *thout*, may have

been the seats appropriated to the *pœnitentes* in churches, and on which they knelt, or those in the confessional. (Riddle's *Ch. Antiq.*, 628 to 633.) (3.) "*Estats*." Men of rank were called "*estates*" (men of station?) Fr. v. *estats*. There were vessels &c. also called "*of estate*," those, namely, used on great state occasions or banquets, as the enthronisation of bishops. (Leland's *Collectanea*, vi. 8. App.; Q. Elizabeth's *Progresses*, i. 34.) Therefore, the "*estats*" may have been either the seats or stalls appropriated to the great, as kings and magistrates—and these are said to have been placed close by the entrance to the chancel in that part of the nave called the *Σωλεα*, or Senatorium—or the vessels put to use on great feasts, which, being of gold or silver, or silver-gilt, and many of them probably enamelled and chased, would require cushions for their better preservation. (4.) The "*Woodward*" was an officer of the forest; and seemingly it was the figure of one which was upon the end of this spoon, the gift, as may be supposed, of a woodward, in the capacity of a sponsor, to his gossip at the christening. This spoon might be first bestowed much after the manner of the "*Apostle-spoons*," which bore on the back end the image of that apostle in honour of whom the child was named. (Preface to *Form of Cury*, p. xix.; Boucher's *Gloss.* v. "*Apostle Spoon*," and references; and Dyce's *Sh. Gloss.* v. "*Spoons*.") (5.) "*Shrymps*" would seem the plural of shrimp, a water animal, and one of the many families of crustaceans; and, in combination with the white swans, these shrimps would seem to have been embroidered on the chasuble for ornamentation. One species of the shrimp inhabits the shores of Britain, and is reckoned the choicest food. (6.) As to "*stock work*" on a chalice, the conjecture would seem feasible that it was work similar to that of a knitted stocking, because "*stock*" is an abbreviation of stocking. It is also so, however, of *stoccado*, a thrust in fencing; and in heraldry is the short stump of a tree with its roots exhibited as erased. (Dyce's *Gloss.* "*Stock*"; Boutell's *Her.*, 1864, p. 76.) ESPEDARE.

#### PUDSEY FAMILY.

(4th S. ix. 428.)

The pedigree of this family, as given in Thoresby's *Ducatus Leodiensis*, by Whitaker (edit. 1816, p. 255, is defective in its commencement as to the origin of the family. Happily the information to supply the deficiency is found in the MSS. of John Hopkinson, Gent., as copied and corrected by Mr. Thos. Wilson, F.S.A., of Leeds, 4 vols. folio, in the Leeds Old Library, pp. 264-6, called the "*Wilson MSS. . . . Pedigrees and Arms of the Families of the West Riding*." As



the information has not, I believe, been published before, except in our local historical year-book—a copy of which I send you with this—perhaps it will be acceptable to the readers of “N. & Q.” Immediately preceding the Conquest (A.D. 1066) the manor of Pudsey, near Leeds, was divided betwixt two Saxon thanes, Dunstan and Stainulf; who, opposing the Conqueror, were disinherited and the manor laid waste. Whereupon the Conqueror gave it with many other manors unto Ilbert de Lacy, one of his generals: who settled it in fee upon one of his favourite Normans, called Richard, who then assumed the name of the place where he was settled, as was the custom with many of the Normans who settled in this country. He was then called Richard Pudsey, was lord of the manor of Pudsey and the founder of the Pudsey family, about whom MR. ELLACOMBE writes. Gregory Pudsey, the son of Richard, gave eighteen acres of land in Pudsey to Kirkstall Abbey; and Roger, the son of Gregory, gave two and a half acres of land to the same abbey. He had a son called Thomas Pudsey, who gave to the same monastery an assart (a piece of land more or less cleared of wood, &c., and made arable) in the wood near Farnleybrooke at Pudsey. Geoffrey, the son of Thomas, also gave to Kirkstall Abbey an ancient messuage, garden, and three acres of land, with common-right in Pudsey; which messuage was probably the mansion house of the family, because his son and heir, Simon Pudsey, was married to Katherine, daughter and heiress of John Bolton, Lord of Bolton, near Gisburn, in Craven, to which place he removed (*temp.* Edw. II.). His descendants, the Pudsey family, continued to reside at Bolton Hall for upwards of four hundred years. From him the pedigree in the *Ducatus Leodiensis* only commences.

There was a Hugh Pudsey, nephew of King Stephen, who was consecrated Bishop of Durham by the Pope himself at Rome, Dec. 30, 1153, and was bishop above forty years. He died in 1195.

Can any of the readers of “N. & Q.” oblige me with the derivation and meaning of the word *Pudsey*? In Domesday Book it is written “Podechsaie.”

SIMEON RAYNER.

Pudsey.

#### DINING “À LA Russe.”

(4th S. ix. 422.)

F. C. H. is hard on dinners *à la Russe*, but I do not think he will stop them. He does not touch on the great disadvantage I have heard people whine about, namely, that nobody now sees “one’s” handsome silver dishes, or “one’s” best soup tureens, and that, for the matter of that, “one” might as well have china. But he does touch on what we all have felt when there was not a due supply of bills of fare, namely, the want of knowing what the dinner consisted of.

It is not every one who is as fond of the smell of fish, venison, game, &c., under his nose as F. C. H. is. Nor perhaps of that perpetual duel of civility kept up between the lady of the house and the gentleman who took her out: “Now, pray do”; “No, indeed I cannot”; “But I really do like carving”; “Well, but you,” &c., &c.—with the man on the left hand begging to be allowed to help. All this is happily obsolete under the new system, and the principal man in the company is no longer servitor to the inferior guests. The master of the house, too, has time to be attentive to the principal lady. If I should ever have the happiness to entertain F. C. H. at my table, I will promise him the same opportunity of a second helping which my other guests have, though my entertainments are not on so large a scale as to comprise both “smoking sirloin,” “goodly leg,” and “all the other joints.” The truth is, the *à la Russe* style is much quieter, more economical, takes fewer servants to manage it nicely, and has far less bustle. Under the old system the servants were always stretching over the guests to get the dishes off and on, which now only happens at dessert. Then there was sure to be a stupid young man who could not carve the chickens; and the tongue was generally opposite a shy young lady, who had not as yet found her own. If F. C. H. had ever seen an elderly lady’s cap, wig, and all, caught up by a footman’s sleeve button and lifted off her head (I knew the lady it happened to), he would be glad that the risk of such a misadventure was diminished. P. P.

I was much of your venerable correspondent F. C. H.’s opinion as regards the good old fashion of carving at table (when done by a dexterous hand), until the late war made me forcibly change my mind; as month after month—and long weary months, God knows!—we had to carve at our own table, and that, twice every day and twice of each dish, to eight, ten, or twelve German officers, until our wrists ached (to say nothing of our hearts!): so that at last, *en désespoir de cause*, I gave up the arduous task of *écuyer-tranchant* to my butler, thinking dinners *à la Prussienne* much on a par with those *à la Russe*; and I can assure F. C. H. that, with the great difficulty in those troubled times to get sufficient provender for so many greedy mouths, it was often no easy matter to carve so that each could have his share. Nay, it not unfrequently happened that “those at the ends of the table, *i. e.* the master and mistress of the house, had to be content, after serving every one, with the drumsticks of a tough fowl—which seemed to us very foul play; but we took it philosophically, repeating with our *ungeladenen Gästen*—“*Z’est la guerre!*”

P. A. L.

"SECRET SOCIETIES OF THE MIDDLE AGES" (4th S. ix. 359, 435.)—I have not seen the copy of this work referred to in Messrs. Sotheman's Catalogue for February, 1872, "(comprising autograph notice by the author, stating that this volume was printed without his knowledge.)" The volume, it seems, is sold.

What this note of the author means I cannot guess. He furnished the manuscript of the work to the society; he corrected the proofs; and he was paid for the copyright. Nor can I understand how an author's work can be printed without his knowledge; he being of sane mind, and at the place of publication.

This I recollect, as accurately as one can remember events of five-and-thirty years ago, that MR. KRIGHTLEY contemplated expanding into a work of greater extent the book which he wrote for the Useful Knowledge Society. For aught I know, he may have regretted that he published the smaller work. That it was printed without his knowledge I utterly deny.

I have long since arrived at an age when I look with envy on those who accept contemporary memoirs as necessarily true, and repose on that kind of conviction.

Lord Campbell, in his posthumous *Memoir of Lord Brougham*, asserts that the Useful Knowledge Society was ruined utterly by the publication of Lord Brougham's *Political Philosophy*. There is not a word of truth in the assertion. Yet Lord Campbell was a member of the committee of that society; he had constant means of access to me, from whom he knew that he could have learnt the facts; but he preferred a sneer at Lord Brougham to the truth. And the sneer will probably be accepted hereafter as truth.

THOS. COATES.

Kensington.

THE GRAND SECRET (4th S. ix. 426.)—The philosopher who said, shortly before his death, "I shall soon know the grand secret," was Arthur Thistlewood, at his execution for high treason, May 1, 1820. See *Annual Register*. W. G.

Was it not Montaigne whose last words were, "Je vais chercher un grand peut-être"?

A. J. M.

The alleged saying of the dying philosopher—"I shall soon know the grand secret,"—may perhaps refer to the saying which has been ascribed to Rabelais on the approach of his death—"Je vais chercher un grand peut-être." Whether his biographers have truly imputed to him sceptical language of this kind, on such an occasion, is perhaps open to doubt. The romance of *Gargantua and Pantagruel* is certainly chargeable with very loose language, to say the least; and the story of the author's early life would seem to indicate disgust for the hypocrisy of his early professional teachers.

Yet Francis I. did not seem to have regarded his amusing and extravagant tale as sufficiently unorthodox to deter him from reading and admiring it—perhaps for some such reason as caused his successor, Louis XIV., to protect Molière from the hostility and remonstrances of the contemporary ecclesiastical dignitaries who urged him to exclude the play of *Tartuffe* from the French stage.

It is not unlikely that other instances of like unseasonable jests may occur to the recollection of the reader. A jocular tone in the last words of more than one Roman emperor has been recorded by authentic history. Bacon remarks that the approach of death is often consistent with good spirits (*Essay on Death*); and Vespasian himself, one of the best of the emperors, resorted to rather a coarse *bon mot* in the last act of his life—"Ut puto, Deus fio." Suetonius tells us that "nec in metu et periculo mortis abstinuit joci." (*Vesp. cap. 23.*) E. S.

[Dr. Dodd has been credited with the saying.]

HISTORY OF THE VAUDOIS (4th S. ix. 138, 210, 329, 393.)—To the works previously mentioned may be added—

"The History of the Vaudois, by Peter Boyer, a Minister of the Gospel, dedicated to the King of England, and newly translated out of French by a Person of Quality. London, Printed for Edward Mory at the Three Bibles in St. Paul's Church Yard. MDCXCII.

"Wherein is shown their Original; how God has preserved the Christian Religion among them in its Purity, from the time of the Apostles, to our days; the Wonders he has done for their preservation, with the Signal and Miraculous Victories that they have gained over their Enemies; how they were dispersed, and their Churches ruined; and how at last they were re-established beyond the expectation and hope of all the World."

P. A. L.

MYFANWY (4th S. ix. 138, 396.)—If the last syllable is from *wy*, "water" (not "sea"), the name would rather mean "my wave;" from *myffan-wy*, "top or surface of the water."

R. S. CHARNOCK.

BLACK RAIN (4th S. ix. 137, 185, 267, 327.)—To information already received allow me to add as follows:—

"In April, 1849, Professor Barker laid before the Royal Dublin Society some observations on a shower of black rain which had fallen around Carlow and Kilkenny, and extended over an area of more than 400 square miles."—"In July, 1850, a shower of black rain occurred near Northampton, and was described at the time by the Rev. J. T. Tryon of Bulwick Rectory."—*World of Wonders*, London (circa 1868), p. 87.

Newcastle-on-Tyne.

J. MANUEL.

"THE OFFICE OF THE HOLY WEEK" (4th S. ix. 428.)—This Holy Week Book is of no particular value. Before the reign of James II. no Catholic book could safely be published with the printer's name, from the time of the Reformation; though books of devotion and of the church offices

were always supplied either from foreign presses or with the names of foreign cities on the title-pages, such as Antwerp, Paris, Douay, &c., though in reality printed secretly in England. On the accession, however, of James II., Catholic books were publicly printed, chiefly by Henry Hills, as is the book in question. I have several books from his press, and also his catalogues, and those of T. Meighan in Drury Lane, who was the chief Catholic bookseller after Hills. *The Office of Holy Week* was always to be had of these booksellers. I have a copy printed early in the eighteenth century, which once belonged to Bishop Challoner.

F. C. H.

MAUTHE DOG (4<sup>th</sup> S. ix. 360, 415.)—Sir Walter Scott, whose wonderfully retentive and observant mind caught up everything, has thus alluded to the legend of the Mauthe Dog:—

"For he\* was speechless, ghastly, wan,  
Like him of whom the story ran  
Who spoke the spectre-hound in man."

\* *Lay of the Last Minstrel*, canto vi. stanza 26.

Singularly enough he has not mentioned the subject in his *Letters on Demonology and Witchcraft*. But in *Peveril of the Peak*, the scene of a portion of which is laid at Peel Castle in the Isle of Man, just as might be expected, Sir Walter alludes to it. The superstition of the cry of the Gabriel Hounds in the sky mentioned by W. E. A. A. was once common in Yorkshire, and supposed to foretell the death of some person. A local poet, Mr. Holland of Sheffield, describes it as follows:—

"Oft have I heard my honoured mother say  
How she hath listened to the Gabriel Hounds;  
Those strange, unearthly, and mysterious sounds  
Which on the ear through murkiest darkness fell;  
And how, entranced by superstitious spell,  
The trembling villager not seldom heard,  
In the quaint notes of the nocturnal bird  
Of death premonished, some sick neighbour's knell."

JOHN PICKFORD, M.A.

Hunigate, Pickering.

PROVERBS (4<sup>th</sup> S. ix. 428.)—It is stated at the above reference that in 1886 Good Friday will fall on St. George's Day, April 23, and Corpus Christi on St. John, June 24; but I believe this is inaccurate. In that year Good Friday will be April 16, and Corpus Christi June 17. But in the years 1943 and 1954 Good Friday will fall on April 23, Easter Sunday will be April 25, and Corpus Christi June 24. In those two years, therefore, all the three requisites will be found: but it may be as well to mention that the very same occurred in 1606, and the end of the world has not yet followed. There is another proverb, which I have often heard, thus:—

"When our Lord falls in our Lady's lap,  
England, beware of a great mishap."

\* Sir William of Deloraine.

This, of course, means when Easter Day falls upon March 25.

F. C. H.

COL. JOHN JONES THE REGICIDE (4<sup>th</sup> S. ix. 426.) Early in 1867 I cut out of a Welsh newspaper a lengthy extract about "Col. Jones the regicide," taken from the *Cambro-Briton*, and signed W. The writer states in a note that Jones (besides the marriage with Cromwell's sister) "was also married to Margaret, daughter of John Edwards, of Stansty, in the county of Denbigh, who must have been his first wife." I am sorry I cannot give you the date of the number of the *Cambro-Briton* in which the above appears, but doubtless some other correspondent can.

A. R.

Groeswylan, Oswestry.

"LITTLE JOCK ELLIOT" (4<sup>th</sup> S. ix. 383.)—I have my doubts as to the antiquity and genuineness of this ballad. It is very like one of James Telfer's old attempts. Jock Elliot's name is certainly, in the border district, connected with a proverb, but it is "Wha daur mell wi' me?" not "meddle." But that deviation is not the only thing that makes me dubious. My opinion is formed from a consideration of the entire composition, which smacks of the poetical schoolmaster. What is the opinion of your learned correspondent MR. ROBERT WHITE? STEPHEN JACKSON.

"PRAISES ON TOMBS," ETC. (4<sup>th</sup> S. ix. 320.)—I remember some twenty-five years since copying the following in Litlington churchyard, near Leamington, from a tombstone:—

"Praises on tombs are honours vainly spent;  
A well-spent life is the best monument."

I. J. REEVE.

Newhaven.

COCKROACHES (4<sup>th</sup> S. ix. 426.)—A certain and safe remedy is requested for the destruction of these ravagers. Cockroaches are effectually poisoned by powdered colocynth, kept in a bottle with parchment over the mouth perforated with pin-holes. Where this is sprinkled they will not approach. They are also poisoned if they taste, or even smell, borax.

F. C. H.

Take an earthenware pan with glazed nearly upright sides, and put a few scraps of bread in it: set the pan on the floor, and wrap a cloth round the outside so that the cockroaches can crawl from the floor to the edge of the pan (which should be at least four or five inches deep), or put a flat piece of wood up which they might walk to the edge from the floor. The cockroaches will be attracted by the smell of the bread, will fall into the pan, and in the morning should be killed by pouring boiling water on them.

G. E. O.

E. V. is quite right as to ordinary red wafers. They are of no use against cockroaches, but a red wafer sold in sheets at some oil shops (I have



bought sheets in an Oxford Street shop, nearly opposite Bedford Chapel) is an effective cure.

C. W.

"BLACK JOHN" (4<sup>th</sup> S. ix. 407.)—If M. E. Z. should visit Lausanne and put up at the Gibbon, he will find in the square opposite to that famed hotel a man with a brass plate on his cap, inscribed "Jean Noir," i. e. "Black John." The individual is the street-keeper. Whether the "Black John" of Gilray is a member of the same order as Jean Noir of Lausanne is what I cannot guess at, as the picture has not come under my inspection. However, it is worthy of note that in Suisse Romande a street-keeper is a "Jean Noir."

JAMES HENRY DIXON.

Lausanne.

"THE REGIMENTAL DRUM" (4<sup>th</sup> S. ix. 389.)—If M. D. refers to the humorous story, "My First Client," in *Blackwood's Magazine* for June, 1839 (No. 284, xlv. 733), he will learn all about this famous piece of military gear, which Mr. "Thomas Buckley, late Drum-Major, Condote local militia," dunned "Mr. Gibbin Thropple, Attorney-at-law," to recover under the unfruitful pressure of "a very Savage lawyer's letter to Mrs. Revett," its wrongful possessor.

T. S.

Crief.

LINES ON THE MONTHS (4<sup>th</sup> S. ix. 388.)—An aged relative of ours, whose learning and purely apostolic character endeared him to all who had the pleasure of knowing him, has frequently repeated to us the lines quoted by G. S., with this difference:—

"March will search,  
April will try,  
May will prove  
If you live or die."

R. & M.

AGE OF SHIPS (4<sup>th</sup> S. ix. 261, 396.)—The following facts are, I should think, worthy of being preserved in the pages of "N. & Q."

A very old sailing vessel, the "Amphitrite," was wrecked a little while ago at the mouth of the Tyne. It proved to be ninety-seven years old, and was sold last week for 340*l.* to Mr. James Young of South Shields. This gentleman is also the owner of the "Brotherly Love"—a vessel which is supposed to be 127 years old, and accompanied Captain Cook in a voyage round the world. The latter vessel has recently returned from a voyage to France, in the course of which she proved to be perfectly tight and seaworthy in the tempestuous weather she encountered. Among the company present at the sale—which resulted in Mr. Young being the possessor of the two oldest ships in the world—was, by a curious coincidence, a Mr. James Walker, a gentleman who was formerly apprentice on board the "Betsy Cairns," a vessel which was wrecked at the mouth

of the Tyne in February, 1824. The "Betsy Cairns" was then 150 years old, and as a royal yacht conveyed William and Mary from the continent to England.

WM. R. HOPPER.

7, Esplanade West, Sunderland.

"YESTERDAY'S OVER," ETC. (4<sup>th</sup> S. ix. 181.)—Part of the concluding verse of "Day," in *Original Poems for Infant Minds by several Young Persons*. "Day" is by Ann Taylor.

L. C. R.

SIR COLIN CAMPBELL *not* AT INKERMANN (4<sup>th</sup> S. ix. 391, 413.)—My thanks to O. C. for his timely rectification. I happened not to be within reach of my books relative to the Crimean war when I wrote the short note on General Bourbaki; still I ought to have known better. It was that distinguished commander Sir George Cathcart I had in mind at the moment, who, with his aide-de-camp, the gallant Col. Seymour, met with a glorious death at the head of the fourth division; where fell likewise old General Strangways and Major-General Goldie; whose brigade occupied the left of the road to Inkermann. But I could have equally extolled for their indomitable courage and daring Sir George Brown, at the head of the light division; the Duke of Cambridge and Major-General Bentinck, with the splendid brigade of the Guards, at the redoute towards the Tchernaiia; Major-Generals Pennefather and Adams, with the second division; and, "though last not least," Lord Raglan's aide-de-camp—he with the heart of steel. I trust I have now made sufficient *amende honorable* for having thus allowed my memory unaccountably to go astray.

P. A. L.

Perhaps, after all, if "Alma" were substituted for "Inkermann," P. A. L. would not be far out. I hardly remember what share fell to the French in that transaction; but it is certain that there, at least, Sir Colin *did* lead his Highlanders—where they were blown up the ascent to the strains of the bagpipe under the lungs of the stalwart Scotch piper Donald Bain.

R. R.

NOVELISTS' FLOWERS (4<sup>th</sup> S. ix. 85, 148, 226, 414.)—Dr. Berkenhout writes to his son (re *Caltha palustris*) that it is only—

"apparently of the *Ranunculus* genus. It is indeed of the same class and order, viz. *Polyandria polygynia*, but differs from the *Ranunculi* in having no calyx, no nectarium, and in its seeds being inclosed in capsules. It resembles the *Ranunculi* in having five rounded petals; but they are not glazed on the upper side. The flowers grow in pairs on separate *pedunculi*. The leaves are heart-shaped."—P. 238.

J. BEALE.

The plant sold in Hamburg under the name of *Maennertreu* is the comfrey-leaved houndstongue (*Cynoglossum omphalodes*). JOSEPH RIX, M.D.  
St. Neot's.

*Caltha palustris* is not now "the only species of that genus found in any part of the world."

Sowerby, writing twenty years after Berkenhout, figures *C. radicans* also, and speaks of three others, but he does not figure them nor had seen them.

"Golden chain" is a vulgar English name for the laburnum.

P. P.

J. A. ATKINSON (4<sup>th</sup> S. ix. 200, 372, 415).—With many thanks to correspondents, it was not the book but the caricaturist I was inquiring about. When *The Miseries* came out they were in every body's mouth, like "Brown, Jones, and Robinson." Atkinson's sixteen clever coloured illustrations were published by Miller, Albemarle Street, 1807, as a thing to lie on the drawing-room table. Size about eight inches by seven.

P. P.

This series of plates, about which some mystification seems to exist, is lying before me. It is entitled:—

"Sixteen Scenes taken from 'The Miseries of Human Life.' By one of the Wretched.

"He best can paint them who has felt them most."

Pope.

"London, published by William Miller, Albemarle Street, March 1st, 1807."

The plates are "drawn and sketched by John Augustus Atkinson," to illustrate Beresford's well-known work, and are delicately tinted in the manner of Rowlandson. The drawing is correct, and they are not without considerable merit, though certainly inferior to the productions of that great artist. Atkinson was author also of—

"A Picturesque Representation of the Naval, Military, and Miscellaneous Costumes of Great Britain. London, 1807." Royal folio.

And (in conjunction with James Walker) of—

"A Picturesque Representation of the Manners, Customs, and Amusements of the Russians. London, 1812." Imp. folio.

He was still living in 1819, his name appearing at the foot of a coloured plate in my portfolio, published this year by Edward Orme, Bond Street, entitled "The Poet," a caricature representation of a ragged bard of the Grub Street school, now happily extinct.

WILLIAM BATES.

Birmingham.

"Oss," OR "ORSE" (4<sup>th</sup> S. ix. 404).—I have not met with this word in the orthography of *orse*, as mentioned by your correspondent; but it is known in Craven, and in Westmoreland and Cumberland, in the forms of *oss* and *osse*, in the sense of, to offer to do, to attempt. Ferguson cites from Mrs. Wheeler's *Westmoreland Dialogues* the expression "*ossing* towards housekeeping," where, as he remarks, it has the sense of "preparing for or looking forward to." Mr. Gaskell, he says, refers this word to the Welsh *osi*, to attempt; but Ferguson supposes it derived from Norse *óska*, to wish, though there be a less apparent resemblance. Here at least we plainly

have the derivation of the term "asking," used to designate the act of publishing the banns. There is, at all events, no better reason to derive the Craven and Cumberland word *osse*, *oss*, from the Welsh than the converse, the northern tongues being most probably the parents of both. Ferguson well remarks that—

"The principle of referring to the Celtic, even for a word which cannot be found in the Gothic dialects, is one which ought to be resorted to with some reserve. For it often happens that a word is not to be found, only because we do not know where to look for it."

J. CK. R.

This word is in common use in Nottinghamshire and Derbyshire in both the senses named by F. C. H. In the sense of beginning to do, I have heard a small farmer during a long drought say: "Dun you know if the glasses is *ossing* to sattle?" That is to say, "Is the mercury in the barometer beginning to fall?" Then, in answer to the inquiry whether a man had accomplished something he had intended to perform, I have heard it said, "No, he *ossed*, but could na do it." ELLCEE.

"WOODEN NUTMEGS" (4<sup>th</sup> S. ix. 182).—In *The Mirror* (No. 831, date of April 20, 1837, p. 272) is this paragraph:—

"That eternal scoundrel, that Captain John Allspice of Nahant, he used to trade to Charleston, and he carried a cargo once there of fifty barrels of nutmegs. Well, he put half a bushel of good ones into each end of the barrel, and the rest he filled up with wooden ones, so like the real thing, no soul could tell the difference until *he bit one with his teeth*, and that he never thought of doing until he was first *bit himself*."

The paragraph is taken from some work published about the time, but I have seen it in a more extended form. Is it to be found in *The Clockmaker*? THOS. RATCLIFFE.

"LE CURÉ DE PONTOISE: EN REVENANT DE PONTOISE" (4<sup>th</sup> S. ix. 388).—Pontoise is the Briva Isaræ of the Latins, the Pons Isaræ of the Middle Ages. It is situated thirty-five kil. north of Versailles (Seine-et-Oise), and has a considerable corn trade, copper foundries, and manufacturing of beautiful works in steel. Several kings of France resided there: Philip I., Louis IX. (Saint Louis); Queen Isabella of Hainault, Joanne of France. Louis XIV. retired there during the Fronde. I know nothing about le Curé de Pontoise; but I well remember, when a child in 1814, the maids in the nursery laughing outright when one of them made us sing—

"La servante du curé, ô mon Dieu, qu'elle est sotté,  
Elle a vendu son cotillon pour se faire une culotte.  
Ah! tu t'en souviendras, la Lira  
Du curé de Pomponne,"—

nor do I know anything more about the Curé de Pomponne.

P. A. L.

"MAKE A BRIDGE OF GOLD," ETC. (4<sup>th</sup> S. ix. 397).—In the French translation of Thomas

Thomas's *Life of Caesar Borgia, Duke of Valentino*, I find at p. 64:—

"Tandis que les mesmes Florentins eurent convenu depuis l'entrée de Charles VIII dans leur ville, laquelle fut honorée de tout ce qui pouvoit rehausser sa puissance et sa gloire, de lui faire un pont d'or à la sortie de leur estat et à la poursuite de ses entreprises, de lui fournir une grosse somme d'argent, et de laisser entre les mains de sa majesté Pise, Livorno, Pietra Santa, Serezana et Serezanello."

P. A. L.

MR. LORY HYDE'S MARRIAGE (4<sup>th</sup> S. ix. 426.)—Mr. Pepys records:—

"May, 1665, 14<sup>th</sup> (Lord's day). To church, it being Whit-Sunday; my wife very fine in a new yellow bird's-eye hood, as the fashion is now."

It is improbable that the marriage would take place in Clarendon House chapel, as the chapel would hardly be built before Clarendon House itself was. Mr. Peter Cunningham says that Charles II. granted the land for the house June 13, 1664, only eleven months before the day of the marriage. And Evelyn, on November 28, 1666, says he "went to see Clarendon House, now almost finished." SPARKS H. WILLIAMS.

18, Kensington Crescent, W.

RED DEER (4<sup>th</sup> S. ix. 428.)—I am informed by the Rev. H. C. Brewster, of South Kelsey, who was born and brought up in the parish of St. Nicholas, Nottingham, that there was, and probably still is, on the south side of the church, a stone in memory of "Tom Booth," a famous poacher. The epitaph would, he believes, throw some light on the question of the use of cross-bow or harquebus for killing deer. He cannot remember the whole inscription; but there is some conceit turning upon the poacher falling a victim to death's *bolt*, or something of that kind. It begins and ends something like this:—

"Here lies Tom Booth, who with . . . skill  
fat bucks and does did kill.

. . . for surely such another  
Ne'er issued from the belly of a mother."

It seems unlikely that guns were used by poachers at the beginning of the last century, because it was esteemed a special advantage for persons in pursuit of the king's deer to have a dog which so seized a buck as to prevent his crying, and so betraying the poacher. The sound of a gun would be heard much further than the cry of a deer.

J. T. F.

Hatfield Hall, Durham.

FINGERCAKES (4<sup>th</sup> S. ix. 175, 325.)—Out of much information which has been received with respect to finger cakes, the following note, sent in the original MS., is selected:—

'Dear Sir,

"As to the finger cakes of Lantwit, I, who am a born and bred Lantonian, can say that I have eaten many and many of them. Further, I make it a custom

every Christmas to get some made for my own use, and for presents. Hundreds, if not thousands, of such cakes were made in former years in Lantwit by Peggy Lewis, David Thomas, &c., public bakers; and there are scores of persons in and around Lantwit who can testify to that fact: for instance, Richard Charles, Mary Balwin, William Thomas, Ivy House, Guardian, &c. &c. &c.

"I am, dear sir,

"Aberkenfigg,

May 27/72.

Yours truly,

WILLIAM JOHN."

As the above comes from a respectable and well-known person, occupying a public position, it may be deemed by many a not "unsatisfactory result."

Further, finger cakes have not only been "seen," but even eaten by the undersigned. Lastly, it may be permissible to add that what is vulgarly called "spinning a yarn," to impose on the Editor of "N. & Q." or any one else, would be most alien to the habit of

R. & M.

DISSENTING MINISTERS IN PARLIAMENT (4<sup>th</sup> S. ix. 429.)—In replying to the query of MR. MILLER, a good deal will depend on what he would call a Dissenting minister. In some denominations men in trade adopt the title of "Reverend" (as, for instance, the Welsh Calvinistic Methodists), and in other cases men whose whole life is spent in ministerial work repudiate the "Rev." altogether. Thus we have Mr. R. W. Dale, and George Dawson, Esq., M.A., of Birmingham. I have an impression that the late Mr. Drummond, M.P., preached amongst the Irvingites; and I once heard George Thompson, when he was member for the Tower Hamlets, preach in an Independent chapel. In a Leicester paper this week I see that "George Macdonald, LL.D., author of *Alec Forbes*, *Robert Falconer*, &c.," is to preach two sermons in the "Wycliffe Congregational Church" of that town on Sunday; and I am very much mistaken if correspondents do not send to you many more instances of preaching M.P.s than MR. MILLER knows of. The title of "Reverend" sits very loosely on the shoulders of Nonconformists.

A. R.

Croeswylan, Oswestry.

ELSE (4<sup>th</sup> S. ix. 219, 287.)—This name is to be found in Kent. May it not be derived from *alias*, 'als?

HARDRIC MORPHYN.

CHAUCER FAMILY (4<sup>th</sup> S. ix. 381, 436.)—If MR. MARSHALL had read MR. FURNIVALL'S "Trial-Forewords" to his parallel-text edition of *Chaucer's Minor Poems*, he would not feel so certain as to the identity of Geoffrey Chaucer's wife as he seems to be. Philippa Roet (not Rolt) may have been the poet's wife, and Thomas Chaucer may have been his son; but there is not a shadow of proof for either supposition. The two supposed facts are each too weak to stand alone, but when put together they have been supposed to support each other. By arguing in a circle, Thomas



Chaucer is said to be Chaucer's son because the Roet arms are on his tomb, and Philippa Roet is said to be Chaucer's wife because her arms are on Chaucer's son's tomb. The question is too long a one to be argued in "N. & Q."; but assuredly MR. MARSHALL's demur does not in any way invalidate MR. FURNIVALL's argument.

HENRY B. WHEATLEY.

Will MR. MARSHALL produce his evidence that "Rolt" was "the family of Geoffrey Chaucer's wife"? I suppose MR. MARSHALL alludes to the exploded notion that Philippa Chaucer was a Roet before her marriage.

F. J. FURNIVALL.

"GUTTA CAVAT LAPIDEM" (4<sup>th</sup> S. ix. 82, 414.) I believe that the first writer who makes use of this proverbial expression is Richard, a monk of the celebrated abbey of S. Victor at Paris, who died about 1172. Richard of S. Victor was a Scotchman by birth, and has left behind him many eloquent devotional treatises. In his work entitled *Adnotationes mystice in Psalmos*, after quoting the Ovidian distich beginning "Quid magis est durum saxo," he adds—

"Quid lapide durius, quid aquâ mollius? Verumtamen gutta cavat lapidem non vi sed sæpe cadendo." (Migne's *Patrologia Latina*, vol. cxvii. p. 389.)

J. C. HEDLEY.

• JOHN WESLEY'S FOOTPRINTS (3<sup>rd</sup> S. *passim*; 4<sup>th</sup> S. ix. 100.)—There are, it seems, still some who believe in the miraculous nature of these. I extract the following from a letter from a Nottinghamshire clergyman, dated May 31, 1872:—

"I and a friend were in the churchyard wondering which was the stone on which Wesley was supposed to have held forth, when a woman passing by, I enquired of her where it might be. She immediately guided us up to the stone with which you are acquainted by the priest's door; on it were certain known marks commonly known as iron marks, and to a question from me what these marks might be, she answered at once with all sincerity, and a full belief—that they were the marks of Wesley's feet, burnt in them by the Spirit as he stood preaching to the people." On further questioning her, this appeared to be the current belief of the enlightened followers of Wesley."

J. T. F.

Hatfield Hall, Durham.

"BUBBLES" (4<sup>th</sup> S. ix. 339.)—Whence is the slang word *bubble* derived? The verb *to bubble* = "to cheat," and the substantive *bubble*, as applied to men, are of course much older than the slang word. Shakespeare's use of the substantive (as in *All's Well*, &c., III. vi. 5, where Parolles is stigmatised as "a bubble") suggests only the ordinary derivation. But in Halliwell & Wright's *Nares* a quotation is given where *bubble* = a man who has been bubbled or cheated. This and (yet more so) the verb do not imply the ordinary derivation so clearly.

Wedgwood (*sub* "Dupe," which he derives from Fr. *dupe*, *duppe*, a hoopoe) says—

"Thus from It. *bubbola*, a hoopoe, *bubbolare* (portar via con inganno), to cheat—altieri, whence E. *to bubble one*."

JOHN ADDIS, M.A.

May not this expression have originated with Shakespeare? (*Macbeth*, Act I. Sc. 3.) He puts into the mouth of Banquo, when Macbeth is speaking of the witches having "vanished into the air"—

"And what seem'd corporal, melted  
As breath into wind"—

these words—

"The earth has bubbles, as the water has,  
And these are of them."

LAYCAUFMA.

SIR RICHARD LEE, 1500 (4<sup>th</sup> S. ix. 427.)—In the *Lisle Papers* (vol. xiii. art. 8) is a letter to Honor (Grenville, wife of Arthur Lord Lisle (son of Edward IV. and Elizabeth Lucy), signed "your lovinge Cousin, Ric. Lee." The letter was written (as the internal evidence shows) in or about 1539. Lady Lisle was descended from the families of Gilbert of Compton, Georges, Bonville, and Courtenay of Powderham (Devon); but the cousinship might be to either of her husbands, the first of whom was Sir John Basset of Umberleigh, co. Devon. I have been unable to trace the relationship. If your correspondent should be more fortunate, I should be greatly obliged if he would permit me to share in the knowledge.

HERMENTRUDE.

A WELSH BARD, 1541 (3<sup>rd</sup> S. viii. 209.)—

"John Davy, a Welshman, which takethe upon hym to be a prophesyer, solicited permission to speak with Henry VIII., that he is able to show soche things as he nowe shortly commynge—very needful and necessary for Harry to know. That after he had opynyed soche things to the King's Grace, as he hathe in his stomache to show, he would be content to be sent to any prison they liked to send him."—Ellis's *Letters*, iii. 165, signed by "John Gresham."

A prison, unfortunately, was not considered enough. The sequel to this poor fellow's endeavour to speak to his majesty is given in Stowe, p. 582:—

"The 1st of July a Welshman, a minstrel, was hanged and quartered for singing of songs, which were interpreted to bee prophesying against the King."—Wilkins's *Wales, Past and Present*, p. 283, edit. 1870.

GLWYSIG.

"KING'S GAP" (4<sup>th</sup> S. ix. 260.)—On the Shannon a "king's gap" is an opening required by statute to be left in a fish wear to allow salmon to run up the river. A story is current amongst fishermen on the Shannon that the owner of one of these wears moored a stuffed otter, with large glass eyes, in the "king's gap" left in his wear; thus obeying the law, but driving the fish into

the place the owner wished them to go. The "King's Gap" mentioned by G. B. S. might have been the road leading down to one of these fish passes.

C. R. C.

Eccleston Square, S.W.

**BALL FAMILY** (4th S. ix. 425.)—I cannot help your correspondent to the facts, but I can give him a clue. The most distinguished representative at present of the Balls of Armagh is the Right Hon. Dr. Ball, M.P. for the University of Dublin, and vicar-general of the archdiocese of Armagh.

C. W.

**MR. MILBURN'S CASTLE** (4th S. ix. 427.)—The house alluded to must have been Wonastow House, about two miles from Monmouth, where the family of Milbourn then resided. It is no castle, but simply a dwelling-house, and it has been rebuilt, altered, or enlarged since that time; but part of the old house still, I believe, remains.

OCTAVIUS MORGAN.

**"A MAN OF STRAW"** (1st S. vii. *passim*; 4th S. ix. 457, Notices to Correspondents—J. MANUEL.)—This term was applied, I believe, not to a "convenient witness," but to a person willing to become bail (for a consideration) for another in times when bail was more frequently required in civil proceedings than at present. Such persons used to lounge about Westminster Hall with straws in their shoes. Such at least is the explanation of the phrase I heard in that hall more than forty years ago.

CCCXI.

**"STELL"** (4th S. ix. 447.)—This term in the North of England is said to be applied to a *running* stream. But *quære* whether the streams referred to, *forte* moorland brooks, did not receive their names from the *stells*, *steils*, *shells*, *shields* (sheals, shealings, Latin *scalingus*), *sets*, *scales*, and *skales*, which were situated on their banks, and all of which were no other than huts or boothies, yet more generally those in use in summer for the inclosure and shelter of the young cattle of the farm and their herds, when the former were removed back from the homestead to enjoy or consume the herbage of the outlying pasturages. (O.E. *stael*; Sax. *scildan-tegere*; Jam. v. "stale" and "stell"; Leo's *Nomencl.* "sel," p. 54; Isl. *sael* and *skali*; Su.-Goth. *scale*; and Ferguson's *Northmen*, *passim*). If, however, *stell* be characteristic of the streams themselves, it would imply they were *quasi*-stagnant, standing, or, at least, very sluggishly running ones.

ESPEDARE.

This word in the Scottish dialect means "a deep pool in a river, where nets for catching salmon are placed." Again, *stell-net*, "a net stretched out by stakes into, and sometimes quite across, the channel of a river." Jamieson, however, throws no light as to the derivation.

I have an indistinct recollection that in Scot-

land the term *stell* is used to designate the spiral worm or channel through which the spirit passes in the process of distillation (a microscopic notion of "a small running stream"), and hence the expression "big *stell* whisky," which denotes a coarser spirit, produced from a worm of larger dimension.

BILBO.

**TAPERELL** (4th S. ix. 447.)—May not this word be cognate with the adjective *taper*, in the sense of *thin*, *small*?

CCCXI.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*The Paston Letters, 1422-1509, A.D. A New Edition containing upwards of Four Hundred Letters hitherto unpublished. Edited by James Gairdner of the Public Record Office. Volume I. Henry VI. 1422-61, A.D. (Arber.)*

It was a fortunate day for English History, to say nothing of English Antiquaries, when the impecuniosity of William Paston, second Earl of Yarmouth, led him to sell his family papers to Peter Le Neve. How they passed from his hands into those of "honest Tom Martin of Palgrave," and eventually into those of Sir John Fenn, by whom they were published, we need not stop to tell; but it was not a day to be lamented when a distinguished man of letters suggested how far the complete disappearance of all the MSS. was a ground for casting doubt on the authenticity of the published letters. For that suggestion led to inquiry—inquiry to the discovery of many of the missing originals, and of a large number of inedited letters, and that discovery to the appearance of the present edition, under the careful and able superintendence of Mr. Gairdner of the Public Record Office. After the testimony to the value of these letters given by so high an authority as Mr. Hallam, we may take for granted their historical importance, and confine ourselves to a notice of the peculiar claims to consideration of the work before us. The first of these is its great completeness. It contains four hundred more letters than Fenn's edition. These are all arranged in chronological order, many of them which had been misdated by Fenn now falling into their proper place, and the editor has prefixed to all of them such information as will enable the reader to judge for himself how far the editorial arrangement has been well founded. When we add that the work will be completed in three volumes—for far less than the sum for which one of the original five volumes could have been purchased—we have done enough to show the obligations which Mr. Gairdner and his publisher have conferred on all Students of English History.

**THE SOCIETY OF ANTIQUARIES: SEPULCHRAL MONUMENTS.**—A Blue-book of more than ordinary interest has been presented to Parliament by the Government. In 1869 Mr. Layard, then First Minister of Works, requested the Council of the Society of Antiquaries of London to furnish him with a list of such regal and other historical tombs or monuments existing in cathedrals, churches, and other public places and buildings as in their opinion it would be desirable to place under the protection and supervision of the Government, with a view to their proper custody and preservation. Prompt action was taken in the matter by the council; a special committee was appointed, including Mr. Perceval the Director, the Dean of Westminster, Sir W. Tite, the late Mr. Bruce, &c., which, after several meetings, thus defined the duties they had agreed to undertake:—

1. That the inquiry be limited to monuments of persons who died not later than the year 1760.

2. That for defining the meaning of the terms "Regal and Historical Tombs or Monuments," the word "Regal" shall be held to comprise the following classes:—1. Kings and Queens regnant of England or Scotland. 2. Queens Consort. 3. Princess Consort. 4. Parents of the Kings and Queens before-mentioned. 5. Children and Grandchildren of such Kings and Queens. 6. Male Descendants of Kings' sons in an unbroken male line. 7. Such other descendants of Kings as have transmitted a right of succession to the throne. 8. Such brothers and sisters of Kings and Queens before-mentioned as are not included under the previous heads. And the word "Historical" shall be held to include the following classes:—1. All Archbishops of Canterbury and York. 2. All Lord High Chancellors and Lord Keepers. 3. All Lord High Treasurers. 4. All Chief Justices. 5. Eminent Statesmen and Ambassadors. 6. Persons eminent in Theology, Science, Literature, and Art. 7. Eminent Naval and Military Personages. 8. Eminent Merchants. 9. Other persons of note.

The Committee explain that in drawing up these resolutions they had regard not to the value of the monuments as mere works of art, but to the importance of the persons commemorated, and the conservation of the existing memorials of our more illustrious countrymen rather than the mere gratification of artistic taste or antiquarian curiosity; and that in this respect the simple gravestone which marks the interment of John Locke was more worthy of record than any more sumptuous monument erected to a person who had left no trace behind him in the history of the country. But we must not be tempted to go into details. The report may be purchased for a very small sum. It will be read with great interest, and does infinite credit to the learned body from which it emanates.

**ST. PAUL'S CATHEDRAL.**—At a meeting of the Executive Committee of the St. Paul's Completion Fund, held on Monday last, the following resolution was moved by Mr. Oldfield, seconded by Mr. Beresford Hope, M.P., and carried unanimously:—"That it be an instruction to Mr. Burges in preparing his plans for the completion of St. Paul's that he consider himself limited to a style of decorative design for which authority is to be found either in any such models or drawings of Sir Christopher Wren as may be in existence, or, failing these, in the best works of the Italian architects and artists of the first half of the sixteenth century."—Let us express a hope from the foregoing, that harmony has been restored to the committee, and our firm belief that a thorough carrying out of the committee's resolution by the newly appointed architect, coupled with a wholly unprejudiced examination of Mr. Burges's future designs, cannot but result in a scheme worthy of the great church whose fitting completion all have so much at heart.

The mention of the name of Wren, of whom it may indeed be said—

"Crescit occulto velut arbor avo  
Fama,

reminds us of a letter that appeared in *The Standard* of the 6th inst., in which the writer, Beta, proves, in direct opposition to the general belief, from Wren's own words in the *Parentalia*, that the great architect, whatever his sins of commission in other respects may have been, was not "responsible for the appearance which the south gable of Westminster Abbey presented before the recent alterations." Not content with repelling the charge, he proceeds to compare the recent works on the south transept with those on the north which Wren actually did execute, with every advantage to the latter, whilst the

former are condemned in no measured terms. As till recently the Cromwellites were generally believed to have been guilty of all the sacrilegious acts of their times, but historical research has disproved many of the charges brought against them, may we suggest to the future biographer of Wren, that it would be a simple act of justice to that architect's memory to compile a well-authenticated list of all the original works and restorations for which there can be no doubt he is responsible. A chapter devoted to this purpose would unquestionably dispel many popular illusions on the subject.

**FLEETWOOD HOUSE, STOKE NEWINGTON.**—Many of our readers will be glad to learn that Miss Miller, of the Library, Church Street, Stoke Newington, has just published a beautiful photograph of this memorable historical building.

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### Notices to Correspondents.

**F. RULE (Ashford).**—For an account of the *Cock Lane Ghost* consult Oliver Goldsmith's pamphlet, *The Mystery Revealed*, 1762, noticed in "N. & Q." 1<sup>st</sup> S. v. 77; 3<sup>rd</sup> S. vii. 371. *Churchill's Poems*, edit. 1854, ii. 208-217; *The City Press* of June 2, 1860.

**C. W. S.**—The quotation is from *Barbarossa*, Act V. Sc. 3, by John Brown.

**SAMUEL ELIOT (Oswestry).**—Dr. Ward in his *Lives of the Gresham Professors*, states that the ballad "*Watkin's Ale*" is contained in one of the MSS. formerly belonging to Dr. John Bull. It is referred to in a letter prefixed to *Anthony Munday's translation of Gerilion in England*, part ii. 1592, and in *Henry Chettle's pamphlet Kind-hart's Dreame*, 1592. The ballad is entitled—

"A ditty delightful of Mother Watkin's ale,  
A warning well weighed, though counted a tale,"



The words and music are given in Mr. Chappell's Popular Music of the Olden Time, i. 136. See also Hazlitt's Shakespeare Jest Books, iii. 9.

E. T. (Patching).—Your paper shall appear, probably next week.

ABHBA.—Valpy's National Gallery of Painting and Sculpture, 1833, only made Four Parts, and ended at p. 92.

L. E. C. (Leamington).—Critiques on the writings of George Eliot will be found in the Quarterly Review, cviii. 469-499; The Edinburgh Review, cx. 224-242; and "N. & Q." 4th S. ii. 51.—The passage by Shelley is the commencement of the fourth section of Queen Mab.

REV. T. B. FERRIS (Guiseley, Leeds).—Tyndale's New Testament, 1535, 12mo, according to the late George Offor, is a pirated edition, probably printed in Holland.

W. H. P. (Belfast).—The work is entitled, "Genuine and Curious Memoirs of the famous Capt. Thurot, written by the Rev. John Francis Durand, with some of Mons. Thurot's Original Letters to that Gentleman, now in England. To which is added, a much more faithful and particular account than has been hitherto published, of his Proceedings since his Sailing from the Coast of France, Oct. 18, 1759. Dublin: Printed for W. Whitestone in Skinner Row, and S. Smith, at Mr. Faulkner's in Essex Street. 1760."

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## Notes.

## SIR JOHN VANBRUGH.

The early history of this celebrated dramatist and architect, born in 1666 (I keep to the earlier date), is confessedly obscure. Having noted several dates and circumstances, altering various statements as hitherto received, and confirming others, the record of them in "N. & Q." may be serviceable to future writers.

There is now little doubt that the Christian name of Sir John's father was Giles, although Cunningham in *The Builder*, xx. 651, and in the *Handbook to London*, urges that a William living in Lawrence Pountney Lane, was the father. It has been assumed that this Giles was a merchant resident in Walbrook, where his father, also named Giles, lived and died. The late A. A. (an esteemed contributor to "N. & Q.") was the first to find at Heralds' College the statement that Giles, jun., "died at Chester, circa annum 1689, and was there buried." (*Encyc. Brit.* 8th edit., xxi. 515.)

That it was Giles, jun., who married Elizabeth, daughter of Sir Dudley Carleton, is confirmed by the statement in Noble (*College of Arms*), that Sir John bore his mother's shield quartered with his own coat of arms; and this Giles, jun., is described also in Bloome's *Britannia*, 1673, p. 356, as "Giles Vanborough of Chester, Gent."

Cunningham's date (given in his *Lives of Painters, &c.*) of 1715 for the death of Giles, jun.,

is an error caused by confusing him with another person, which has done further mischief, but I am now enabled to clear it up. He was the first to notice the statement in Evelyn's *Diary* of May 31, 1695, that "Mr. Vanbrugh was made secretary to the commission (for Greenwich Hospital) by my nomination of him to the lords"; and he thereupon assumed that it was John, to his gratification, and it has been adopted as true by other writers. I find however—first, that "Mr. Vanbrug, secretary to the commissioners of Greenwich Hospital and comptroller of the Treasury Chamber," died Nov. 20, 1716; and, secondly, that his name was "William," not John.

This William might probably have been the elder brother, or one of the two elder brothers, of Giles, jun.; possibly the "William Vanbrug, merchant, son of Giles (sen.), to whom, among others, T. Fuller dedicated his *Pisgah Sight of Palestine* in 1650" (Noble), or even the son of that William, also named "William Vanbrugh, gent., of Walton and Whitehall," mentioned by Le Neve, Harl. MS. 5802, p. 86.

The memoir by A. A. intimates that John was for many years in the army, having attained a captaincy before he quitted it. May we suppose that, tired of play-writing, which he then took up, or wishing to settle, his relative William, then holding office under government, as above seen, obtained for him the office of "comptroller of the royal works," an appointment which I have found a John Vanbrugh held in 1702, as well as in 1704; and that it is the John in question may be considered decided by the entry of "Sir John Vanbrugh, Comptroller," appearing in 1718, for he had been knighted at Greenwich Sept. 9, 1714 (or Sept. 19, or even Dec. 19), upon the accession of George I., who *reappointed* him comptroller. He was not then *appointed*, as stated by Dallaway in Walpole's *Anecdotes*. This earlier date of office is now brought forward for the first time, and is important for elucidating his professional career. It is confirmed by the following extract (from D'Israeli's *Curiosities of Literature*, the "Secret History of the Building of Blenheim") which has not been hitherto noticed. Vanbrugh "represents himself as being comptroller of Her Majesty's works, and as such was appointed [this would have been in 1705] to prepare a model, which model of Blenheim House Her Majesty kept in her palace, and gave her commands to issue money according to the direction of Mr. Travers, the queen's surveyor-general; that the lord treasurer appointed Her Majesty's own officers to supervise these works," &c.

In the first list of directors or standing committee at Greenwich Hospital, appointed under the commission of Queen Anne, dated July 21, 1703, occurs a "John Vanburgh, esq.," who may have been the John in question, the same relative being secretary to the commission as above shown.

As to Vanbrugh's professional education (if



any) in architecture there is as yet no definite information found. It is seldom referred to by writers, but it is the portion of his history to which I have devoted more attention. The following remarks may help to a solution of the doubt. I have shown above, that he held office in the Board of Works as early as 1702 (the date of his appointment I hope yet to discover). In a letter dated July, 1703, to his friend Tonson, then at Amsterdam, he asks him to send "a Palladio in French, with the plans of houses in it." Vanbrugh's first executed work appears to have been his own theatre in the Haymarket, commenced about the middle of 1703, and opened in 1705 or 1706, which does not seem, as regards the vexed question of acoustical properties, to have been considered a very satisfactory performance. A difficulty now arises as to which was his next work—Castle Howard or Blenheim. The former is usually placed first, as early as 1702—perhaps copying Dallaway's note in Walpole's *Anecdotes*; and Vanbrugh's appointment in the Herald's College is attributed to Lord Carlisle's employment of him. But I am not quite satisfied as to the correctness of so early a date for the commencement of Castle Howard. Campbell, in his *Vitruvius Britannicus* (vol. i.) published about 1717, states that it was "built anno 1714"; and the inscription on the obelisk in the park, recording the improvements made by the earl, states (as given in two books) that the earl "began these works in the year MDCCLII." I have, however, very lately met with a passage in one of Vanbrugh's letters, dated July, 1703, in which he says that "two hundred men were at work at Carlisle," and a new quarry was found. Could the works have been delayed from 1702 or 1703 until 1712.

Can any of your readers say whether Lord Carlisle was a member with Vanbrugh of the Kit-Kat Club? This might account for an early friendship, which continued as late as after the death of the Duke of Marlborough (1722), when Sir John was travelling in England with the Ladies Howard, and was refused admittance to Blenheim.

What he said of himself as comptroller in designing Blenheim is given above. This was begun in 1705 or 1706, and "built," states Campbell, "anno 1715." Cunningham says it was Sir John's "last work"! yet it was not fit to receive the duke until about August, 1719. Then comes King's Weston, Gloucestershire, "finished 1713"; and to his other and later works and his appointments I need not refer, for I have already taken up much space. Those in the Herald's College are perhaps correctly explained in A. A.'s memoir of Vanbrugh. They are wrongly stated by Cunningham.

The suggestion I have to offer is this: that when appointed comptroller, he assumed to be an architect by virtue of his office; and in 1705 he

was called upon by the queen to provide a design for Blenheim, as much for this reason as that there was no one else of position to make it in the office of her works, but himself and Sir C. Wren, then seventy-three years of age and busily engaged. The only other person qualified (for Gibbs had not appeared) was Nicholas Hawksmore, a favourite pupil and clerk of Sir C. Wren's; he was also attached to the Board of Works as clerk of the works at Kensington Palace, and became secretary to the board in later years. He certainly acted as assistant surveyor to Vanbrugh at Blenheim, and perhaps at Castle Howard (but of this last I have no proof), the mausoleum at which place he designed for the same earl after Vanbrugh's death. He was a very clever draughtsman and talented designer, as his own works show, and capable of giving Vanbrugh all the assistance he might require.

I have never seen any drawings by Vanbrugh ("N. & Q." 3<sup>d</sup> S. v. 498). Are there any known to be by him of any of his works? W. P.

#### PIECES FROM MANUSCRIPTS. No. VIII.

Here are three short poems from a Cotton MS., of which the second is good fun, and the third a half-comical lament over this idle business Love:

(FILL THE CUP, PHILLIP.)

[Cotton MS. *Vespasian*, A xxv., leaf 47.]

ffyll\* the cuppe, phylippe, and let vs drynke a drame†  
ons or twyse abowte the howse, and leave where we  
begane.

I drynke to yow, swete harte, soo mutche as here is in,  
desyeringe yo\* to followe me, and doo as I begyn;  
And yf yow will not pledge,  
yow shall bere the blame;  
I drynke to yow with all my harte,  
yf yow will pledge me the same.

(WILFUL WIVES).

[Cotton MS. *Vespasian*, A xxx., leaf 146, back.]

A Ballet.

The man ys bleat that lyves in rest,  
And so can keepe hym styll;  
and he is A-coruste, that was the first  
that gave hys wyff her wyll.

What paine and greff, without relieff,  
shall we pore men sustayne,  
yff every gyle [= Jill] shall have her wyle,  
and over vs shall reigne?

Then all our wyves, during ther lyves,  
wyll loke to do the same,  
and beare in hand yt ys A lands  
that goeth not from the name.

There ys no man whose wysdome canne  
Reforme A wyllfull wyff,  
but onely god, who maide the rod  
for our ynthyrtly lyffe.

\* Every final ll is crossed as if for e.

† Or "draine."

Let vs therefor crye owt and rore,  
and make to god request,  
that he redresse this wilfulnes,  
and set our harth at rest.  
Wherefor, good wyves, amend youre lyves,  
and we wyll do the same,  
and kepe not style that noughtye wyle  
that haith so evell A name.  
ffinis.

(LOVE, THIS IDLE BUSINESS).

[Cotton MS. *Vespasian, A xxc., leaf 149.*]

A Ballyt.

A horss chuyng on the brydle  
in the stable ys but Idle,  
So a lover not well proving  
is but Idle in hys loving.  
oft complaining, smale redressing,  
much disdaining, smale realesing,  
much ensuyng, smale obtayning,  
much vneasse and lytle ganing,  
changing of hartis with sub[t]lenes,  
ys love, this Idle busynes.  
Cullered wordis for outward feaning,  
croked sygnes for outwarde craving,  
inwarde mede and outwarde sorowe,  
glad to night and made to morowe,  
now in casse for to be eased,  
now content and now displeased,  
owtward loy and outward boasting,  
litle worthe and mykle costing,  
thus fynding of newfangelnes  
ys love, this Idle busynes.  
Much begune and lytle endid,  
much amisse and litle mended,  
much devised, much invented,  
much dispised, nought contented,  
much complaining of hartes distresse,  
much thinge wrong, and no redresse,  
much devising, all for winning,  
as nie the end as the beginninge,  
doting of braine with dessines,  
ys love, this Idle bussines.  
Lytle sleping, mykle watching,  
mykle loking, lytle catching,  
often wysching, smale thinges having,  
often spending, smale thinges saving;  
laughe love, lowre love, all one matter;  
lyke the nature of the water,  
alwayes running, never seasing,  
yet the rever styll increasinge,  
so dothe the fole never sease  
in love, this Idle busines.  
I, which do this love discover,  
am as Idle as the lover,  
for my laboure nothing getting,  
nor to the lover no profitting,  
to my harte no loy nor easing,  
nor to other nothing pleasing,  
vnto me \* paine in the writing,  
paine to other in reasyting;  
thus my labore may be thankes  
for my Idle besynes.

ffinis.

F. J. FURNIVALL.

\* MS. my.

#### EARLS OF KELLIE.

Thomas, ninth Earl of Kellie, and his brother Methven, the tenth lord, who survived the former but a short time, were the only existing male descendants of the first peer of that name. He was a cadet of the old family of Erskine, originally barons; but who, in the reign of Robert III., had succeeded as heirs of line to the very old earldom of Mar, which had existed prior to the time of Malcolm Canmore. Through Elyne de Mar, the daughter of Earl Gratney and his countess, the sister of Robert de Bruce, the Erskines became the heirs of line; and as all the old earldoms were inherited by heirs female, Sir Robert Erskine—a baron in his own right, *jure sanguinis*—ultimately had the sole right to the honours and heritages of the De Mars.

After being deprived of their rights for upwards of a century by the tyranny and oppression of the first five Jameses, the heir of Mar was restored by Queen Mary and her Parliament in 1565; and, during the minority of her son, was a short time Regent of Scotland. Of this high-born nobleman was descended Thomas Erskine, who had the good fortune to find favour with James VI.; and who, having assisted at the wholesale slaughter of the elder branches of the Gowrie family, received a large share of their vast estate, and was subsequently created Viscount of Fenton and Baron Dirleton—being the name of estates belonging to the Gowries, and which had been inherited by them in right of Janet Halyburton, Baroness of Dirleton in her own right. This was the first viscounty created in Scotland. The patent is dated March 18, 1606. Upon March 12, 1619, the viscount was elevated to the earldom of Kellie by patent to him and the heirs male of his body, whom failing, to his heirs male bearing the name and arms of Erskine.

The large estate inherited by their male issue in course of time became very much impaired; and although at one period apparently flourishing, the family gradually disappeared off the face of the earth, and at last became reduced to two noblemen—the last of the direct line. Earl Thomas was much esteemed by his friends—an excellent landlord, but of quiet habits. There is a private print of his lordship in his robes, which, judging from the countenance, indicates great benevolence. He was then, probably, about seventy. Both Earl Thomas and his invalid brother, Earl Methven, lamented the probable extinction of the family honours, although the extensive remainder to heirs male indicated the possibility of a revival.

This was a frequent subject of conversation amongst the family circle and friends of their lordships. It was believed that the chief of the Erskines, the Earl of Mar, might establish his right; but then it was thought unlikely that a descendant of a nobleman of the court of Mac-

both or Malcolm Canmore would bother himself about a peerage granted by King James, "the sapient and saxt."

Some curious evidence as to the fear of the earl has been preserved. His friend, Viscount Arbuthnot, deposed in the House of Lords that Earl Thomas could not believe that Lord Mar "would make a claim," his title being so much more ancient than his own. Another friend, Lord Colville of Culros, spoke positively to the anxiety of Earl Thomas on the subject of his title, and his apprehension that the antiquity of the Mar earldom would be an insuperable objection to Lord Mar's putting himself to any expense in obtaining a peerage of little comparative importance to himself.

Resolved to make an effort to preserve the dignity, and to tempt the Earl of Mar to claim it, Earl Thomas had recourse to this device. He executed an entail of his lands and barony of Cambo upon a certain series of heirs, not necessary here to enumerate; but as there remained a small fragment of the lands and earldom of Kellie, he settled it upon such heir male as would be entitled to succeed to the earldom of Kellie, and created a trust to carry this settlement into effect. This estate consisted of the ruins of Kellie Castle in Fifeshire, and the lands surrounding it. The rental is supposed to have been somewhere between five or six hundred a-year.

This saved the earldom. The late Earl of Mar, uncle of the present earl, who is his sister's son, was a very prudent man as regarded money matters. He waited until the rents in the hands of the Kellie trustees had accumulated to a sufficient sum, and then came forward, claimed the Kellie title, and, after a long and expensive investigation, was recognised by the House of Lords as the eleventh Earl of Kellie. Upon his death, the honours of Mar and Kellie separated. The ancient earldom of Mar, which came to the Erskines through females, passed to the son of his lordship's sister, Lady Janeta or Jannet Goodere; and the junior and comparatively recent earldom of Kellie, to his collateral heir male, who thereupon became twelfth earl of that name. He died last autumn, and was succeeded by his eldest son, now the thirteenth earl of Kellie and Viscount of Fenton. J. M.

#### ALEXANDER POPE OF SCOTTISH DESCENT.

That remarkable work, Dr. H. Scott's *Fasti Ecclesie Scoticanæ*, has added one of the most illustrious of English poets to the roll of distinguished persons who have sprung from a Scottish ancestry. The reverend author of the *Fasti* has shown that the progenitors of the author of the *Dunciad* hailed from a northern latitude. In

\* "Kellie Peerage," *Minutes of Evidence*, August 31, 1835, pp. 69-70.

1725 Alexander Pope, son of the minister of Loth, Sutherlandshire, took the degree of A.M. at King's College, Aberdeen. In 1732, on the completion of his university course, he rode from Caithness to Twickenham to visit his relative and namesake, Alexander Pope the poet. He received from his relative a copy of the subscription edition of his *Odyssey* in five quarto volumes. In 1734 Mr. Pope became a licentiate of the Scottish church, and was in the same year ordained minister of Reay, in the county of Caithness. A man of vigorous frame, he restrained by physical power the wayward tendencies of his flock. By the use of his walking-stick he compelled the indifferent to attend ordinances. He was a useful and acceptable preacher as well as an intelligent writer on local antiquities. He died in March 1782. (*Fasti*, iii. 367.) His father, Mr. Hector Paip, was admitted to the parish of Loth in 1682, and died January 15, 1719. This reverend gentleman was descended from Mr. William Paip, Pape, Paibe, or Papp, successively minister of Dornoch and Nigg, being settled in the former parish in 1588. He was a native of Ross-shire, and studied at the University of St. Andrews. He was not adverse to episcopacy, and accepted from the General Assembly of 1606 the office of perpetual moderator of his presbytery. He was severely wounded in endeavouring to quell a riot in 1607, on which occasion his brother, the sheriff-clerk of the county, was killed. (*Fasti*, iii. 327.) The name of Pope or Pape is now extremely rare in North Britain; I know one family bearing it. It is of Scandinavian origin, and probably had reference to the patriarchal character of its original possessor. That Pope the poet, descended from a long line of Presbyterian ministers, should have embraced the faith of the Pope of Rome, is sufficiently singular. If his family designation suggested brotherhood, then let none ask what's in a name? CHARLES ROGERS.

Snowdon Villa, Lewisham.

#### THOMAS KYBBETT.

Whilst I was at Heidelberg last autumn, I met with the following verses, which occur in a MS. about three hundred years old ("Englische, No. 456,") in the public library. Its interest perhaps is derived solely from its connection with the name of Frederic, the well-known Count Palatine of the Rhine. I should be glad to be told if any of your readers know anything about the author, Thomas Kybbett? The verses occupy four pages of the original MS., as marked in my transcript. J. A. GILES.

Rectory, Sutton, Surrey.

"To the High and Mighty Prince Frederick the first, by the grace of God Counte Palatine of Rheyn, Duke of Bavaria, Elector and Archserver of the sacred Roman Empire, and in vacancy of the same vicar



therof: Tho. Kybbett sacrificeth this new borne Babe of his industry, wishing a place of lesse sorrowe and more happines unto your princely selfe and Progeny.

"Great patron of my muse, Lord of my verse,  
That late might vaunt on a most royall name,  
Now mourning sings, as if a sable herse  
Procur'd her comon griefe, to penn this straine;  
As if times greatest Bell thus sad did toule,  
For the departed good of some good soule.

"Time honor'd prince, to thee I sacrifice  
The sighes and groanes of this unhappy time;  
The Ranging passions that doe tyrannise  
Over the sad Horizon of this Cline;  
Whose pensive writers doe his artes prefere,  
That sleepes within his honor'd sepulcher.

"In this sad spectacle behold his fate,  
That lyving, joy'd your ever princely sight;  
Whose Royall virtues equall with his Rate,  
In this darke age, shinde like a Chrisolite;  
That when his name soundes in your princely eares,  
Your eies, like mine, maie crowne your wordes in teares.

"FINIS."

"What doe you lacke?" the nimble tradesman cries,  
'A good tand glove, that can indure all weather.'  
'Noe, noe!' the curious passenger replies,  
'But princely gloves, newe made of stretching leather.'  
Which, when the tradesman sees his want of wares,  
He saies, 'I am sorry for,' and melts in teares.

"Oh! could my penn with logick but relate  
Greife, in her kind and her true difference,  
Or with Geometrye proportionate  
To every mournfull soule her large expence,  
Ffor Henry's death, when were I in all partes  
A perfect maister of these liberall artes."

"But heere He fell the pillars of my rest,  
Herculian like, whilst I my sabbes confine,  
Greife, keep your lodging chamber in my breast,  
In sad condolement of this princely vine:  
Whose pleasing vintage and delightsome happ  
Is gone and dead, with tempestes of mishapp.

"And now to the great monarch doe I sounde,  
Whose wounds are yet greene, and inraged frett.  
Oh! maie no sudden earthquake shake this ground,  
Whereon thy kingly chaire of state is sett:  
And maie those princely clusters of that vine  
Florishe, and kisse the Sunne a longer time."

#### THORESBY MSS.

In the last edition of *The Monasticon*, vol. i. p. 400, there may be seen a—

"Lease of Lands in Lincolnshire granted by the Abbat and Convent of Peterborough to Sir William Tyrwhit."

The original is said to have been "in the hands of Ralph Thoresby of Leedes in Yorkshire, Esq.," but I find no mention of it in the catalogue of his collections at the end of Dr. Whitaker's edition of the *Ducatus Leodiensis*. If any of your correspondents can tell me where this document now is, I shall be grateful, for I have very strong reasons for thinking that the person who copied it

for the press, or the printer who set it up, have made divers mistakes therein, some of which seem to be of no small "pith and moment." There is a memorandum at the end in this form, "Irrotulatum per Robertum Kursoy Auditorem." I have vainly searched for a copy of this document on the close roll.

Thoresby had another manuscript, which is duly set down in his catalogue, that I have long been anxious to see. It is thus described there—

*Manuscripts in Octavo*, 218.—"The History of the Civil War from 1640 to 1646, wherein are some things which are omitted in printed Authors, and others more particularly described; as the Taking of Leedes 1643. It seems to have been the property of the noted Corn. Bee, who printed the *Decem Scriptores*, &c."

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"LOTHAIRE."—Apropos of Disraeli's late work, vide *Lothaire*, a romance, by Robert Gilmour, in quarterly list of new publications appended to the *Edinburgh Review*, February 1815. J. S. DK.

BALZAC AND HORACE.—The *Daily Telegraph* of May 21 contains an able article on the unmanly sports practised at Hurlingham, Shepherd's Bush, &c., in which this passage occurs:—

"The weather though cold was clear, and Londoners by the dozen gave practical evidence that Balzac was right when he made the typical Englishman exclaim: 'The day is fine, let us go out and kill something.' From every corner of these islands came the hapless 'blue rocks,' the starlings and sparrows, torn too often from their nests, which supply the denizens of this vast and heartless metropolis with materials for enjoying a holiday by the slaughter of harmless animal life."

I think it is evident that Balzac had the following sentence from Horace (*Ep.*, lib. i. vi. 56) in view when describing the "typical Englishman" of his time:—

"lucet, eamus

Quo ducit gula: piecemur, venemur."

On reading the above, one is inclined to inquire what influence the boasted civilisation of modern times has exercised in directing our amusements, and how far we excel the Roman gentleman in this respect? Think with what feelings a Roman lady would witness the slaughter of some scores of harmless birds, after reading Virgil's account (*Geor.*, iv. 511) of the nest of the nightingale that some hard-hearted swain had robbed of its young, still callow:—

"Qualis populea mœrens Philomela sub umbra  
Amisos queritur fetus, quos durus arator  
Observans nido implumes detraxit; at illa  
Flet noctem, ramoque sedens miserabile carmen  
Integrat, et mœstis late loca questibus implet.  
Nulla Venus, non ulli animum flexere hymenæi."

The bird has ever been the emblem of tenderness and pity, and as such has enlisted the sympathy of the gentle and the good in all ages.

Thanks to the able advocacy of the *Daily Telegraph* in pleading the cause of the "blue rock," the descendant of that bird that brought the olive branch back to the ark; of the "starling," that made Laurence Sterne exclaim when he saw one confined in a little cage, "God help thee! but I will let thee out, cost what it will"; and the "sparrow," that "hath found an house . . . even thine altars." The contagion has already extended here. Avicide is now quite fashionable. R. C. Cork.

**THE PERMANENCE OF MARKS OR BRANDS ON TREES.**—In recent guides to Sherwood Forest, e. g. Spencer T. Hall's *Forester's Offering*, 1841; James Carter's *Visit to Sherwood Forest*, 1866—following Major Rooke, who, about eighty years ago, published *Descriptions and Sketches of Remarkable Oaks in Sherwood*—it is stated that on cutting down, in 1786 and 1791, some old trees in the hays of Birkland and Bilbagh, a few miles from Mansfield, Notts, there were found letters and figures of crowns cut or branded inside the trunks. One tree had the letters "I. R." about a foot from the outside, and the same distance from the centre, supposed by the major to stand for "Jacobus Rex." Another had "W. M." and a crown, about three feet three inches from the centre and nine inches from the surface; and were considered by the same authority to have been done in the reign of William and Mary. Another contained the letter "I," with a somewhat distorted impression of a radiated crown, such as King John is represented as wearing in old prints. These were eighteen inches from the outside of the tree, and a little over a foot from the centre, and believed by Rooke to have been branded or cut upon the outside of the tree during the reign of King John. Hall says, of the famous "Major Oak," that—

"King John had badged its trunk with his own initials beneath the figure of a crown, but it was too proud to retain the mark, as many of its gnarled old neighbours to the present day have done theirs."

Had he any authority for this assertion? Have other marks inside trees been observed elsewhere, or since Major Rooke's time? Usually, according to my own observation, initials cut only through the bark or external rind become outwardly all but obliterated in from ten to twenty years' time, according to the nature of the tree and the rapidity of its growth.

FRANCIS J. LEACHMAN, M.A.

**THE NELSON MONUMENT.**—The frontispiece to the first volume of *The Beau Monde, or Literary and Fashionable Magazine*, published in 1806-7, is a design for a monument to Lord Nelson. It was the competitive effort of a Mr. Bullock for the town of Liverpool. The base of this monument is nearly identical with the four granite lairs of

Sir Edwin Landseer's lions in Trafalgar Square. There, however, the plagiarism (which appears to the uninitiated eye to be complete) almost ends; for the superstructure consists of a vulgar assemblage of figure-heads, half-nude sailors, elephants, and the eternal figure of Fame with her wreaths at arm's length; only it is crowned with a statue of the commemorated hero in nearly the same attitude (though not at so great an altitude) as the London Lord Nelson. SHERRARDS.

**SIR JOHN DENHAM'S DEATH.**—The biographies and other notices that I have looked into give March, 1668, as the date of Sir John Denham's death. I venture to think that this is so, if we begin the year on March 25, but not otherwise. On March 21, 1668-9, Pepys writes:—

"Met Mr. May, who tells me the story of his being put by Sir John Denham's place of Surveyor of the King's Works, who it seems is lately dead."

If, then, Denham died not in that month, but in the preceding March of 1667-8, we have to believe three or four strange things. First, that in that age of greed and self-seeking, the office of Surveyor of the King's Works was unfilled for a year. Secondly, that neither the death of Sir John, a high official and a noted poet, nor his burial in Westminster Abbey, were known to Pepys for a full twelvemonth; that is, not till the return of the same month in 1669. And, lastly, that Pepys, writing of so known a person, now a year ago dead and buried, should speak of him—not as lately dead, though that would be strange enough, but as one "who it seems is lately dead."

B. NICHOLSON.

**THE BITTER PILL.**—I suppose most persons associate the word *pill* here with a familiar method of taking physic. But is it not rather the old spelling of *peel*, the rind of a fruit? Of this spelling a well-known passage in the *Merchant of Venice* contains an illustration:—

"The skilful shepherd *pilled* me certain wands,"—and of the corresponding substantive, a line in Spenser's 26th sonnet—

"Sweet is the nut, but bitter is his *pill*"—

a line which is curiously paralleled in Touchstone's parody on Orlando's verses to Rosalind—

"Sweetest nut hath sourest rind."

The contrast between the sweet fruit and its sour skin was perhaps proverbial.

ALFRED AINGER.

**SIR JOHN DELAVAL** (? OF BLITH, NORTHUMBERLAND), IN 1562.—This knight is strongly praised by William Bulleyn in his *Booke of Simplex*, fol. 71, where he speaks of salt-making in England:

"Much salt is made in England, as of Sand and Salt water Pits, in Hollande in Lyncolnshyre, and only by a marueylous humour of water, at the shiles by Tinmouth Castle. I, Bulleyn, the author hereof, haue a pan of salt vpon the same water. At Blith in Northumberland is

good salt made, and also at sir Ihon Delauals Pannes, whych syr Ihon Delaual, knight, hath bin a Patron of worship and hospitalitie, most like a famous Gentleman, during many yeares, and powdred (=salts) no man by the salt of extorcion or oppressing his neyghbour, but liberally spendeth his Salt, Wheat, and his Mault, like a Gentleman. I neede not put his name in remembrance in my booke, for it shall lyue by immortal good fame, when my poore booke shal be rotten, deare brother Marcellus."

F. J. FURNIVALL.

#### A SINGULAR CHARITY.—

"A singular charity was dispensed at Leighton Buzzard and Linslade last week. Between two and three hundred children walked from the Swan Inn to a field at Linslade, and there, in the presence of a number of gentlemen (the trustees of Wilke's Charity), stood on their heads, and then returned to the Swan Inn, where they had two buns each and half-a-pint of beer. This was ordered to be done once every year. The charity consists of several fields at Linslade, which are let, and the treat to the children is part of the proceeds."

EVERARD HOME COLEMAN.

71, Brecknock Road, N.

**PHONETIC SPELLING.**—I believe that the Rev. William Jillard Hort was the inventor of phonetic spelling, the originator in fact of that system which has been applied to stenography by Mr. Pitman and others, and has effected wonders in the literary world. I have before me a book published by him in 1812 with the following title:—

"Miscellaneous English Exercises, consisting of selected Pieces of Prose and Poetry written in False Spelling, False Grammar, and without Stops, calculated to convey Amusement and Instruction to young Minds, as well as to promote Improvement in the Orthography of our own Language, by Rev. Wm. Jillard Hort, Author of *The Practical Ciphering-Book*, *The New Pantheon*, and *An Introduction to the Study of Chronology and History*. Bristol: Printed by E. Bryan, 51, Corn Street, for Longman, Hurst, Rees, Orme & Brown, J. Mawman, Darton & Harvey, London; Wilson & Son, York; W. Mayler & Son, S. Upham, and J. Barratt, Bath; and B. Barry, Bristol. 1812."

The author resided at Red Lodge, Bristol; and he certainly displayed much industry, and imparted no small share of amusement and instruction by his book, which is an 8vo of 242 pages. In the preface he says "the grammatical errors are chiefly those which most commonly prevail, and the false spelling is intended to resemble and express as much as possible the usual pronunciation and sounding of the words." In some respects the book is valuable as indicating the mode of pronouncing words.

MAURICE LENIHAN, M.R.I.A.

Limerick.

THOMAS SACKEVILLE, LORD BUCKHURST, EARL DORSET, K.G., LORD TREASURER OF ENGLAND.—In John Thane's *British Gallery of Historical Portraits* this great statesman is said to have been born in the year 1536, whereas in Ch. John Smith and John Gough Nichols's *Autographs of Remarkable*

*Personages* the date of his birth is given as 1527. Which is the correct one?

I have before me a very important political letter addressed to Queen Elizabeth from Paris in Nov. 1564, by Sackeville, who signs—"Your highnes most bounden and humble Subiecte Thomas Sackeville."

Now, I am struck with the similarity of hand in the body of this long letter (two pages and a half) and that of Sir Thomas Gresham in Wm. Burgon's *Life and Times of Gresham* (vol. ii.), as also in Ch. J. Smith and J. G. Nichols's work above-mentioned, the last line of which I enclose a facsimile, as also the last line of my letter; and I would beg leave to ask whether it is not possible and likely that Sir Thomas Gresham, who is known to have been constantly on the high roads between England, France, and the Low Countries, may have accompanied Sackeville to France in 1564, and have acted as his amanuensis in transcribing this important letter in duplicate, "to make assurance double sure"? for it treats of the Guises, Chatillons, Condé, and the Queen of Scots. A letter wholly in Gresham's handwriting would of itself be of sufficient value. At the back is written—"To the Queenes most excelent maiestie be thease Deliverede"; and crossways—"Novembr 1569, Tho. Sackuyle to the Qu."

The letter begins—"Although (most excelent Prince) mine earnest mind and dutie to serve Your Maiestie being greter then I can possible write," &c.

P. A. L.

**JAQUES' DIAL.**—In the introductory chapter of Mrs. Gatty's *Book of Sundials* there occurs the following passage:—

"The peasant in the Pyrenees carries in his pocket a small cylinder made of box-wood, and not larger in size than a pocket-knife. The top of it can be drawn out, when a small blade turning on a pin forms a gnomon, which can be adjusted to the lines, figures, and initials of the months that are carved in the wood. It will tell the time when consulted within five minutes. We suggest this form as more simple and primitive than the ring-dial, which some think was the article alluded to in *As You Like It*."

Since the publication of the work I have met with an old volume, *De Horologiis*, by John Conrad Ulmer, dated MDLVI., which contains three separate woodcuts of a pocket-dial identically similar to that of which the above description was given. The lines and numbers exactly correspond, as well as the shapes of the two instruments. In the woodcut the signs of the zodiac are given instead of the initials of the months. This appears to be strong evidence in favour of the writer's suggestion. Under the woodcut is "Compositio cylindri, hoc est, trunci columnaris."

ALFRED GATTY, D.D.



### Queries.

**DIXONS, VICARS OF BUCKMINSTER, CO. LEICESTER.**—Samuel Dixon, M.A. of Emanuel College, Cambridge, was inducted vicar of Buckminster in 1841; his son, John Dixon, M.A. of the same college, in 1695; and his grandson, Edward Dixon, M.A. of Clare Hall, Cambridge, in 1720. I wish very much to know the immediate lineage of the above Samuel Dixon, and will be greatly obliged if some courteous Cantab will help me by reference to the archives of Emanuel College. Any communication, if not of sufficient value for "N. & Q.," may be sent to me under cover to Mrs. Charlesworth, Carlton, near Selby, co. York.  
R. W. DIXON.

**LORD DRUMLANRIG.**—In the register of Londesborough (formerly Lanesborough) church, in Yorkshire, occurs this entry: "1715. Earle of Dumlennrick was buried feb. 17." Who was this person? The title appears to be meant for Drumlannrig, which was borne by the eldest sons of the Scotch Dukes of Queensberry. If James Earl of Drumlannrig, the eldest surviving and idiot son of James, second Duke of Queensberry (who was created by Queen Anne Duke of Dover, with remainder to his second son Charles, already created Earl of Salway, and died 1711) had survived his father, could he have been excluded, on account of his idiocy, from succeeding to the Scotch dukedom of Queensberry? The interment of Lord Drumlannrig at Londesborough is accounted for by the fact that his mother was Mary Boyle, sister of Charles, second Earl of Burlington and third Earl of Cork, and most of the Burlington Boyles are buried at Londesborough.  
EDMUND M. BOYLE.

Rock Wood, Torquay.

**DUGDALE'S "MONASTICON."**—There are two impressions of Caley, Ellis, and Bandinel's edition of the *Monasticon*: one bearing date 1817-1830, and the other 1846. Are these two impressions identical, except as regards mere misprints? Bohn's *Lowndes* says that the impression of 1846 is "a reprint of the preceding, with some slight omissions." On the other hand, a person who had the very best means of knowing the truth has assured me that the two books are the same, "page for page alike." My working copy is of the latter edition, and the one in the reading-room of the British Museum of the former; yet I have found the references in my notes tally exactly with the pages in that copy. I am anxious for perfectly accurate information on this head for the following reason:—There is no index of names of persons to the *Monasticon*; and that of names of places is so imperfect that, except for the purpose of directing one to the monasteries themselves, it is rather worse than useless. I have determined to supply this want, as far as I am

myself concerned, by compiling a complete index to the edition of 1846. If the two impressions tally, and my index when finished would answer for both, it is just possible I might find a publisher; but if the pages do not correspond, it is, I fear, extremely unlikely.  
A. O. V. P.

**FAMILY NAMES AS CHRISTIAN NAMES.**—How far back can be traced the now common custom of using noble surnames as Christian names, and that generally by people in no way connected, not even by service, with those families? I allude to such names as Percy, Stanley, Sidney, Herbert, Montagu, Cecil, Howard, &c. &c.

NEPHEW.

**JOHN HAMPDEN.**—Who was Lettice Vachell, the second wife of John Hampden the patriot? She is said by Lipscomb to have been buried at Great Hampden on March 29, 1666. How was the late Bishop Hampden descended from the Hampdens of Great Hampden? It is positively stated in the *Journal of the Archaeological Association* (vol. xxiv. 398) that he was "a direct descendant in the male line of the celebrated John Hampden," whose sword was in the possession of the bishop's brother. But this must be wrong, for on the death of John Hampden in 1754 the heirs of the daughters of the patriot were found to be his heirs at law, which could not have been the case if there had been then living any descendants of the patriot's sons.  
TEWARS.

**KNIGHTS HOSPITALERS.**—In the *Pedes Finium* published by the Record Commission is found a *Finis* which shows that in the year 1209 the Knights of St. John possessed extensive lands in Risely, Beds, which they had let to Walter, son of Robert de Risely. In 1086 the *Dom Book* names only the following landowners in the parish: the Bishop of Lincoln, Hugh de Beauchamp, Osbert Fitz-Richard, and Goisfred Bishop of Coutance, the last mentioned having the lion's share. Hence it is clear that the Knights must have come into their Riseley property sometime between the above two dates. Will one of your learned contributors have the kindness to inform me to whose generosity they were indebted for it? Goisfred's enormous English possessions, 280 manors, were inherited by his nephew, Robert de Mowbray, who turned rebel and died in prison, leaving some of his property to pious uses. Were the Knights Hospitalers among the lucky legatees?  
Risely, Beds.  
OUTIS.

**LEPELL FAMILY.**—Information about the family or ancestors of the General Lepel, or Lepell, whose daughter was "the beautiful Molly Lepell," afterwards wife of "Sporus" Lord Hervey? where they came from, if they were landowners in the island of Sark, and if they are of German or French origin? A friend of mine, of old Pomeranian family, whose name is spelt *Lepel*, would

like to know if Molly Lepel was a remote ancestress; as there is some vague idea in the family that there was some connection with England in the reign of Queen Anne. GREYSTELL.

**MAPPA MUNDI.**—At a sale a few months back, either at Sotheby's or Christie's, I think the latter, was a MS. thirteenth or fourteenth century Psalter, with a Mappa Mundi in it. Can any one inform me what has become of it? J. C. J.

**NIGHTWATCHES.**—Will any of your nautical readers kindly inform me into how many periods the hours of the night are divided at sea by English sailors? and whether these periods are still termed night-watches? STUDENT.

[The length of the sea-watch is not the same in the shipping of different nations. It is always kept four hours by our British seamen, if we except the dog-watch between four and eight in the evening; that contains two reliefs, each of which is only two hours on deck. The intent of this is to change the period of the night-watch every twenty-four hours; so that the party watching from eight till twelve in one night, shall watch from midnight till four in the morning on the succeeding one.]

**OAKS AND BEECHES.**—Would any of your correspondents kindly inform me of the whereabouts of any very fine old oaks or beeches that are closely grown with wild undergrowth, or that are exposed to the rays of the rising or the setting sun. Windsor, Sherwood, Burnham Beeches, and the New Forest I know. MAC CALLUM.

**PORCELAIN FIGURE.**—I purchased lately at a sale in the country a porcelain figure of Eastern character, which was stated to be a "Chinese idol"; but, as I suspect it is neither an idol nor Chinese, I would like to know what the figure really is, and the place of its manufacture. I trust the following description will be sufficiently clear. The figure is entirely of pure white china, and stands on a base or pedestal of the same material. There is no gilding or colour, but the glaze is very pure and bright. Total height 17½ inches. The subject represents a female standing, with eyes closed, and hands laid one over the other in front; fingers are all separate; the wrists have plain bracelets; the sleeves are wide and hanging. The dress descends to the feet, which are naked and full sized, and half conceals them. A continuation of the outer garment covers the back of the head, and a corner of it falls over a piled-up mass of hair towards the forehead. Just above the forehead the hair shows in heavy rolls, which are surmounted by a wreath of fruit and flowers. The lobes of the ears are very large. A necklace of beads and flowers hangs across the breast, and a tassel with flowers hangs near the feet. The pedestal is ornamented with spiral markings of a Chinese character, which may represent conventional clouds. There is an air of repose and grace about the figure which is very pleasing. W. H. P.

**"GOLLI-GOSPERADO."**—A savoury dish, possessing an odour which, it was said, no human being could resist. (See *Memoir of Robert Chambers*, by his brother William Chambers, p. 150.) Are the ingredients of this attractive compound known to any now living? or did the secret die with the inventress and her handmaid, Pawkie MacGougny? NOELL RADECLIFFE.]

**"THE PAWNBROKER'S SHOP."**—Can any of your readers inform me who wrote a very popular temperance drama called *The Pawnbroker's Shop*, which seems to have been frequently enacted by school children? When and where was it printed? It was probably the composition of a Lancashire author, and it was performed (perhaps not for the first time), by the scholars of the Primitive Methodist School, Over Darwen, Lancashire, in 1860. R. INGLES.

#### QUOTATIONS WANTED.—

"Why are they shut?"

Where are the words to be found forming stanzas with the above refrain, having reference to the closing of our churches all the week? And, more especially, who was the author of them? W. P.

"Those

That snuffle their unlearned zeal in prose,  
As if the way to heaven was through the nose."

H. A. KENNEDY.

"And one degrading hour of sordid fear  
Stamps on her brow the wrinkles of a year."

A. HAYWARD.

**FRANCIS RADCLIFFE.**—Can any of the readers of "N. & Q." give me any information concerning a certain Francis Radcliffe, whose daughter married Thomas Lewin, Esq., of Durham, and who is described in a pedigree in my possession as "nearly allied to James Earl of Derwentwater." J. H. C.

**"ROY'S WIFE OF ALDIVALLOCH."**—This was once translated into Latin and published in the *Edinburgh Scotsman* about 1866 or 1867. Can any of your readers give the date? A. X.

**SOHO SQUARE.**—What is the origin of *Soho*? I am aware that Pennant says the square derived its name from the watchword of Monmouth's army at Sedgemoor, but Macaulay points out (*Hist.* i. 607) that mention of Soho Fields "will be found in many books printed before the Western insurrection; for example, in Chamberlayne's *State of England*, 1684." JOHN PIGGOT, JUN.

**TYDDYN INCO.**—In an amusing book as well as trustworthy guide, called *The Gossipping Guide to Wales*, by Mr. Askew Roberts, of Oswestry, there is a house mentioned (p. 82), called Tyddyn Inco. Can any Welshman tell what this means? The house is on the side of the Great Western Rail-

way, near Bala, a line traversed by thousands of tourists every summer. X. Y. Z.

VERB.—With regard to this word I should like to know whether it can be etymologically connected with *word*. If *b* is ever converted into *d*, the rest is simple enough.

Next, I should like to know why *verbum* should be applied to express the *verb* of grammar. "C'est la parole par excellence," we are always told. Bescherelle goes on—

"Nous pouvons donc définir le verbe, un mot qui sert à exprimer l'existence, l'état des personnes et des choses, et leurs actions, soit physiques, soit morales. C'est le mot qui donne la vie au discours, il en est l'âme."

Its conjugation and correct use are undoubtedly beset with difficulties, and constitute the major part of grammar, but that does not entitle it to be called *the word*. If you take away its subject it has no signification, so that the *subject* is its soul. It is an entirely dependent word, so much so that Condillac said there was only one verb, and that was the verb *être*; this would reduce it to a logical *copula*, so that a conjunctive would become a verb. Bescherelle's attempt above cited is a little better than Lindley Murray's "to be, to do, and to suffer." I wait for a better definition, one divested of simile and of such phrases of vacuity as "leurs actions morales." C. A. W.

[Consult that admirable little work, *A Brief Greek Syntax*, by Rev. F. W. Farrar, Head Master of Marlborough.]

WILLOUGHBY FAMILY.—In Welland church, Worcestershire, is an inscription setting forth that there lies interred the body of Mary, the wife of John Russell, and daughter of George Willoughby of Netherton, serjeant-at-law, who "ended her transitory life" in 1580. It is accompanied by a shield of the arms of Russell impaling those of Willoughby with sixteen quarterings, several of which are misnamed by Nash, the county historian, but there is sufficient to show that Mrs. Willoughby ought to have been descended from Robert first Lord Willoughby de Broke and Manche his wife, the daughter and heiress of Sir John Champenon.

If, however, Collins's account of the Willoughby family is correct, this could not be; for Lord Willoughby had by the heiress of Champenon an *only* son, Robert, his successor, whose *only surviving* son, Edward, had a daughter, and eventually *sole* heiress, married to Sir Fulke Greville, from whom the present Lord Willoughby de Broke derives his descent.

How then was George Willoughby of Netherton related to the Lords Willoughby?

I need not occupy your valuable space in blazoning the several quarterings upon this shield; but I should be much obliged to any correspondent who could explain how the coats of Archas,

Shakerley, Paveley, and Trussell were brought in—they come between Latimer and Stafford—and also account for the following coats which follow Champenon: Dethicke of Breadsall (or Meynell) and Biggory.

A George Willoughby obtained from John Dudley, then Viscount Lisle, a grant of the Manor of Little Comberton, in Worcestershire, which (Nash says) his son Thomas conveyed to "his relation John Hunks" in the 9th of Elizabeth. The advowson of the church of Little Comberton belonged, however, to the Willoughbys in 1580, for in that year Thomas and Robert Willoughby jointly presented to the church.

H. SYDNEY GRAZEBROOK.

### Replies.

#### APOCRYPHAL GENEALOGY.

(4th S. ix. 356, 434.)

As the smallest and most wretched of the three little flies impaled by a cruel butcher-bird upon a thorn, let me, I beseech you, make a humble buzz before I die.

In my note upon the manor of Weston-under-Lizard, to which you gave insertion at p. 274 of this volume, I made no pretence to original research, but distinctly recorded the sources from whence I derived my information. My authorities were Sir William Segar, Garter King-at-Arms—a genealogist of no mean repute—and Sir Bernard Burke, our present Ulster; and I stated that the pedigree of the Westons of Weston-under-Lizard is supported by very voluminous evidence, extracted from public records and other trustworthy documents, copies of which, certified under Segar's own hand, swell a large folio volume to which the seal of the College of Arms is attached. I considered that it would be of interest to bring into a tolerably concise form in "N. & Q." information derived from an authoritative source, but scattered through a bulky volume not generally accessible; and, reprehensible as it may appear to TEWARS, I acknowledge that I did not and shall not attempt the very onerous and, as I believe, utterly unnecessary task of comparing the copy of each document with its original. With equally blind faith—for I may as well make a bid for entire contempt—I confess that I accept data in tables of logarithms and in standard works of reference, that I do not at first sight consider every distinguished herald to be a fabricator of fictitious records, and that as yet I have failed to examine an elephant through a microscope.

But then remember, please, that I am only a little fly.

My captor would endeavour to persuade us to believe that Sir William Segar must have been of Cretan origin; that he beats Ananias at a canter



in the race for the obloquy of posterity; and that his pet genealogy of the Westons enjoys the pre-eminence of being one of the most elaborate compilations of falsehoods extant. The Garter-King is gibbeted in his tabard with his chef-d'œuvre hung around his neck amidst a vast crowd of aristocratic victims; the Weston pedigree having been denounced by TEWARS as a "fabrication of the same class as abounds in the *Peerage* and *Landed Gentry* and such other compilations of genealogical mythology." It cannot be denied that Segar has the honour of suffering in good company; the executions are conducted on a liberal scale by TEWARS; his victims are both numerous and fashionable, and the duties of the hangman extend to the very highest circles.

TEWARS writes that he is a "relation" of Richard Weston, first Earl of Portland (*ob. A.D. 1634*), and it is possible that he may eventually be able to find sufficient evidence to justify his present belief that the grandfather of the said Richard Weston was the grandson of a London citizen of "unascertained parentage." I am, it is true, nothing better than a dipterous insect of dubious descent, cherishing only the tradition of an uncertain father; yet without overpowering, *well ascertained* proof, I would not even think lightly of him; and as I desire to die in charity towards all my enemies, I pray that my impaler may be led to remember that the bird which defiles its own nest is not generally considered to hold a dignified position in the scale of creation.

Not content with effacing Segar and Burke, and putting to a cruel ending such small game as I am, TEWARS would even wish to drag "N. & Q." to the stake for admitting "idle traditions" into its pages. But if such be indeed considered a fitting title for the sources from whence my contribution was derived, I affirm with Sir Bernard Burke—whose modest preface to the *Landed Gentry* TEWARS would do well to read—that the very publication of erroneous genealogical statements is not without its value, since being brought before the public "they challenge inquiry, and if there be error, inadvertent or wilful, that error will be sure some day or other to be detected and set right."

No one can hate apocryphal genealogy, coach-builders' heraldry, and shams of all sorts, more than I do, and I fully appreciate the earnest, truth-loving spirit with which I feel sure that TEWARS is animated, but I wish him to be more just and discriminating. In the tornado of his censure he would fain sweep into the chaos of his waste-paper basket the labours of all genealogists from Segar to Burke; would impale everything smaller than a butcher-bird; and would cleanse the Augean stable of "N. & Q." with a besom potent as the mop which Mrs. Partington used so effectively against the Atlantic.

Audacity is fortunately not given to all to beard heraldic and literary lions of such majesty; to batter with iconoclastic zeal the Lares and Penates of aristocratic idolatry; and to invade the sacred portals of the College of Arms, striving to rend asunder its Dagon in the midst.

However, let each one interested see to his own wrong. For my part, I content myself with protesting against the unjustifiable imputations of "degrading genealogy to minister to vanity"; of "repeating idle traditions which bring genealogy into discredit and expose its students to ridicule"; and of "writing in a literary journal on subjects which I have not taken reasonable pains to understand." Words of grave import these by a critic who in the same breath so judiciously insists upon statements which are "governed by the law of evidence and will stand the test of common sense." H. H.

Your correspondent TEWARS is quite right in "hitting hard" at that foolish vanity which is content to rest its claim to the honours of a good pedigree on unsupported statements. But I think that there is an opposite danger to be avoided also; and it is one to which the sceptical humour of the present day exposes us—I mean that of believing too little. Where a family possesses a pedigree certified by the Heralds' College—the only recognised official authority—it is fair, I think, to assume its correctness, until proof of the reverse is forthcoming. The family makes its claim, and produces the best documentary evidence for it within its reach. The *onus probandi*, after this, lies, I think, on the other side. As far as the Heralds' College is concerned, I can bear personal testimony to the scrupulous strictness with which they insist on documentary proof at the present day. I think, too, that in laying blame on Dugdale, and other earlier heralds, for the mistakes into which they fell, sufficient allowance is not often made for the uncritical temper of the times in which they lived, and by which they were themselves unconsciously influenced. I ought to speak with diffidence, because my own experimental knowledge of these subjects is limited; but I have come across instances which have satisfied me that these early blunders were not wilful, but made in all honesty for the most part; and that they arose sometimes out of the frequent recurrence of Christian names which were in favour with particular families, or more frequently out of the imperfect knowledge then possessed of the documents lying buried amongst our public records. W. M. H. C.

P.S. When TEWARS or any one else says, "I have not found a shadow of proof," it is excellent evidence that he, so far, has failed; but obviously it proves nothing more.

## CHRISTIAN NAMES.

(4<sup>th</sup> S. ix. 423.)

HERMENTRUDE'S suggestion as to Christian names should certainly be acted upon. I am not, however, sure that I should feel that I had made a blunder if I had written a novel of the reign of Charles II. in which I had called one of the ladies Clare (not Clara), for in a list of the Roman Catholics of Yorkshire, made in the year 1604, I have met with the following entry:—

"Clare, the daughter of Elizabeth Grene, doth sometime resort to ye house of her mother."

The MS. from which I quote is in the Bodleian library, Rawl. MS. B. 452. fol. 13. The whole of this record has been transcribed by me, and will shortly be published, accompanied by notes and an index.

Another instance of this name in the seventeenth century occurs to me. Sir Richard Forster, of Stokesley, in the county of York, the second baronet, who was forty-two years old in 1665, married Clare, daughter of Anthony Meynell, of Kilvington, in that county (Dugdale, *Visit. Ebor.* 71). Your readers well remember that

"Clara de Clare of Gloster's blood"

is the heroine of Sir Walter Scott's *Marmion*. I think I have seen evidence, though I do not happen to have it by me at present, either in my hands or my head, that Clare was not unknown as a Christian name when Flodden field was won.

I do not think that the name of Muriel has ever become obsolete, though I cannot at this moment mention a living person who bears it. There are six Muriels in the before-quoted list of Roman Catholics: in one instance only, however, is it spelt Muriell. On every other occasion it has assumed the form of Meriell.

It may be useful to note the following Christian names which occur in the same document:—Averell, Constance, Cyrill, Damer, Eden, Edith, Epham, Emott, Fabian, Frideswede, Gathred (Gertrude), Hawise, Julian (a female name), Mabell, Mundail, Nynian, Phillis, Rose, Sythe, Thomazine, Wilfrid, and Wenefrede.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

But what are the earliest instances, and who shall not go on and on producing still earlier?

And who shall say when a name is obsolete, especially in these days when it is the fashion to use old names? I do not think Muriel is obsolete. Avise, if it is the same as Avis, is certainly not obsolete, for I have known more than one, and I also know an Idonea.

P. P.

## "THE CURFEW TOLLS."

(4<sup>th</sup> S. ix. 339, 436.)

The late Stephen Kemble was no *great* actor, except as regarded corporeal bulk; yet he was unquestionably a very fine elocutionist. It was a treat to hear him read prose, and a still greater one to hear him recite poetry. During Mr. Kemble's latter days, the city of Durham (my then residence) numbered amongst its literati a fashionable shoemaker and amateur actor, the late Mr. Thomas Burgon. His shop, on the Elvet Bridge, at the foot of the Maudlin Steps, was a great gossiping place; and Mr. Kemble, who had a somewhat exaggerated opinion of Burgon's poetical and histrionic abilities, was frequently one of the loungers. Burgon was a clever, a well-informed, and amiable man, but his poetry is only of an inferior kind: all that can be said of it, is that it resembled the verses of his patron-reviser, and so caused a local satirist to say—

"So dull, yet flowery, do thy numbers flow,  
That scarce the pupil from the friend we know."

The shop was a favourite place for readings and recitations, in which I must confess that I often took a part, and received the judicious corrections and suggestions of Mr. Kemble, who was the great attraction of the Crispinian Elocution Hall!

Mr. Kemble would often read "by particular desire" the "Elegy" of Gray. I have frequently heard it, and sometimes too when it was given at my own request, for Mr. Kemble was always polite and obliging. He invariably gave the first line as J. W. W. has it at the above reference. He would read—

"The curfew tolls!"

There was then a pause, and the reciter would hold up his left hand and incline his head towards it—pantomimic action for "listen!"

The effect was very fine and solemn, and rendered more so perhaps by the intellectual face of the venerable reciter. The remaining portion of the line was given in a low voice and very slowly.

Mr. Kemble always asserted that *his* was the true and original reading, but he never gave any authority. Like every member of his talented family he was constantly finding new and improved readings, but which were not generally approved of and appreciated by the public at large.

One circumstance that militates against the reading of Kemble and the suggestion of J. W. W. is the fact, that Gray was one of the most scrupulous and particular of correctors. He was a great bore to the case-men, and proof after proof was "dirty." I cannot suppose that the want of a ! after "tolls," and of a semicolon after "day (," could have escaped his ken. If the original MS. of the "Elegy" be in existence—as I believe it is somewhere—an examination of it

might show whether Mr. Kemble's reading were correct or otherwise. It is certainly an improvement.  
JAMES HENRY DIXON.

It may be worth while to record in "N. & Q." that Richmal Lippè Mangnall, when a teacher at the once celebrated school of Crofton near Wakefield, always recommended a pause after "tolls" to indicate what she thought was the proper reading intended by the poet. This undoubted fact was supplied by my late mother (Miss Mangnall's favourite pupil), who always acted on that recommendation. I have italicised "Lippè," which was Miss Mangnall's second Christian name, although I have never seen it as such on the title-pages of her reprinted educational works.

CHIEF ERMINE.

LUTHER.

(4<sup>th</sup> S. ix. 427.)

I doubt not for a moment but that a prompt and peremptory denial will be given to the Abbé F—x Feller's assertion that such a prayer, in *Luther's handwriting*, exists at the Vatican. The whole of the great reformer's exemplary life is a striking protest against the scandalous words attributed to him: "Viele Weiber, wenig Kinder." He said, and he proved it: "Ich will beweisen, dass der Ehestand sey der allergeistlichste Stand, und dass man falschlich und mit Unrecht etliche Stände hat geistliche Orden, und die Ehe weltlichen Stand genannt." See Weydmann's *Luther, ein Character- und Spiegel-Bild für unsere Zeit*. Writing to N. Amadorff, Luther said: "Ich bin nicht verliebt, noch brenne ich, sondern ich liebe mein Weib." Addressing his wife, he says: "Käthe, du hast einen frommen Mann, der dich Liebe hat; du bist eine Kaiserinn." Then again, he says: "Er würde seine Hausfrau nicht um das Königreich Frankreich, noch um die Schätze von Venedig geben." So much for "viele Weiber"; and as to "wenig Kinder," we find, in Junker's *Life of Luther*, Catharina von Bora saying:—

"Doctor Luthern den kühnen Held  
Mir zu ein Ehemann ausserwehlt  
Dem ich im keuschen Ehatand mein,  
Gebär drey Söhn, drey Töchterlein."

The like edifying examples, in contradiction of the so-called Luther's autograph prayer at the Vatican, could be given *ad infinitum*. During the celebrated Diet at Augsburg in 1530, Dietrich, writing to Melancthon from Coburg, where it was thought preferable Luther should abide, says:—

"I cannot sufficiently admire Dr. Luther's firmness, his joy, his faith, and hope. He strengthens himself daily more and more in these sentiments by a constant application of God's word. I one day had the privilege to hear him pray. Great God, what a mind, what faith! He prayed with all the earnestness of a man standing

before his Maker, and all the confidence of a child speaking to his father: 'I know,' said he, 'that You are our good God and our Father, therefore am I certain You will confound those who persecute Your children. The cause is Yours, Lord; we could not help doing what we have done. It is for You, merciful Father, to protect us.' Whilst I was listening to him from afar," says Dietrich, "praying with a clear voice, my heart burnt with joy within me, hearing him speak to God with so much fervour and confidence that all he asked would be granted and accomplished."

P. A. L.

HOTCHPOT.

(4<sup>th</sup> S. ix. 180, 248, 306, 374, 409.)

Unless TEWARS be prepared to show that the words *prove* and *seem* are convertible terms, that is, that they are absolutely *equivalent* and *equipollent*, I humbly submit that he has failed to prove, either that "Mr. Tew has completely misapprehended the passage which he quotes from Bohun," or that his "note is positively ludicrous." So much I will take leave to say, that whether I have misapprehended Bohun or not, or how far my "note" may be "ludicrous" or otherwise, there can be no manner of question that TEWARS has "completely," I will not say wittingly, misrepresented me. The said "note" to the judgment (p. 248). And I challenge any dispassionate reader to say, that in it I quote Bohun as *proving* anything, or that I myself utter a syllable *dogmatically* on the question. My words are these—"From this it would seem that *hotch-pot* was a custom confined to the City of London," relying upon Bohun, who says, "It is said to be the custom of London." He certainly does *not* say, "*Confined* to the City of London," and so far I may have overstepped the mark; but as his book is entitled *Privilegia Londini*, the inference was not unreasonable that he intended them to be understood as *local* and not *national*. It might also have been better, if instead of *repeal* I had written *disuse*. But I am no lawyer, nor pretend to be. I only did my best, and, as I said, extracted "the quotation as furnishing some reply to Mr. CHATTOCK's query." For my attempt that gentleman thanked me, so I presume that, in some sort, it was a satisfaction to him.

As to *derivation*, I am open to correction, and upon further thought and research am inclined to come into the opinion that *hodge-podge* is rather the *primitive* than the *derivative* of *hotch-pot*. In this view I am strengthened by Chambers, who in his *Cyclopædia*, 1738, *sub voce*, writes, "*Hotch-pot*, or *Hodgepodge*, primarily denotes a Flemish medley dish made of flesh cut in pieces and sodden with herbs, roots, &c."

To the statement that this term "is to be found in every marriage settlement of the present day," I demur *in toto*; for I have seen many marriage settlements, have been a party to some, and



have two by me at the present moment, in none of which does the word once occur from the beginning to the end.

And now, how far soever your correspondent may hold to his opinion that my "note" is "positively ludicrous," I hope he will admit that I did not "misapprehend the passage" quoted from Bohun—much less that I had any intention to garble or distort it. In conclusion, he must allow me to suggest that the next time he feels called upon to play the "Censor, castigatorem" over me, he will first take the trouble to re-read what I have written, and to quote it fairly as it stands.

EDMUND TEW, M.A.

The following explanations may still be of use to MR. CHATTOCK:—

"HOTCHPOT, a commixture, and in a metaphorical legal sense is a blending or mixing of lands given in marriage with other lands in fee falling by descent; as if a man seised of thirty acres of land in fee hath issue only two daughters, and he gives one of them ten acres in marriage to the man that marries her, and dies seised of the other twenty acres; now she that is thus married, to gain her share of the rest of the land, must put her part given in marriage into *hotchpot*; i. e. she must refuse to take the sole profits thereof, and cause her land to be mingled with the other, so that an equal division may be made of the whole between her and her sister, as if none had been given to her: and thus for her ten acres she shall have fifteen, otherwise her sister will have the twenty acres of which her father died seised. *Litt. 55. Co. Litt. lib. iii. c. 12*, and there is a bringing of money into *hotchpot*, upon the clauses and within the intent of the statute of distributions. When a certain sum is to be raised and paid to a daughter for her portion by a marriage settlement, this has been decreed to be an advancement by the father in his life-time within the meaning of the statute, though future and contingent; and if the daughter should have any further share of her father's personal estate, she must bring this money into *hotchpot*, and shall not have both the one and the other. *Ab. Cas. Eq. 253; 2 Vern. 638.*" Page 152.—*A New Law Dictionary, containing a concise Exposition of the mere Terms of Wit, and such obsolete Words as occur in old Legal, Historical, and Antiquarian Writers.* By James Wishaw, Esq., of Gray's Inn. London, 1829." 8vo.

I transcribe another explanation, as it may be thought to afford not altogether a bad illustration of the thing itself:—

"*Hotchpot* est vn medling ou mixing ensemble, & vn partition de terres done en Frankmarriage, ouesque auter terres en fee simple descendus. Come par exemple: vn home seisie de 30. acres de terre en fee simple, ad issue 2 filles, & done ouesque vn de ses filles al vn home que lue marrie 10. acres de ces terre en frankmarriage, & morust seisie de les auters 10. acres: Ore si el que est issint marrie voilloit auer ascun part de les 20. acres de que son pere morust seisie: el doit mis ses terres done en frankmarriage en *Hotchpot*, cco est adire, el doit refuser de prendre e soie profite de terre done en frankmarriage, & suffer le terre de estre commixt & mingled ensemble ouesque le auter terre de que son pere morust seisie, issint que vn equall diuision poit estre fait de lentyer perenter luy et sa soer. Et issint pur sa 10. acres, et auera 15. auterment sa soer voit auter auer les 20. acres, de que leur pere morust seisie." P. 220.—*Les Termes de*

*la Ley: or, Certaine Difficult and Obscure Words and Termes of the Common Lawes of this Realme expounded.*" Small 8vo, London, 1614.

Cowell's definition should hardly be omitted:—

"*Hotchepot* (in *partem positio*) is a word that commeth out of the Low Countries, where (*Hutspot*) signifieth flesh cut into prety pieces, and sodden with herbes or roots, not unlike that which the Romanes called *farragineum*. *Festus*. *Littleton* saith that litterally it signifieth a pudding mixed of diuers ingredients: but metaphorically a commixtion, or putting together of lands, for the equall division of them being so put together. Examples you have diuers in him, fol. 55, and see *Briton*, fol. 119. There is in the Civill law *Collatio bonorum* answerable unto it, whereby if a childe advanced by the father in his life time, doe after his father's decease, challenge a child's part with the rest, hee must cast in all that formerly hee had received, and then take out an equall share with the others. *De Collatio Bonorum*, lib. 37, titulo 6."—*The Interpreter, or Booke containing the Signification of Words*, 4to, 1673.

The following, after all, seems to contain the gist of the matter:—

"HOTCHPOT, a legal pot, into which you are to throw your share, and then divide equally."—*A Laconic and Comic Law Dictionary, with Notes.* By William Corfield, Gent., One, &c. London, 1856, 8vo.

WILLIAM BATES.

Birmingham.

#### BURLEY FAMILY.

(4th S. ix. 464.)

I have a few notes of this family, taken from the Public Records, which I forward in the hope that MR. GRAZEBROOK may find them useful in the elucidation of his pedigree.

*Alice Burley*.—J. P. M. Aliciæ Arundel, 15 H. VI., 27. Reversion of estates to Will. Burley, son and heir of John B., son of said Alice. Will. B., son and heir of said Alice, aged fifteen and upwards. Alice died Friday after St. Bartholomew, anno 14 [Aug. 31, 1436]. (Inq. taken at Webley, Nov. 1, anno 15.) Alice died Aug. 2 last [1436]. (Inq. taken at Lederede, Oct. 26, anno 15.)

*Beatrice Burley*.—Pardon to Beatrix Roos of Hamlake for her marriage with Ric. de Burley, Chr'. Aug. 20, 1385. (*Rot. Pat.* 9 R. II., Part 1.)—Widow of Maurice Fitz Maurice, Earl of Desmond; royal assent to her marriage with Tho. brother of Will. de Ros, Jan. 1, 1359. (*Ib.* 32 E. III., Part 2.)—Tho. le Roos of Hamlake, and Beatrice his wife, Countess of Desmond. Sept. 4, 1359. (*Ib.* 33 E. III., Part 2.)—Beatrix Domina de Roos de Hamlake, defuncta. July 8, 1419. (*Ib.* 7 H. V.)—Dame Beatrix, wife of Sir Richard Beverley, and after [before, V.S.] of Thomas Lord Roos, [buried] in the chapel of St. John Baptist [St. Paul's Cathedral], 1409. (Stow's Collections, Harl. MS. 544, fol. 40, b.)—Died 3 H. V. (Harl. MS. 294, fol. 14.)—Daughter of Earl Stafford. (*Ib.* 1074.)

*John Burley.*—To John de B., sent upon secret matters of the king, 13l. 6s. 8d. Dec. 23. (*Rot. Ex.*, Michs. 51 E. III.)—Johan de B., fils Roger, cosyn et heir Simound de B., Chr. July 8, 1407. (*Rot. Pat.* 8 H. IV., Part 2.)—Sir John Burley or Beverle and Anne his wife, [buried] St. Erasmus' Chapel [Westminster Abbey]. (Harl. MS. 544, fol. 78.)

*Richard Burley.*—John of Gaunt to John de Yerdeburgh, Clerk of his Wardrobe: order to send certain articles of jewellery to him at [qy. Dover; MS. defective] by the bearer of the missive; but if Yerdeburgh doubt the bearer's carefulness, he must then send them by Mons. Ric. de Bureley or some other safe messenger. Oct. 22, anno 49 [1375]. (*Register*, vol. i., fol. 229.)—A hanap with a cover, of silver, given to Mons. Ric. de B. May 6, anno 5 [1382]. (*Ib.* ii. 61.)

*Simon de Burley.*—A silver hanap to Mons. Symon Burley, Apr. 13, anno 47 [1373]. (*Register of John of Gaunt*, i. 194.)—S. de Burlegh, custodian of the Count of St. Pol of France, the king's prisoner, 27 Apr. 1379. (*Rot. Ex.*, Pasc. 2 R. II.)—*Ib.*, Nov. 20, 1379. (*Ib.*, Michs.)—Sent from the king to the kings of the Romans and Bohemia, on certain arduous and secret negotiations touching the Lord King [about his marriage with Anne of Bohemia], 15 June. (*Ib.*, Pasc. 3 R. II.)—S. de B., Locumtenens of Hugh Fastolf, Constable of Dover, July 11, 1384. (*Ib.*, Pasc., 8 R. II.)—S. de B., Kt., Custodian of the king's castle of Dover, May 1, 1385, and Dec. 21. (*Ib.* and Michs. 9 R. II.)

From the manner in which their names are mentioned, there can be little doubt that both Richard and Simon were in the service of John of Gaunt.

HERMENTRUDE.

Allow me to correct two errors in my note on p. 464. For "1516" read "1446 (24 Henry VI.)"; and for "15 Henry VII.," read "14 Henry VI."

The *post-mortem* inquest on Alice Arundel was taken in the 15th of Henry VI., but she died on Thursday after the feast of St. Bartholomew in the 14th of that reign.

H. S. G.

#### IRISH PROVINCIALISMS.

(4<sup>th</sup> S. ix. 404, 475.)

Banagher is a parish situated partly in the barony of Kenaught, and partly in that of Tirkeeran, co. Londonderry. The saying, "That bangs Banagher, and Banagher beats the world," probably had its origin from the following superstition:—In Banagher churchyard there is a curious tomb erected to the memory of St. Muireadach O'Heney, who is said to have founded the church. This tomb, which is of considerable size, was built in the eleventh

century, and is, I believe, the most perfect specimen of the kind to be met with in Ireland. It was, and is still, held in great veneration by the peasantry, who believe that the sand adjacent to it is possessed of extraordinary virtue. As late as the end of the last century, when horse-racing and cock-fighting were so much in vogue, this sand was held in high esteem by most sporting, and a great many non-sporting, men throughout Ireland.

Persons who came to Banagher for sand, on approaching the tomb, put up a short petition to the saint; then in his name some of the precious earth was lifted, and they proceeded cheerfully home, nothing doubting; but it was making assurance doubly sure if any one bearing the name of the saint could be obtained to lift the sand. Some of the saint's namesakes did not neglect to take advantage of this, and were well paid for their services. When the race-horse and his rider were leaving the stable, three handfuls of this sand were cast over each in the name of the saint. This was believed not only to insure the success of the horse, but it also preserved him from being "overlooked," or, in other words, from the blink of an evil eye. The Irish were always very superstitious, and it relieved them of much anxiety to know that their horses were proof against witchcraft, necromancy, and all the arts of the devil. In the seventeenth century, if a good horse which had not been sprinkled with this sand lost the race, he was said to be "overlooked" or bewitched; but if he were sprinkled with the sand, the horse which had beaten him was said to "bang Banagher"; and Banagher, or rather the horse under the protection of Banagher sand, was said to "beat the devil"; therefore, the man who owned the unsuccessful horse had to acknowledge that he was fairly beaten. He could not plead as an excuse that his horse was "overlooked," and so to this day the expression used among the peasantry is, "That bangs Banagher, and Banagher beats the devil." As a rule, I believe that horses sprinkled with the sand *did* win the race; not from any virtue in the sand, but it inspired the rider with confidence that he was safe to win.

Many of the farmers in the neighbourhood at the present day firmly believe in the sand's virtue, though they are ashamed to own it; but *entrepreneur*, some of them never go to a ploughing match without having a little of the sand secreted about their plough, and they invariably carry off some of the prizes.

As to the second expression, "As black as Tode's (toad's, or Todd's) cloak," I have heard it above a thousand times, but I never heard it pronounced exactly as MR. SKIPTON has written it. Near the town of Derry it is pronounced *Tole's* and *Toal's* cloak; nearer to the mountains it is pronounced *Tual* or *Thool*; the last sound is the more

correct, as the original name in Irish is *Tuathal*, Anglicised *Tool*. Tuathal Teachlmhar began to reign over Ireland A.D. 76 or 79. He had two daughters, Dairine and Fithir, the most accomplished and handsome young ladies in Ireland. The King of Leinster sought and obtained the elder sister in marriage; but, for some reason or reasons known only to himself, he repented of this step in less than a year after their union. He therefore went to her father's palace at Tara, and, with a sorrowful countenance, told King Tuathal that his daughter Dairine was dead; and earnestly implored him to bestow upon him her younger sister, as the only means of repairing his grievous loss.

King Tuathal complied with his request, and the fair princess Fithir was delivered to the King of Leinster, who conveyed her to his palace. On her arrival she found Dairine alive: overcome with grief and shame, she died instantly. The distracted Dairine threw herself upon the lifeless body of her sister, and expired. When King Tuathal heard of the tragical death of his children, he called his nobles and their followers together, marched into Leinster with fire and sword, and, after committing dreadful havoc, he compelled the faithless king and his unfortunate people to bind themselves by a solemn engagement to pay him and his successors for ever a chief rent or tax called *Boiroimhe Laighean*. This tax was to be paid in cattle, silver, maidens, &c., besides threescore hundred mantles or cloaks (see O'Connor's *Keating*, 3rd edit., 1738, pp. 219-20). This tax was actually paid every second year during the reigns of forty of King Tuathal's successors. Thus, for some centuries, these mantles or cloaks were regularly sent to the north of Ireland, and it is not to be wondered at that they soon came to be known as Tuathal's cloaks. Then as to the colour, Giraldus Cambrensis says that, in his time, "the Irish were but lightly clad in woollen garments, barbarously shaped, for the most part black, because the sheep of the country are black" (Lewin's *Irish Ant.*, p. 338).

The Scotch Highlanders, who were engaged in perpetual rapine, in order to conceal themselves, dyed their garments tartan and purple, or as near a heather tint as possible; and the Irish, for the same reason, dyed their garments black, as the bogs were their constant retreat (Lewin, p. 339; Borlase's *Irish Rebellion*, p. 75). Again we read that "the Irish dye their garments black with the bark of trees, called by the English alders" (Gough's *Camden's Britannia*, iii. 658).

From these writers and some others I infer that the cloaks sent into Ulster to Jobh O'Neill were black; hence the saying "As black as Tuathal's cloak."

The only remarkable thing I have ever heard about the clock of Strabane is, that it struck

thirteen the day on which the celebrated McNaughtan was hanged, which event took place about one hundred and twelve years ago.

A large pin is commonly called "a big stab" in derision, as "I asked her for a pin, and she gave me such a big stab!"—that simply means that she gave the pin, but did not stab any one. During the summer months herd boys and girls sometimes go barefooted, and it is common to see them hobbling along quite lame. On asking what is the matter with them, they invariably answer, "I have got a *big stab* of a thorn in me fut"—that indicates that the thorn is not yet extracted. They do not say a thorn has stabbed me; their expression is, "A stab of a thorn has run into me fut." This is simply a figure of speech, whereby the name is transferred from the wound made to the thing which caused the wound. I have no doubt that this mode of expression is common in other districts as well as Derry. I noticed in a Liverpool paper to-day that the proprietor of a very respectable hotel has advertised for "an active waiter, a vegetable maid," &c. I cannot believe that the advertiser will get a maid entirely composed of vegetables—the very most he can expect is one with a head like a cabbage.

CUMEE O'LYNN.

I beg leave to confirm the remark of J. Ck. R. that "That beats Banagher" is not peculiar to Ireland. My father, a Lancashire man, was never in Ireland in his life; and I dare say that I have heard the phrase from him a hundred times.

HERMENTRUDE.

TROY WEIGHT (4th S. ix. 447).—*Troy-weight*, "anciently called *trone-weight*," from "*trona*, an old word for a beam to weigh withal." See *Chambers's Cyclopædia*, sub voce.

EDMUND TEW, M.A.

"I KNOW A HAWK FROM A HANDSAW" (4th S. ix. 358).—This is the phrase as it appears in *Hamlet*. *Handsaw* is given in the text by Malone, Collier, Dyce, and Clark and Wright. Warburton states that the above was a common proverbial speech, and that the poet found the proverb thus corrupted; and Collier, that "it is very likely, as Sir T. Haumer suggested, that 'handsaw' is a corruption of *hernshaw*, i.e. a heron; but it is an old corruption, and the expression, 'I know a hawk from a handsaw,' was proverbial in the time of Shakespeare."

Y. C. E.

"He knows a hawk from a *hernshaw*," should be intelligible to a Warwickshire sportsman. It is about the same as saying, he knows a hound from a hare. "Her'n" in this county has always been a most common contraction for "heron." "Shaw" is from Sax. *scawa*, a shady place, a local and Warwickshire name for a wood, and in this



case means the cover or heronry, such always being upon the tail end of a pool, abutting or backing up into a wood, or the bend in a river similarly situated. The heron was, perhaps, the largest bird that the hawk was trained to attack. The cart is doubtless placed before the horse in "hernshaw," "shaw heron" = "wood heron," by the innate propensity we possess for using words with the same initial letters, when coining a phrase expressive of similarity or dissimilarity, thus: "He popt about like a parched pea," "as different as chalk from cheese," &c. It is an ironical saying, and means that the person referred to is very clever, or, as the late Albert Smith's gents would say, "He knows a hound from a hare *rather*." This, Mr. Editor, is my maiden effort in Shaksperiana, a word I heartily detest, not on account of what I have read, but on account of what I have been unable to read under that heading. I know from family tradition that this is the true meaning of the quotation. C. CHATTOCK.

Castle Bromwich.

"AND LEAVES THE WORLD TO DARKNESS," ETC. (4th S. ix. 436.)—MR. RULE charges the poet Gray with plagiarism, an offence often perpetrated unconsciously in poetics, but anyhow to be lamented. In the first two instances the resemblance is so slight as to call for no particular notice; but in the last, when he accuses Gray thus:—

"Gray committed another petty literary larceny in the line

"And leaves the world to darkness and to me," which is evidently parodied from

"And leave the world to wretchedness and me." (See the "Beggars' Petition.")

I would ask MR. RULE how he explains this, the *Elegy* having been published in 1751, and the poem of Moss in 1769. IPSWICH.

THE SYMBOL OF PEACE (4th S. ix. 429.)—I think the "wife of Bath" must have mistaken the purport of the brush placed outside a house during a neighbour's quarrel. At any rate in some Derbyshire villages the rearing up outside the house of a broom is a declaration of war, and a sign of the most supreme contempt of one person for another, and a general proclamation to the neighbourhood that the parties who have quarrelled are determined "to have it out" on the earliest opportunity. Two women will disagree, and words will be bandied until a tempest is raised; then the one who is getting the worst of it will fetch out her mop or long brush, and rear it up against the wall outside her doorway, retiring indoors herself. She will, however, keep her ears open and an eye upon her "representative" outside to see that the opposing party does not make off with it, having ready a pail of not

the cleanest water with which to souse any person making the attempt. The other side will also put out her mop or broom, and both belligerents will indulge in "jawing bouts" during the day. The "representatives" will be kept out until dusk, to be again put in position the next day. One point is to have the "declaration of war" early, so that the first object seen will be a reminder to both sides that the case in point still requires settlement. Sometimes when feeling and words run high, the whole "sweeping invective" resources of each household will be brought into requisition, and mop, besom, long-brush, hand-brush, and dust-pan are piled up against the wall. This occasionally goes on for several days, and perhaps the interference of the parish constable is requisite before peace is established and the "sweeping invectives" are withdrawn. THOS. RATCLIFFE.

"BRASHALS" (4th S. ix. 437.)—"A pair of brashals to play at ballon" must be, I think, the Anglicised form of "a pair of *bracciahi*, or bracelets, to play at *pallone*." On referring to an old journal of about forty years' standing, kept at Florence, I find the following entry:—

"In our return (from a ride towards Fiesole) went to the Pallone Court. It is a splendid game played with large balls, filled with air by a forcing-pump, and struck backwards and forwards between six antagonists, three on each side of a line, whose arms are furnished with an angular shield of wood fitted with thick-set spikes of the same material, and resembling somewhat in appearance the cones of the stone-pine. The force and certainty with which the players strike is quite extraordinary."

C. W. BINGHAM.

LORDS OF BRECON (4th S. ix. 445.)—If H. A. DE SALIS will look into Jones's *History of Brecknockshire* she will probably find what she wants.

O. W.

The pedigree of Blethin ap Maynarch is to be found in Williams's *History of Monmouthshire*, appendix, pp. 194-5. G. M. T.

NICHOLAS DE MEAUX (4th S. ix. 387.)—A. E. L. does not seem to have realised all the difficulties of the chronology of the episcopate of Bishop Nicholas. Beck, of whose *Annales Furnensia* only 250 copies were printed, says that, before joining the Cistercians of Meaux, Nicholas was a canon of the priory of Wartre, which we learn from Tanner belonged to the regular canons of St. Augustine. He further adds that, according to the Pipe Roll, he presented to King John in the fourth year of his reign the sum of forty shillings. There is a letter of Pope Honorius III., dated May 15, 1224, to the Archbishop of York, in which he gives that prelate authority to decide on the petition of Nicholas, Bishop of Man, to be relieved from his diocese, to which he could not return on account of the opposition offered to him,

and from which he had long been an exile. His petition seems to have been granted, for there is a charter of a grant to the priory of Stainfield in 1227 which he witnesses, signing himself "N. quondam Mannæ et Insularum Episcopus" (*Mon. Ang.* t. 506). To me it appears that, in order to reconcile these difficulties, we must suppose that there were two bishops of the name, the first of whom died in 1217, and the second resigned after 1224, but before 1227.

B. L.

FAED'S PICTURE OF WALTER SCOTT AND HIS FRIENDS (4th S. ix. 405.)—MR. COCHRANE or his informer is in error respecting the names of persons introduced in this picture. Who, for example, were Sir W. Ferguson and Sir A. Constable? As to Lord Byron, any one with the most imperfect vision could easily discover that he is not there. The engraving of Faed's painting, now before me, represents the following (my list commencing from the right hand):—James Hogg, Sir Walter Scott, Bart., Henry Mackenzie, author of the *Man of Feeling*, Professor Wilson, George Crabbe, John Gibeon Lockhart, William Wordsworth, Francis Jeffrey, Sir Adam Ferguson, Thomas Moore, Thomas Campbell, Archibald Constable, the publisher, James Ballantyne, the printer, and Thomas Thomson; while in the background are Sir Humphrey Davy, who is examining a sword, and the painters Sir David Wilkie and Sir William Allan. In a former list of the persons represented in Faed's picture contributed to "N. & Q." (3rd S. xi. 529) I find that I have erroneously given the names of William Adam and Sir Henry Jardine for those of Thomson and Davy.

CHARLES ROGERS.

Snowdon Villa, Lewisham, S.E.

HERALDIC (4th S. ix. 300.)—In answer to W. M. H. C., the coat, gules on a fesse argent between two chevrons ermine, three leopards' faces of the field, is that of the family of Seward of Stoke-in-Teinhead, co. Devon. See the Harl. MS. 1080, fo. 435b.

H. S. G.

PONTIFF (4th S. ix. 446.)—Longfellow refers to the derivation of the word from *pons* and *facere* in the following lines:—

"Well has the name of Pontifex been given  
Unto the Church's head, as the chief builder  
And architect of the invisible bridge  
That leads from earth to heaven."

*The Golden Legend*, v.

SPARKS H. WILLIAMS.

BUCKDEN: CHEK'R (4th S. ix. 359.)—It may help the inquirer to know that there is a room at New College, Oxford, called "the Chequer," "so styled," says Mr. Walcott, "from some peculiar ornament or device, or from being the place of payment of rents or service." The tradition in the College always pointed to the latter etymology.

C. W. BINGHAM.

"SOLD" (4th S. ix. 446.)—It is more than two years since I marked this word as used in *Volpone* in the sense noted by W. P. P., but as yet I have not met with any other instance of like age. It seems to me, however, that it finds its origin in some such phrase as that in *Richard III.*—

"For Dickon thy master is bought and sold."

I say this because in such buying and selling the person is either taken to be a chattel or bestial, or more probably one of the confraternity of naturals or idiots who—their property being worth it—were bought and sold through three or four under-wardsips.

B. NICHOLSON.

The full form of the phrase seems to be "bought and sold," which occurs several times in Shakespeare—

"For Dickon thy master is bought and sold."

*K. Richard III.*, V. 3.

"... thou art bought and sold among those of any wit, like a Barbarian slave."

*Troilus and Cressida*, II. 1.

"Whither my lord? from bought and sold Lord Talbot."—1st *K. Henry VI.*, IV. 4.

"It would make a man mad as a buck to be so bought and sold."—*Comedy of Errors*, III. 1.

"Fly, noble English, you are bought and sold."

*K. John*, V. 4.

Compare Costard's phrase, "to sell a bargain," in *Love's Labour's Lost*, III. 1:—

"The boy hath sold him a bargain, a goose, that's flat:  
Sir, your pennyworth is good, an your goose be fat.  
To sell a bargain well, is as cunning as fast and loose."

JOHN ADDIS, M.A.

IOLANTHE (4th S. ix. 407, 475.)—Iolanthe, Iolanta, Iolande, are only mediæval variations of the Spanish name *Violante*, which has been borne by many persons. Your correspondent will therefore see that to ask "Who was Iolanthe?" admits of as little answer as if he had asked "Who was Alice?" or any other common Christian name. There have been so many Iolanthes, none of whom were pre-eminently distinguished, that no more definite reply can well be given.

HERMENTRUDE.

SIR ROBERT AYTOUN (4th S. ix. 359.)—The edition of Sir Robert Aytoun which I published in 1844, to which the editor refers, was a very juvenile performance, having been executed in my eighteenth year. In 1871 I contributed to the *Transactions of the Historical Society* a more detailed account of Aytoun, with an accurately revised text of his poems, both English and Latin. For this edition I had been collecting materials for twenty-five years; and having examined every likely source of information, both public and private, I feel satisfied that I have exhausted my subject. Not a few of Aytoun's verses are eminently graceful, and deserve a better fate than that hitherto assigned them. Sir Robert was a

younger son of Aytoun of Kinaldie, Fifeshire. From a branch of the family, the Aytouns of Inchdairnie (now represented by Roger S. Aytoun, Esq., M.P.), sprung my late ingenious friend Professor William Edmonstoune Aytoun of Edinburgh. For public convenience I have done up separately a hundred and fifty copies of my late edition of Sir R. Aytoun's poems. A copy will be found in the Museum. CHARLES ROGERS.

Snowdown Villa, Lewisham, S.E.

MR. KETT OF TRINITY, OXFORD (4<sup>th</sup> S. ix. 379, 448.)—Mr. G. V. Cox, in his *Recollections of Oxford*, has a short notice of Mr. Kett. He says:—

"1793, Oct. 27. A contest took place for the Poetry Professorship between Mr. Kett of Trinity, who had preached the Bampton Lectures in 1790, and Mr. Hurdis of Magdalen, the author of some pleasing but not first-rate poems, and a tragedy entitled *Sir Thomas More*. Hurdis had 201 votes, Kett 181."

Then in a foot-note he adds—

"Mr. Kett was also the author of a trifling novel called *Emily* and of *Logie made Easy*. This last production was unmercifully cut up by Mr. Copleston, whose critique was headed with—

'Aut hæc in nostros fabricata est machina muros,  
Aut aliquis latet error: Equo ne credite, Teucri.'

The severity and bad taste of this quotation (so remarkable in a person of such gravity as Mr. Copleston) consisted in the allusion to a nickname given to Mr. Kett from his long *equine* countenance. I have not the critique by me, but I have been told that 'patet' was substituted for 'latet' in the motto of Mr. Copleston's pamphlet."

P.S. On the title-page of my copy of Kett's *Elements* the author is described as "Henry Kett, B.D., Fellow and Tutor of Trinity College, Oxford."

SPARKS H. WILLIAMS.

18, Kensington Crescent, W.

"WHEN ADAM DELVED," ETC. (4<sup>th</sup> S. ix. 415, 476.)—I have an engraving of old and rude figures in painted glass from a window of some church, but without any indication whence it was taken. The centre compartment has in its upper division Adam and Eve, one on each side of the "tree of knowledge." The serpent is entwined up the stem of the tree, and is tempting Eve, who has two apples, one in each hand, and is giving one to Adam, and about to eat the other herself. In the lower portions of the two side compartments Adam is digging with a spade, and Eve sitting to spin. Below our first parents, in the centre, is the head of our Blessed Redeemer, and in the upper portions at the sides are rude figures of St. Bernard, with a dog at his feet having a bone in his mouth, and of St. Christopher wading as usual with fishes about his feet. The figures of Adam and Eve are without any clothing but a slight sort of apron resembling long hair or fringe.

F. C. H.

HARD LABOUR (4<sup>th</sup> S. ix. 404, 475.)—Unquestionably MR. SALA has culminated the alphabet of penalties, and I submit my A. B. C.-darian

sciolism to his Y. Z., retaining, however, my opinion that the *opus inoperosum* of oakum-picking or mill-treading at Pentonville is more wearisome than stone-quarrying at Portland. Neither can I accord with J. D. that the shot-drill is more "agonizing" to the spirit of an English soldier than cat-scoring—a punishment which, I trust, no magistrate's preferential clemency withholds from our street-ruffians or from the insulters of our women.

E. L. S.

"CARL THE MARTYR" (4<sup>th</sup> S. ix. 426.)—The poem of "Karl the Martyr," by Frances White-side, first appeared in *The Welcome Guest*, ii. p. 38, published by Houlston & Wright in 1860. If, after this information, MR. CLARE is unable to obtain the poem, let him put himself in communication with me, and I will endeavour to carry out his wish.

EDWARD C. DAVIES.

Cavendish Club.

CATER-COUSINS (4<sup>th</sup> S. ix. 331, 396, 456.)—I too, am Lancashire, but I never heard the term applied to *relationship* near or distant, as T. T. W. has, but only to friendship. Where the intimacy was hot, "Oh! they are quite cater-cousins" would be observed; and in the event of a coolness or a mutual dislike, "Well, you see, they are not exactly cater-cousins."

P. P.

It may interest your correspondents to know that in this neighbourhood the word *cater* is used in the same way as mentioned by T. T. W., but made into a verb. To *cater* across a field is to walk from corner to corner, in opposition to "walking" or "going" across—to walk straight from side to side.

E. S. C.

Sittingbourne.

BILLYCOCK HATS (4<sup>th</sup> S. ix. 444.)—I have been told that one *Wilcock* having either invented or manufactured or first sold these hats, some very clever young man was so exceedingly witty as to transmute them into *Billycocks*.

P. P.

GARRET AND GERALD (4<sup>th</sup> S. ix. 25, 412.)—If etymology is to have any voice in this question, Ger-ald and Ger-hardt are certainly not the same name, any more than Ethelstan and Ethelfled.

HERMENTRUDE.

MISERERE STALLS (4<sup>th</sup> S. ix. 405, 471.)—The *miserere* is properly a small shelf or rest underneath the seat of a stall in the choir of a church. The seat itself turns back, when not required for sitting down upon. But to afford some relief to a canon who might feel fatigued with long standing, this little shelf was ingeniously contrived, as he could lean back and partly sit upon it. Hence it was called *miserere*, as being a merciful contrivance to relieve fatigue. The stalls themselves are often, though improperly, called *misereres*: the name should be confined to the small shelf, or bracket described. The meaning and



origin of the *misereres* is thus explained; but I doubt if any date can be assigned for their introduction.

F. C. H.

There are a few left in Durham Castle chapel, in stalls which bear the arms of Bishop Ruthall (1508-1522). The most noteworthy are:—A man wheeling in a barrow a woman, who is holding on with one hand and wielding a scourge with the other. A mermaid arising out of a spiral shell, and attacked by a dragon. A group like St. George and the dragon; but the man, though on horseback, is not in armour. The remains of a figure pushing at the nose of a dragon with a small round shield.

At St. Andrew's, Auckland, there are shields on some of the *misereres*, e. g. the arms of Bishop Langley: a shield with a plain cross, and one with a rose between two floreated Fs. J. T. F.

Hatfield Hall, Durham.

The first time I was in the church of Church Stretton, Salop, I drew the attention of the curate to a figure carved on a seat, which formed a chest in the chancel, saying—"I hope this is not intended as an emblem of the clergy of Stretton?" The figure (about the size of a finger) was a wolf in sheep's clothing, the head of the enemy protruding, and the fleece thrown back on his neck.

H.

Dublin Library.

GODFREY HIGGINS (4<sup>th</sup> S. ix. 469.)—A miniature portrait of this "Yorkshire worthy" was contributed to the National Exhibition of Works of Art at Leeds, in 1868, by Mr. S. Hatfield of Skel-low Grange.

FAIRLESS BARBER.

Castle Hill, Rastrick, Brighouse.

The only portrait known is a miniature lent to the Leeds Exhibition, and photographed for the *Yorkshire Worthies*, vol. ii. No. 181.

EDWARD HAILSTONE.

Walton Hall.

"BALLAD OF BURDENS" (4<sup>th</sup> S. ix. 471.)—A parody on the "Ballad of Burdens," called "A Ballad of Blunders," appeared in *Punch* for December 1, 1866.

C. W. M.

LEGEND OF ST. DOROTHY (4<sup>th</sup> S. ix. 471.)—The query of a JUNIOR STUDENT—"Where is the legend of St. Dorothy first mentioned in literature?"—is not easy to answer, because it is not clear what is here meant by "literature." All that can be said is, that the legend of this saint is met with in various old works of hagiology, just as the accounts are of so many other saints. F. C. H.

I am not a Bollandist; but, as far as I know, the legend of St. Dorothy is first made use of "in literature" by Massinger (assisted by Decker) in the celebrated tragedy of *The Virgin Martyr*.

J. H. I. OAKLEY.

"LOCKSLEY HALL" (4<sup>th</sup> S. ix. 471.)—A parody (I cannot say whether *the* parody) on "Locksley Hall," called "The Lay of the Lovelorn," will be found in the *Bon Gaultier Ballads*. C. W. M.

This poem has been so frequently made the subject of parody that it might be difficult to answer your correspondent's query, "Where can I find what one often hears praised as '*the* parody' of 'Locksley Hall'?" My own reply to the query would be—in Bon Gualtier's *Book of Ballads*: the poem, "The Lay of the Lovelorn," beginning thus:—

"Comrades, you may pass the rosy. With permission of the chair,  
I shall leave you for a little, for I'd like to take the air."

A very good though brief parody of "Locksley Hall," by Albert Smith, appeared in his publication *The Month*, p. 105. It is called "Lincoln's Inn," and begins thus—

"Comrades, leave me here a minute, for it is not five o'clock;  
Leave me here, and, when you want me, you will find me at the Cock."

CUTHBERT BEDE.

SMYTH FAMILY CREST (4<sup>th</sup> S. ix. 470.)—I can find no mention of Smyth of Bathcoursey, co. Cork, in Burke's *General Armory*; but Smyth, co. Middlesex, and Kelmars, co. Northampton, bears gu. on a chev. or between three bezants, as many crosses pattée fitchée sa; crest, a cubit arm erect, habited per pale or and gu., grasping in the hand proper a griffin's head erased az. There is also another Smyth, but with no county named, whose bearings are the same with the exception of the crosses, which are gu.; crest, an arm erect, vested, per pale or and az., a cuff ar., holding in the hand proper a griffin's head erased of the second.

T. W. TYRRELL.

"ADAM BLAIR" (4<sup>th</sup> S. ix. 445.)—In answer to G. K., I quote the following paragraph from my *Monuments and Monumental Inscriptions in Scotland*, vol. i. p. 402:—

"A tombstone (in the churchyard of Cathcart, Renfrewshire) commemorates the Rev. George Adam, who died minister of the parish on February 6, 1759. On an event in his history Mr. J. G. Lockhart has founded his tale entitled '*Some Passages in the Life of Mr. Adam Blair*.' Mr. Adam became minister of Cathcart in 1738. He took part in the revivals at Cambuslang in 1742, and was greatly esteemed for his ministerial gifts and amiable qualities. In April 1746 he acknowledged himself guilty of improper behaviour with a female, to the astonishment of his friends, among whom he maintained a high character. He underwent a course of ecclesiastical discipline, and was deposed from his office. Sympathy on his behalf was everywhere awakened. His patron heritors, elders, and parishioners petitioned the General Assembly for his restoration. He was re-admitted to his charge in August 1748, and thereafter applied himself with increased diligence and fidelity to his sacred duties."

The circumstances attending Mr. Adam's deposition and restoration to the ministry are circumstantially detailed in Dr. H. Scott's *Fasti*, vol. ii. p. 61. Mr. Lockhart was on a visit to his father, the Rev. Dr. John Lockhart, of Glasgow, when the narrative of the minister of Cathcart was incidentally related. The reviewer was deeply moved, and retiring to his chamber, there composed in a short space of time his story of "Adam Blair."

CHARLES ROGERS.

Snowdown Villa, Lewisham.

OBER-AMMERGAU PASSION PLAY (4th S. ix. 421, 452.)—In 1870 appeared a neat little volume entitled—

"*Das Ober-Ammergau Passions-Spiel, mit der Passionsbildern von Albert Dürer, von Franz Shöberl, Pfarrer in Laibstadt, nebst Kärtchen, Fuhrplänen, mit Titelzeichnungen von Aloys Sussmayr. Zweite Auflage, Lichtstätt & Stuttgart. Verlag vom Krüll'schen Buchhandlung. 1870.*"

It is very nicely got up—both the map, woodcuts, and letterpress—and was brought home as a pleasing souvenir of a delightful excursion to Germany before the war.

P. A. L.

THE LOAN OF BOOKS DURING THE MIDDLE AGES (4th S. ix. 463.)—The care taken in former times to ensure the identification of volumes that had been lent is well illustrated by a MS. once the property of the monks of Bardney.

On January 29, 1863, my friend, the late Mr. John Ross of Lincoln, exhibited before the Society of Antiquaries—

"A manuscript which had once belonged to Bardney Abbey in Lincolnshire. It consisted of the end of the Clementine Constitutions, and appeared to belong to the latter part of the fourteenth century. The most remarkable feature was, that on the last leaf, below a maledictory sentence in red ink, was a hole formed by cutting out a slip of the vellum, the upper part being indented like the top of a deed. It is not easy to know for what purpose this singular device was adopted, unless to identify the volume if lost . . . . The inscription is, *Iste liber est de Monasterio de Bardney. Si quis ipsum alienauerit indignacionem dei omnipotentis incurrat.*"—*Proceedings of Soc. Antiq.* 2nd Series, vol. ii. p. 196.

An engraving of the hole in the MS. is given in the above work, showing its exact size and shape and the half letters which still remain on the page, but which have been purposely cut through as an additional means towards identification when the indenture was made.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

GREY FRIARS OF BEWMAKAN (4th S. ix. 360, 432.)—Coupled as it is with St. Columba, I would suggest that the word *villa* is not the Latin one signifying a town, but the Irish *Bile*, pronounced *billa*, or frequently *villa*, meaning an aged or sacred tree. This word forms a part of the names of places in many parts of Ireland, and might be readily mistaken for the Latin *villa*.

Thus in the county of Down we have Movilla, an abbey founded by St. Finian about the year 540, at which place St. Columba received part of his education. The name Movilla is written in Irish *Magh Bile*, i.e. *Magh*, a plain, pronounced in this instance *Mo*, but sometimes *Maw*, or *Moy*, and *Bilé*, pronounced *villa*, a sacred or aged tree. Moville, in Donegal, another very early religious foundation, is precisely the same word, but pronounced as a word of two syllables. Again, Rathvilly in Carlow, and Rathvilla in King's County, both signify the foot of the aged tree, and are written by the annalists *Rath Bile*. Another combination frequently met with is Aghavilla, Aghaville and Aghavilly, all meaning the field of the ancient tree. In the county of Antrim, near the Giant's Causeway, is a parish called Billy, and written in Irish *Bille*. Lisnabilla in Antrim, and Knockavilla, a name found in several counties, might be added, and indeed the list of genuine Irish words terminating in *villa* could be largely increased. I have but little doubt that "the villa of St. Columba," in the Isle of Man, was a sacred tree, a relic probably of pagan times, close to which Columba or one of his followers founded a church. The present name of the parish is very suggestive—Kirk Arbory; this being, I conceive, a corruption of the Latin rendering of the Irish name. Movilla mentioned above is rendered by the later monkish writers "*Campus arboris sacri*," an exact translation of the Irish name.

W. H. PATTERSON.

Belfast.

There is no connection between the friary of Bewmakan and Furness: the latter was Cistercian in Lancashire, the former a Franciscan friary. On December 7, 1367, Pope Urban V. gave his sanction for the erection of the Franciscan friary, at the petition of William Montagu, Earl of Salisbury, within the parish of St. Columba, in the Isle of Man. The remains of this convent still exist at Bewmakan, within the parish of Kirk Arbory. The object of my query was to ascertain when the parish lost its name of St. Columba, and took that of Arbory. The Bolandists suppose that Arbory is derived from St. Corebuc. A writer in the March number of the *Irish Ecclesiastical Record*, for the year 1869, p. 258, supposes that Corebuc or Carbra may be a corruption from St. Ourora, who had a church in the Isle of Man, which is now forgotten. Your correspondent WILFRID now adds another candidate, St. Cairpre, for the honour of the name. The suggestions deserve to be considered; and he will confer a benefit if he can give any further particulars about that saint. The change of the name of St. Columba to Arbory is certainly not beyond the pale of historical record.

A. E. G.

"NOTHING FROM NOTHING" (4th S. ix. 217, 305, 416.)—Are the correspondents who are interested in this subject aware of a curious and clever poem which commences—

"No Muses I implore their aid to bring;  
He needs no Muse who *nothing* has to sing"—  
and ends—

"Beyond creation's bounds *nothing* finds place,  
And *nothing* fills the mighty void of space;  
On *nothing* turn the lucid orbs above,  
And all the stars in mystic order move;  
On *nothing* hangs this vast terraqueous ball;  
The world from *nothing* sprang, from *nothing* started  
all."

It may be found in an old school-book (*Sequel to the Poetical Monitor*, 1822, Longmans & Co.), and is attributed to the Rev. J. Belsham. If wished for, I will copy and forward it.

S. M. S.

PASSAGE IN CHESTERFIELD (4th S. viii. *passim*; ix. 303.)—Cicero (*Tuscul. Quæst.* iv. 31) is quite in agreement with Chesterfield that loud laughter is inadmissible—"Si ridere concessum sit, vituperatur tamen cachinnatio." In regard to the definition of *risus*, Cicero (*Or.* ii. 58) begs to relegate it to Democritus, the laughing philosopher, as it did not enter into his present plan to consider laughter in connection with the precepts which he was laying down for an orator—

"Quid sit ipse risus, quo pacto concitetur, ubi sit, quomodo existat atque ita repente erumpat, ut eum cupientes tenere nequeamus . . . viderit Democritus: neque enim ad hunc sermonem hoc pertinet."

I do not think that Cicero anywhere goes so far as to condemn the joyous nature of man, which bursts forth occasionally in a hearty laugh, though it must be sparingly indulged in. Leasing, in his *Minna von Barnhelm* (iii. 5) exclaims:

"Was haben Sie denn gegen das Lachen? Kann man denn nicht auch lachend sehr ernsthaft seyn? Lieber Major, das Lachen erhält uns vernünftiger als der Verdruss."

What have you to say against laughing? Can we not while laughing be very serious? Laughing keeps us more rational than sadness caused by vexation.

"Ride, si sapis," says Martial (*Ep.* ii. 41), and Goldoni, the Molière of Italy, distinguishes the varieties of laughing in the following way (*Pamela*, i. 16):—

"Il riso è proprio dell' uomo: ma tutti gli uomini non ridono per la stessa cagione. V'è il ridicolo nobile, che ha origine dal vezzo delle parole, dai sali arguti, dalle facezie spiritose e brillanti. V'è il riso vile, che nasce dalla scurrilità, dalla schioccheria."

Laughing is peculiar to man; but all men do not laugh for the same reason. There is the gentlemanly banter (*persiflage*), which springs from the charm in the words, from the flash of wit, from the spirited and brilliant sally. There is the low joke, which arises from scurrility and idle conceit.

Goldoni means that both excite laughing, though for far different reasons.

C. T. RAMAGE.

TIBULLUS AND WATTS'S HYMNS (4th S. ix. 403, 474.)—MR. PICKFORD is, no doubt, aware that Dr. Watts, in one of his "Lyrics," says—

"Seize *truth*, where'er it may be found,  
On Christian or on *heathen* ground."

Acting up to this liberal principle, the doctor, who was a good classical scholar, would not scruple to christianise such a passage as the one quoted from Tibullus by MR. PICKFORD. I am therefore of opinion that the coincidence may not be "accidental." Dr. Watts's inordinate love of classical lore is too apparent in his works, particularly in his prose writings. This is noticed by one of his biographers—I think by Dr. Johnson—who, it may be remarked, erred after the same fashion; but, as the proverb says, "Satan can reprove sin."

VIATOR (1.)

DIVORCE (4th S. ix. 200, 251, 306, 373, 445.)—There is no "rule of law" applicable to the question raised by "X. Y. Z." and a "BARRISTER-AT-LAW;" nor, so far as I know, has the question ever been raised before Sir C. Cresswell or Lord Penzance. With respect to decrees of nullity of marriage and decrees of divorce, there is obviously no analogy between them. In the former case, the woman never was a wife, and therefore ought not to retain the title of Mrs. —; whereas in the other case her condition has been altered, she has entirely lost her maiden name and state, and cannot properly be again a "Miss." I have frequently been requested to advise upon the subject, and will repeat in substance what I have said to my clients; that the retention by a divorced woman of her marriage name must be a matter of discretion according to the circumstances—viz. her age, and whether she has children—but that, generally, a woman does best to retain her marriage name. ERNST BROWNING.

Temple.

"AS STRAIGHT AS A DIE" (4th S. ix. 119, 185, 249, 345, 448.)—In specifications for carpentry in buildings the expression "die square," to indicate exact squareness in the timber to be supplied, is very common. Clearly, to my mind, this refers to a die; for dice, to throw fairly, must necessarily be perfectly right angled. For the same reason the terms "as straight as a die," "as level as a die," seem to me to refer to the dice which were at one time so common. Expressions in common use are not always strictly accurate in a mathematical sense; for instance, an Irish car-driver once described the absolute straightness of a certain road to me as "as straight as a whip;" and I have heard of an itinerant preacher who illustrated the perfect roundness of the globe by saying it was "as round as a horse's head." The congregation are said to have murmured at this, but not so much at the badness of



the simile, as from incredulity at the assertion he illustrated!

E. F. D. C.

MRS. ANNE STEELE (4th S. ix. 476.)—

"Anne Steele was born at Broughton, Hampshire, in 1717. Her father, William Steele, a timber-merchant, officiated for sixty years as the unsalaried pastor of the Baptist congregation at Broughton. Anne was delicate from childhood, and of retiring habits. Under the name of 'Theodosia' she published in 1760 two volumes of *Poems and Hymns*. A third volume of sacred lyrics from her pen was published after her decease. She died at Broughton in November, 1778, at the age of sixty-one. Her life was spent in works of benevolence. For many years she suffered from severe bodily pain, which she bore with exemplary patience."—See my *Lyra Britannica*, p. 579.

CHARLES ROGERS.

Snowdon Villa, Lewisham, S.E.

"A PRETTY KETTLE OF FISH" (4th S. viii. 549; ix. 102.)—The following extract from the last (the eleventh) annual *Report of the Inspectors of Salmon Fisheries* explains the above saying in a way I have not heard before:—

"The kettle-nets,\* it may be interesting to note, probably derive their name from the old fishing weir, the *hidellus* or *kiddle*; which is mentioned in *Magna Charta* and many early fishery statutes. In their turn the kettle-nets are, I conceive, responsible for the old proverb, "A pretty kettle of fish."—Mr. Walpole's *Report*, p. 44.

W. E.

"LITTLE BOOKS ON GREAT SUBJECTS" (4th S. ix. 418.)—These books were chiefly written by Miss C. F. Cornwallis, a few of the series by my brother, the late David Power, Q.C., of the Norfolk circuit, and Recorder of Ipswich. My brother acted also as editor for some time.

In a selection from the letters of the late Miss Cornwallis, addressed to my brother and other friends edited by Rev. C. P., a most intimate friend of Miss Cornwallis, and published by Trübner in 1864, it is stated that Miss Cornwallis regarded "Small Books on Great Subjects" as *the* work of her life, and by which she most desired to be known and to be remembered.

Miss Cornwallis was, as no doubt you are aware, an accomplished Greek and Hebrew scholar, and a woman indeed of rare attainments.

E. RAWDON POWER.

Tenby.

"THINK THAT DAY LOST," ETC. (4th S. ix. 320, 396, 475.)—The sentiment is evidently borrowed from the well-known lament of the emperor Titus Vespasian. He was so generous and beneficent that, having once let a day pass without having bestowed anything, he expressed his regret to his courtiers in these words—"Diem perdidit."

F. C. H.

INDUSTRIOUS (4th S. ix. 469.)—Johnson gives the third meaning of this word "designed, done

\* The local term for the large fixed nets used on the coast of Sussex.

for the purpose," and gives examples from More, Watts, Dryden, and Swift.

M. L.

"BORED" (4th S. ix. 483.)—In the old play of *Lord Cromwell*, Act III. Sc. 2 (*Anc. Brit. Drama*, i. 559, c. 2), the verb is used in a sense that seems to approach to that of our modern slang:—

"No, I'll assure you, I am no earl, but a smith, sir; one Hodge, a smith at Putney, sir; one that hath gulled you, that hath *bored* you, sir."

I think the slang-substantive comes simply from the common verb "to bore" (as with an auger). The *bore* is, *par excellence*, the talker: he who "fills the *bores* of (our) hearing, to the smothering of the sense" (*Cymbeline*, Act III. Sc. 2), who "rams his tidings" into our ears.

JOHN ADDIS, M.A.

Rustington, Littlehampton, Sussex.

TRANSMUTATION OF LIQUIDS (4th S. ix. 235, 328, 410, 476.)—MR. CLARKE writes, "It is not easy to see on what principles of comparative philology the English word *rain* can be derived from the Greek *rhain*;" and he must find it very difficult indeed, if it be true, that "it is as reasonable to assume that the Greek *rhain* is derived from the English *rain*." But is this reasonable? The Greek root *rhain* was throwing out its suckers some thousand years before any root of German growth had been transplanted to Britain, and even before any appreciable transplantation of classical roots had been made into Germany. The root *rhain* (*Il. λ*, 282, *ῥαίνοντο δὲ ῥέφθε κοινῇ*) is allied to *ῥέω*, and to the roots *ῥέφ*, *ῥεύ*, and *ῥύς*; and Thiersch, from whom I copied, not only compares with *rhain* the Thuringian *ränen*, Ger. *regnen*, *rinnen*, and *Rhein*, but also hazards *riesseln*, from *ῥύς*. The derivation struck me as curious, but not as strained; and I simply made the step from *regnen* to *rain*.

LEWIS SERGEANT.

RED DEER (4th S. ix. 428, 493.)—Robert Hackett was keeper of Hardwick Park, and these parks, according to Holinshed, were so numerous in the middle of sixteenth century as to absorb one-twentieth of the territory of the realm. Saxton, c. 1580, engraves seven hundred upon his maps. It is probable that red deer were common in Derbyshire in the seventeenth century, as they were so in other parts of England. Macaulay in his masterly chapter of his *History*, describing the state of England in 1685, says:—

"The red deer were then as common in Gloucestershire and Hampshire as they now are among the Grampian Hills. On one occasion Queen Anne, travelling to Portsmouth, saw a herd of no less than five hundred. The wild bull, with his white mane, was still to be found wandering in a few of the southern forests."

According to Mr. Kingsley, red deer roamed over the barren tracts of Bagshot fifty years ago. The New Forest contained large herds down to 1851, and the Forest of Dean was deprived of its deer about that time.

JOHN PIGGOT, JUN.

LEE GIBBONS (4th S. ix. 232, 374.)—MR. PICKFORD is perhaps not aware that *The Cavalier, Malpas, and Owen* [Owain?] *Goch*, are all attributed to "T. Roscoe, Jun." in that generally correct and exceedingly useful publication, *The London Catalogue of Books*, 1816-1851, Thomas Hodgson. Consequently, some testimony from MR. PICKFORD's claimant would be acceptable as to the authorship.

OLPHAR HAMST.

THE PLANT BASIL (4th S. ix. 408, 474.)—May I repeat a query asked by S. W. Tilke, when describing the nature and properties of rue (*Ruta*) (*Observations on the Nature of Gout, &c.*, London, Poulter, 1834, p. 94), viz.:—"Can any botanist tell the reason why this root and sweet basil will not grow near each other?"

J. PERRY.

THE REV. W. WICKENDEN (4th S. ix. 321, 453.) VIATOR (1) is unnecessarily severe on the memory of this gentleman in his communication on p. 453. It is remarkable that Mr. Wickenden should have informed VIATOR (1) that he was the "Bard of the Glen," seeing that he has always been known in Gloucestershire as the "Bard of the Forest." The fifth edition of his *Poems* was published by W. Skeffington, 163, Piccadilly, in 1859, and is thus dedicated:—

"To the Memory of that great Benefactor of the Human Race, Edward Jenner, Esq., M.D., F.R.S., the following pages are affectionately inscribed by One whom he drew from obscurity, and whose early efforts he fostered with kind and benevolent solicitude."

The author's preface is as follows:—

"The first edition of my *Poems* was printed at the office of the *Gloucester Journal* in the year 1817. It was brought out under the auspices of the great Dr. Jenner, and gained much local notice. The second edition appeared in 1823, when a Student at St. John's College, Cambridge. The third when Curate of Muford, in the diocese of Bath and Wells, and was printed at Sherborne, Dorsetshire, in 1827. The fourth appeared in London in the year 1851, and was published by Hall and Virtue, Paternoster Row. I now bring out a fifth, which, so far as I am personally concerned, will most probably be the last."

Mr. Wickenden died within a year or two of the publication of this book. A notice of his death appeared in the *Wills and Gloucestershire Standard*, but I forget the exact date. I should not have troubled you with these particulars but for the unkind way in which VIATOR (1) refers to the "poor man," and his unfounded charge that he had become a "socialist or something similar."

G. H. H.

DEFINITION OF "GENIUS" (4th S. ix. 280, 374, 393, 449.)—Goethe thus defines it (*Truth and Poetry*, iv. l. 19; vol. xxii. p. 379, ed. Stuttgart und Tübingen, 1840):—

"Genie, diejenige Kraft des Menschen, welche, durch Handeln und Thun, Gesetz und Regel giebt."

Genius is that power of man which, by its deeds and actions, gives laws and rules.

And he goes on to show that the idea of *genius* which prevailed in his time was the very opposite of this, for it was thought, as he says:—

"Wenn einer zu Fusse, ohne recht zu wissen warum und wohin, in die Welt lief, so hiess es eine Geniereise, und wenn einer etwas Verkehrtes ohne Zweck und Nutzen unternahm, ein Geniestreich."

When any one rushed into the world on foot without knowing precisely why, or whither, it was called a journey of a genius; and when any one undertook some absurdity, without aim or advantage, it was a stroke of genius.

I suspect that the ancients confined the idea of "inspired genius" to the poet—the "Makar," as we in Scotland used to call him in early times. Horace's definition of a poet (*Sat.* l. 4. 43) will be recollected:—

"Ingenium cui sit, cui mens divinior atque os  
Magna sonaturum, des nominis hujus honorem."

It will be observed that the poet must have what Horace calls *ingenium*, and when we refer to Cicero (*Fin.* v. 13), we find him define it to be—

"Docilitas et memoria, quæ fere appellantur uno ingenii nomine: easque virtutes qui habent, ingeniosi vocantur,"—

and elsewhere (*Tusc.* i. 33) he says of these *ingeniosi*:—

"Aristoteles quidem ait omnes ingeniosos melancholicos esse."

Is not this *docilitas* spoken of by Cicero very much the same as the "grande aptitude à la patience" of Buffon? *Docilitas* is the *εὐαδεια* of the Greeks; and as to the character ascribed by Aristotle to the *ingeniosi*, it reminds us of what Dryden says of great wits (*Absalom and Achitophel*, pt. 1. l. 103):—

"Great wits are sure to madness near allied,  
And thin partitions do their bounds divide."

I see in Southgate's *Many Thoughts of Many Minds*, that he quotes the following definition of *genius* from Southey; but, like all his other quotations, without any precise reference:—

"The three indispensables of genius are understanding, feeling, and perseverance. The three things that enrich genius are contentment of mind, the cherishing of good thoughts, and exercising the memory."

C. T. RAMAGE.

WRIGHT'S "DOMESTIC MANNERS OF THE ENGLISH" (4th S. ix. 360, 454.)—Let me refer the gifted author of that charming work, *On the Edge of the Storm*, to Freytag's delightful *Pictures of German Life in the XVIIth-XIXth Centuries*, translated by Mrs. Malcolm, 4 vols., London, 1862-3. A similar work for England is much wanted. Chambers's *Domestic Annals of Scotland* is the nearest approach to Freytag in our literature.

Q. Q.

"NOT LOST, BUT GONE BEFORE" (4th S. ix. 103, 373, 476.)—This line is certainly not to be found in Anne Steele's works, and in former volumes of

"N. & Q." instances have been given of it appearing long before the period when she wrote. A good modern edition of her works was published in 1863 by Mr. Sedgwick under the title of *Hymns, Psalms, and Poems by Anne Steele, with Memoir by John Sheppard.* G. W. N.

Alderley Edge.

**BARKER AND BURFORD'S PANORAMAS** (4<sup>th</sup> S. ix. 435.)—In the handbill quoted by W. C. B., Barker, jun., calls his father "the inventor of the panorama"; and in Haydn's *Dictionary of Dates* the invention is attributed to Barker, sen., with the date 1788 as that of the first exhibited, that of the city of Edinburgh. The definition of a panorama as "a bird's-eye view painted round the wall of a circular building" is not correct, the form indicated being rather that of a diorama.

Considerably before this date (1788), however, and before Barker, sen.'s appearance in any way, Loutherbouurg—"J. P. De Loutherbouurg," as he wrote himself—had an exhibition of the panoramic kind; and is frequently called by Mr. Thornbury and others "Loutherbouurg the Panoramist." I have an advertisement of this artist's cut out of a London paper of the date of 1788, of which the following is an exact copy:—

"Lisle Street, Leicester Square.

"Mr. De Loutherbouurg desires to return his most grateful thanks to the Nobility and Gentry, for the very flattering manner they have patronized his exhibition by honouring him with their company in many brilliant and crowded audiences, and finding it impossible from a variety of engagements, he is under, to continue it but for a very short time, gives this notice before he finally closes it, that for the accommodation of the public at large, he has altered the plan of the room, and divided the back seats from the front; the first rows will be at the usual price of 5s., the other seats at 2s. 6d.

"The future evenings of exhibiting will be Mondays, Wednesdays, and Fridays.—To begin at Eight o'clock precisely.

"The entertainment of the Eidophusicon as usual."

The meaning of this advertisement, which is very peculiar in its punctuation, seems to be to apprise the "public at large" of the chance of seeing something at half-a-crown, hitherto visited by the "nobility and gentry" at five shillings. But what this *something* was it does not inform us. The "Eidophusicon," mentioned at the end, seems to be in addition to the principal subject of the exhibition, as it is stated to go on as usual. From the derivation of the word we may suppose this addition to have been of the nature of dissolving views, yet in Haydn's *Dictionary of Biography*, I find it identified with the panorama. In that work he is thus entered:—

"Lutherburg (or Loutherbouurg), Philippe Jacques [a mistake: it should be Jacques Philippe de L.], French painter; b. 31 Oct. 1740; came to London; employed by Garrick 1771; invented 'Kidophysicon' (panoramas); exhibited 1782," &c.

Perhaps some of your readers—W. C. B., G. J. NORMAN, DR. GATTY, or any other who takes an interest in a somewhat important question in the history of the arts—can explain these discrepancies and say what Barker, sen., really did, and what Loutherbouurg's exhibition really was. I for one will be greatly obliged.

WILLIAM B. SCOTT.

Bellevue House, Chelsea.

**EPITAPH ON A FARRIER** (4<sup>th</sup> S. ix. 420.)—This epitaph, given by MR. BATES, is likewise to be found in South Kilworth churchyard, co. Leicestershire.

W. T. T. D.

**BURNS AND KERLE** (4<sup>th</sup> S. ix. 158, 285, 329, 475.)—Let me thank MR. MIDDLETON for the addition made to the list of authorities, and at the same time mention one more, which refers to a period of existence identical with that to which Mr. Keble's lines allude. S. Ignatius Loyola, in his *Spiritual Exercises*, has—

"Dans le ciel, les larmes sont essuyées: *Absterget Deus omnem lacrymam ab oculis eorum* (Apoc. vii. 17). Seulement on s'y souvient des peines passées; mais ce souvenir est pour les élus une partie de la béatitude: chacun d'eux, comme autrefois le Prophète, s'applaudit de ses épreuves qui ne sont plus. Chacun d'eux se dit: Heureuses tribulations qui sont maintenant payées d'un poids immense de gloire. . . . *Lætati sumus pro diebus quibus nos humiliasti, annis quibus vidimus mala.* (Ps. lxxxix. 15.)—*Manrèse, ou les Exercices Spirituels de S. Ignace*, p. 318. Lyon et Paris, 1869.

ED. MARSHALL.

The following passage from Spenser's *Faery Queen* seems to be parallel to the quotation "Who will count the billows past":—

"What if some little pain the passage have,  
That makes frail flesh to fear the bitter wave?  
Is not short pain well borne that brings long ease,  
And lays the soul to sleep in quiet grave?  
Sleep after toil, port after stormy seas,  
Ease after war, death after life, does greatly please."  
Book i. canto 9, ver. 40.

ELLIS RIGHT.

**SUGAR-AND-WATER DAY** (4<sup>th</sup> S. ix. 447.)—Old Mrs. Barton, who kept a dame's school at Cowbridge for many years, and died in 1866, used regularly to take the children on Holy Thursday to drink sugar-and-water at the Bowman's Well. I find there was a superstition that all who drank sugar-and-water there on that day would be protected from evil spirits for twelve months. Some time ago a medical man thought he would try the recipe, but not feeling certain what effect on his constitution the unusual mixture would have, thought it prudent to drink a whole bottle of brandy at the well afterwards. In the end—spirits killed him.

I think it probable that originally this annual pilgrimage was made to "Our Lady's Well," which is in the next field, and in time got trans-



ferred to the Bowman's Well in consequence of the marked superiority of its water. G. M. T.

"LAIRD OF COLLIEHILL" (4th S. ix. 360.)—Robert Meldrum of Colliehill and Patrick Meldrum, his son, are among the witnesses to a deed of presentation by Andrew Meldrum of Fyvie to the Chaplainry of St. Ninian in the church of St. Nicholas, Aberdeen, in favour of Andrew King, dated 1593. C. E. D.

SCUTARIUS (4th S. ix. 446.)—This office may, perhaps, be the same as the Scutellarius, the officer charged with the care of the scutellæ, which were delivered to the novice on taking possession of his cell. The Scutellæ are mentioned in *Chron. Mon. Abingd.*, ed. Stevenson, Rolls' Ser. vol. ii. p. 322; the "Scutellarius," *ibid.*, ii. p. 339. In vol. i. p. 89, "Scutum rotundum" is apparently a dish. ED. MARSHALL.

"IN HOT WATER" (4th S. ix. 483.)—Will C. T. B. allow me to call his attention to a parallel, though not exactly similar phrase, more ancient by above two hundred years? John Husee writes to his mistress, Lady Lisle, June 22, 1537:—

"I can get no conserve dishes, for those that my Lady Fitzwilliam hath came out of Levaunt; howbeit, if they be to be hadd, I will have of them, or it shall cost me hot water."—*Lisle Papers*, vol. xi., art. 100.

From the manner of use, it would seem that the phrase was then common; at least, so far as the synonym of *hot water* for quarrelling.

HERMENTRUDE.

THE KING OF SMOKERS: MR. KLAËS (4th S. ix. 466.)—Persons interested in this subject would do well to look at Cope's *Tobacco Plant* for June.

CUTHBERT BEDE.

A WELSH BARD, 1541 (4th S. ix. 494.)—This is neither the first nor the only instance of sending prophets to prison in the reign of Henry VIII. Anthony Waite, writing in or about 1536, says:—

"It is rumoured among the people that one should be committed unto the Towre by cause he hath said that this month shall be raynye and full of wete, the next monethe deathe, and the third warres; there to be kept untill experience may entrist us the truth of his prophecy."—*Lisle Papers*, vol. xiv. art. 20.

HERMENTRUDE.

"OSS" OR "ORSE" (4th S. ix. 404, 492.)—Your correspondent who spells this familiar provincialism *orse*, must surely be a southerner, or he would scarcely have put an *r* where *r* is none. The Lancashire pronunciation is rather longer-drawn than *oss*, and more resembles *awse*, sounded like the name Dawson. I have heard it, however, in all varieties of length. It signifies to try or attempt: "I see ne'er awse," i. e. I should never attempt it. "Did he do so-and-so?" "Well, he awsed"—he tried, but evidently failed. Northern ears are greatly amused by the impertinent intru-

sion of poor letter *r* into the phonetic spelling of spellers born south of the Trent. My risible nerves used to be tried in my childhood, by the direction of my Italian grammar, that I must sound the letter *a* as *ah* or *ar*. The result of carrying it out would have agonised a Florentine, as well as

HERMENTRUDE.

A SUICIDE (4th S. ix. 320, 452.)—See the same idea—a man commits suicide because, firstly, one was obliged always to be winding up one's watch; secondly, that London was too small; thirdly, that it therefore wanted variety; and fourthly, that there was too much dust in it—in the story of Parkle's friend "in chambers," one of the articles in Dickens's *Uncommercial Traveller*.

NEPHRITE.

WHEN WERE SPANISH ONIONS INTRODUCED INTO ENGLAND? (4th S. ix. 484.)—If HERMENTRUDE means the *Allium magicum*, it is stated in Donn's *Hortus Cantabrigiensis* to have been first brought into England in 1596. F. C. H.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*History of Hertfordshire, containing an Account of the Descents of the various Manors, Pedigrees of Families connected with the County, Antiquities, Local Customs, &c. Chiefly compiled from Original MSS. in the Record Office and British Museum, Parochial Registers, Local Archives, and Collections in possession of Private Families. Parts III. and IV. Hundred of Edwinstree. By John Edwin Cussans. (Hotten.)*

After some delay, occasioned by causes not likely again to interfere with the regular progress of his work, Mr. Cussans has resumed the publication of this new and handsome contribution to our county history. Two out of the eight hundreds into which the county is divided are completed; and we do not know that we can more effectually draw attention to the extent of Mr. Cussans's labours than by enumerating the parishes which are described in his account of the Hundreds of Braughing and Edwinstree. They are Albury, Austen, Aspenden, Barkway, Barley, Bishop-Stortford, Braughing, Buckland, Eastwick, Gilston, Much Hadham, Little Hadham, Great and Little Horstead, Hunsdon, Lavston, Meesdon, Brent, Furneaux, and Stocking Pelham, Sawbridgworth, Standon, Stanstead Abbots, Thorley, Throcking, Thundridge, Ware, West Mell and Widford. The "Hundred of Odsey" is at press, and will be ready for delivery very shortly. The impression is limited to three hundred copies, of which seventy-five are on large paper, which is in a great measure a guarantee for its increasing value.

*Pre-Historic Phases; or, Introductory Essays on Pre-Historic Archaeology. By Hodder M. Westropp, Author of "The Handbook of Archaeology." With Illustrations. (Bell & Daldy.)*

Though of very recent origin, Pre-Historic Archaeology which, as our author reminds us, has been well defined as "the history of men and things that have no history" has made rapid progress, whether we look to the scientific results which have been obtained, or the hold which it is gaining upon public favour. To the many who desire to know what sermons there are in these stone implements, and other remains of similar character, Mr. Westropp's

volume, with its numerous illustrations, many original and many contributed by brother archæologists, furnishes a pleasant and instructive answer.

*The Prussian Race ethnologically considered; to which is appended an Account of the Bombardment of the Museum of Natural History, &c., by the Prussians in January, 1871.* By Jean-Louis Armand de Quatrefages, Member of the Institute, Professor of Anatomy and Ethnology at the Museum, &c. Translated by Isabella Innes. (Virtue.)

Everybody must sympathize with the author of this little volume and his conditors of the Museum of Natural History, who reads his painful account of the destruction which the shells of the Prussians effected in the scene of their studies. With the convictions which he entertains, that this bombardment was intentional, M. de Quatrefages must be more than a man if he could discuss with perfect impartiality the ethnology of the race of his besiegers; and we are not, therefore, surprised at his contention that, ethnologically speaking, Prussia is almost entirely a foreigner in Germany, or, as he quotes from M. Godron, "the Prussians are neither Germans nor Slaves. The Prussians are Prussians." The work is one of curious interest, and ably translated.

*History of Ancient Manuscripts. A Lecture delivered in the Hall of the Inner Temple.* By William Forsyth, Esq., Q.C., LL.D., Treasurer of the Inn. Printed at the Request of the Masters of the Bench. (Murray.)

Seeing how much the profession, of which the author of this pleasant lecture is a distinguished ornament, has to do with ancient writings, the subject of the present discourse must be admitted to be one well suited to his auditors. The theme is a large one, but in a small compass its most salient points are so well brought out and pleasantly illustrated, that it is no wonder those who heard the lecture wished to see it in print.

*The School Boards. Our Educational Parliament, 1872.* Compiled and Edited by Robert Henry Mair, Editor of "Debrett's House of Commons," &c. (Dean & Son.)

Education is the great social question of our day. Parliament votes liberally in support of it; rates are levied and public subscriptions contributed to an enormous amount, and we see for the first time the system of compulsory education in full work. To whom this work has been entrusted is therefore a question of no slight importance. Mr. Mair's volume supplies the answer. It contains a List of all the Boroughs and Parishes which have elected School Boards, and the names of those so elected; and that information is supplemented by biographical sketches of the several members. The result is one of those useful volumes which eventually become indispensable as a companion to the Army, Navy, Clergy, and Law Lists, Medical Directory, &c.

*Works of Henry Lord Brougham. Volume II.* (A. & C. Black, Edinburgh.)

The second volume of this new and very cheap edition is now before us. It contains the "Men of Letters of the Time of George III.," and is furnished with a good Index. Next month we are promised the first series of historical sketches of the statesmen of the same period.

*History of the Burgh of Dumfries, with Notices of Nithsdale, Annandale, and the Western Border. Second Edition, revised and enlarged.* By William McDowall, Author of "Burns in Dumfriesshire," &c. *Parts I. to V.* (A. & C. Black.)

Some years ago Mr. McDowall, a gentleman favourably known from his connection with the local press, availed himself of the facilities which his position afforded him, and of the information so acquired, to publish a

history of Dumfries. The work was received so favourably that a second edition has been called for. This will be completed in twelve monthly parts, five of which are now ready. The author has availed himself of the opportunity of revising and enlarging the work, and the narrative of the burgh history will be brought down to the close of 1871.

*Traces of History in the Names of Places. With a Vocabulary of the Roots out of which Names of Places in England and Wales are formed.* By Flavell Edmunds. New Edition. (Longmans.)

We are glad to find the commendation which we were enabled to bestow upon this work, on its first appearance, justified by the general voice of the reading public. This new edition is not only thoroughly revised, but contains the result of Mr. Edmunds' inquiries into two questions of great philological and antiquarian interest, namely, the comparative antiquity of the Cymric and Gaelic branches of the original Celtic tongue; and the theory of the existence of a population in these islands anterior to the Britons.

**DEATH OF SIR THOMAS E. WINNINGTON, BART.**—We are sure that all our readers will share the deep regret with which we announce the death of this amiable and accomplished gentleman, to whom these columns have been indebted for many interesting and suggestive communications. The manuscript treasures at Stanford Court were always placed by him at the use of scholars or learned societies; and the Camden Society, of which he had been for many years one of the council, was indebted to him, among other kindnesses, for two of the most important publications issued by it, namely, the *Roll of the Household Expenses of Richard de Swinfield, Bishop of Hereford, 1289-90*, so admirably edited by the late Rev. John Webb; and *Dingley's History from Marble*, which was (with its innumerable drawings of ancient remains reproduced in fac-simile by photo-lithography) edited with great care by Mr. J. Gough Nichols—one of the most curious books yet produced by any of the publishing societies. SIR THOMAS WINNINGTON, died on Sunday last, the 16th instant, in his sixty-first year.

MR. W. G. PALGRAVE has in the press a volume of essays on Eastern subjects, to be published by Messrs. Macmillan. "Eastern Christians," from the *Quarterly Review*, and some articles on Mahometanism in the Levant, will form part of the book.

#### BOOKS WANTED.

Circumstances have led us, after some consideration, to adopt in this department of "N. & Q." similar regulations to those in force with our cotemporaries, from one of whom we borrow, with a few alterations, the following memorandum:—

"Subscribers are requested to observe the following rules, any infraction of which will cause the rejection of their list—1. No list should include more than three books. 2. The list should be written plainly, in the same manner as the 'Wants' are printed, each book occupying but one line. 3. No books which have been advertised for in any other publication, or recently in this, are admissible. 4. Catalogues wanted or books bearing upon specific subjects, mentioned generally, and not by name, or more books than three, or books advertised for elsewhere, or recently in "N. & Q.," must be paid for at the rate of sixpence each article, and stamps sent to the publisher with the list.

"The Editor holds himself at liberty to reject or leave out any book or list he may think proper. No correspondence will be entered into with any person whose wants may have been omitted."

## BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

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Seventeenth century Newspapers, particularly the *Mercurius Democritus*. I have No. 90 of this journal, which is dated Nov. 2, 1653.  
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## Notices to Correspondents.

LORD CAMPBELL'S "LIVES OF THE CHANCELLORS."—*Lord Brougham applied to this work on its announcement what had before been said of the biographies of the notorious Curll—"They added a new terror to death."*

C. OGILVY (Bournemouth).—*What is usually called the Christian name, is known among the Jews as the first name.*

R. A. (St. James's Club).—*For the anecdote of Diogenes' lantern see "N. & Q." 3rd S. vii. 368.*

BENEDICT will find all he wishes to know in *The History and Poetry of Finger Rings*, by Charles Edward, 1855.

JOHN REYNOLDS (Meath).—*The office of Pincerna, or king's cup-bearer, was common to the household of the kings of all nations, and is evidently of Eastern origin (Nehemiah i. 11). In Scotland, not only the monarch, but also the more potent churchmen, had their cup-bearers.*

H. P.—*Anticipated.*

C. D. L.—*Your note, we fear, is "too detailed" for our columns.*

ERRATA.—4th S. ix. p. 452, col. ii. line 9, for "The Eastern News" read "The Eastern Morning News"; p. 483, col. i. line 21 from bottom, before "Draught-Move" read "Chaucer: 'Dethe of Blaunche' (4th S. ix. 465)"; p. 489, col. ii. line 21 from bottom, for "from my-fan-ny" read "from pronoun my and ffan-ny."

## NOTICE.

To all communications should be affixed the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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LONDON, SATURDAY, JUNE 29, 1872.

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## Notes.

## THE LIVERY COLLAR OF ESSES.

"N. & Q." has heretofore contained many speculations upon this ancient badge of honour and allegiance; speculations pursued until the Editor considered that his readers, as well as himself, were thoroughly bored with them. I trust, however, he will permit me to put in a caveat to a new and strange theory lately promulgated in one of the works of the Master of the Rolls' Series. It occurs in vol. ii. p. 390 of the *Official Correspondence of Thomas Bekynston, Secretary to King Henry VI. and Bishop of Bath and Wells*, edited by George Williams, B.D., 1872. In these letters the "devisa seu liberatura nostra de collera" is twice mentioned: first (i. 39) as conferred in 1440 upon Angelo Gattola, a gentleman of the Pope's household, who had brought the cardinal's hat for Archbishop Kemp; and again (i. 216) in a letter dated 1437, as having been formerly bestowed on Henry Vorrat, an eminent citizen of Dantzick. These passages give rise to no fewer than three entries in the editor's "Glossary of Rare Words and Index of Places less commonly known," viz.:—

"COLLERA, i. 216; collar of Esses, i. e. of SS., a decoration given to foreign envoys. Instituted by Henry V. on the eve of the battle of Agincourt. See Introduction, p. xxx. note."

"DEVISA, i. 39, 216; a badge or device, e. g. of an order of knighthood."

"LIBERATA, also LIBERATURA, i. 39, 316; livery or uniform (of dress)."

In explaining that the king's collar was the Collar of Esses, the editor performs his proper duty; and there can be no harm in his adding that it was a decoration given to foreign envoys, for his text proves as much. But when he positively affirms that it was "instituted by Henry V. on the eve of the battle of Agincourt," he is promulgating a statement as incorrect as it is perfectly new. It appears in his note (p. xxx.) that Mr. Williams falls into this error by misinterpreting the import of a passage quoted by Favyn, in his *History of Knighthood*, from the chronicler Juvenal des Ursins—"Il leur donna congé de porter un collier semé de lettres S. de son ordre"; that is to say, that King Henry V. gave leave to those who went with him to Agincourt to wear his livery collar. The chronicler states at the same time that the king ennobled them all, if they were not nobles already—a statement which Sir Harris Nicolas, in his *History of the Battle of Agincourt*, discredits as being highly improbable; but which appears to have been founded upon the permission which (see Rymer, ix. 457) was actually granted by Henry V.—not before, but two years after the battle—that those who had borne coat-armure at Agincourt should not be required to prove any earlier title to it. Shakespeare's extravagant version of the same incident will be remembered; but for an impartial estimate of the whole evidence, I may refer to the *Gentleman's Magazine* for March 1843, p. 258.

It is scarcely necessary to remind any reader of the date of the field of Agincourt, fought in 1415; and it is sufficient to say, in correction of Mr. Williams, that there exist very numerous records, both historical and monumental, of the Collar of Esses throughout the reign of Henry IV., that is, for at least fifteen years before Agincourt. There is evidence to show that the letter S was the device, and the Collar of Esses the livery, of Henry IV. whilst he was as yet only Earl of Derby; and further, I distinctly believe that this was originally the device of his father John of Ghent, Duke of Lancaster. I have now for many years taken it to be the initial of *Seneschallus*, or Steward of England, the high office of John of Ghent; and, though I have found no absolute proof of this interpretation, I have met with nothing to contravert it. As early as 1394 we find King Richard II. wearing the collar of his good uncle the Duke of Guienne and Lancaster, and that on authority no less substantial than the rolls of Parliament, and a window that existed near the duke's monument in the old cathedral of St. Paul's seems to show the collar to have been the Collar of Esses. I may refer to a summary

of my arguments on this point in "N. & Q.," 2<sup>nd</sup> S. ii. 330.

May I take this opportunity to add that, from the year 1842, when I compiled a series of articles upon Livery Collars—which was published in the *Gentleman's Magazine*, but left incomplete—I have continually collected fresh materials for their further illustration, and that I still hope at some time to arrange them.

It is a misfortune that occasional writers on the Livery Collar of Esses should generally say too much, either theorising themselves, or adopting too hastily the inconsiderate and often refuted notions of their predecessors; and that they usually confuse and misunderstand the words *order* and *livery*. In this case Mr. Williams has in each of the above articles of his glossary erred in saying too much. A badge may belong to "an order of knighthood," in the modern sense of an order; but the Collar of Esses was not a badge of knighthood, being worn (in silver, ungilt,) by esquires; as it is still by the heralds of arms, and the serjeants of the royal household.

Again, a "livery," though in modern acceptation usually applied to a "uniform of dress," was not in ancient times necessarily an article of dress, or necessarily a uniform. There were liveries of meat and drink, as well as liveries of robes or hoods, of collars or badges.

Perhaps I may be permitted further to point out, though it is by no means for the first time, that the French *ordre*, in its original acceptation, was neither more nor less than equivalent to the Latin *liberatura* and our English *livery*: but that sense is altogether different to the meaning which has more recently attached, both in French and in English, to an order of knighthood. The latter answers to the French *société* or *fraternité*, and to our *company* or *brotherhood*. It is tantamount to the religious orders of monks or friars. An order of knighthood comprehends a company or fraternity of knights; whereas the wearers of the Collars of Esses, whether knights or esquires, were no fraternity or society at all, but individuals wearing the royal *ordre*, or livery, in token of their personal allegiance or obligation to the sovereign whose ensign it was. Since I wrote before to "N. & Q." on this subject, the institution of the Victoria Cross has furnished a modern parallel. The recipients of that decoration do not thereby become knights; they constitute no order or fraternity; they merely individually receive a personal decoration of honour, answering to what our old writers called in Latin *signum* or *stigma*, and in English a *token* or *badge*. The pattern of the badge itself is uniform, and thus it corresponds completely with an old *livery* or *ordre*; but it has nothing to do with an equestrian order, or order of knighthood.

JOHN GOUGH NICHOLS.

## COMIC PERIODICALS.\*

MR. RAYNER's useful list of comic publications will doubtless receive additions. I willingly contribute my mite to them. The records of the old Stamp Office should be consulted to make it quite complete. The law required all periodicals to be registered there under heavy penalties for default. The registrar also collected two copies of each number—one for his own files, and another for the British Museum. The omitted comic papers which I remember are—

*The John Bull*, started by Theodore Hook. Being under the patronage of "the finest gentleman in Europe," it was coarse as well as comic.

*The Literary Humbug; or, Weekly Take-in* (about 1823), was issued by Jasper Judge fresh from a horse-whipping (for which he obtained handsome damages) for certain uncomplimentary paragraphs he had written as editor of the *Cheltenham Chronicle* on one of the Berkeleys. He also originated

*The Thief*, made up of clippings, chiefly facetious, from other journals. Prosecuted for piracy, it soon died.

*A Monthly Comic Magazine* (about 1835), edited by H. Mayhew, illustrated by Seymour, and published by W. Kidd.

*The Tin Trumpet*, by Tom Dibdin.

*Chat of the Week*, written entirely by Leigh Hunt. One of the earliest ventures of Chapman and Hall.

*The Town*. Not Renton Nicholson's, but its prototype, Molloy Westmacott's *Town*. For almost a year before this newspaper appeared, the public were mystified by the words *The Town* constantly blazoned in big letters in all the newspapers and upon all the walls. Nobody knew what was meant. At last some schemer discovered they were intended to head a new journal, ascertained at the Stamp Office that the title had never been registered, registered it in his own name, and forthwith brought out *The Town*, reaping all the advantage of Westmacott's thousands of pounds previously spent in advertising. Westmacott had to buy back his own title which his vigilant rival had purloined, for a heavy sum. This practical joke—or, in United States' parlance, "black mail operation"—took the wind out of the sails of *The Town* proper when launched, so thoroughly that it speedily foundered.

*The Omnibus*, edited by W. F. N. Bailey (not Haines), afterwards first editor of *The Illustrated London News*.

*Puck*, a rival of *Punch*, 1844-5. Mr. Tom Taylor made his *débüt* as a comic writer in *Puck*; which died lamented, for it was clever and decent.

*The Cosmorama*, edited by Mr. Henry Mayhew. A few of the articles bequeathed by this shortlived speculation were printed in the early numbers of *Punch*.

I add a few random notes on MR. RAYNER's list. *The Age* was begun by Molloy Westmacott. It afterwards was conducted by its publisher, Thomas Holt (no relation to Lyttleton Holt), and by a son of Barry O'Meara, author of *A Voice from St. Helena*. *The Cigar* was nearly all written by Mr. Clarke, who edited *Three Courses* and a *Dessert* and *The Georgian Era*. The only permanent mark left by this ephemeris was changing the spelling of *Segar*, then universal, to *Cigar*. *The Figaro in London* was commenced by

\* Continued from p. 479.

Messrs. Gilbert & Beckett and Henry Mayhew before they were out of their teens. All that is said of *The Penny Satirist* applies to *The Satirist*, its predecessor. The latter was a scandalous fivepenny paper. No penny newspaper could have existed in the days of *The Satirist*, as the stamp duty on each sheet was threepence. Eliza Grimwood was murdered nearly twenty years before that tax was abolished. Mr. Douglas Jerrold had nothing to do with *The Penny Punch*. It is said he once threatened his colleagues, while complaining that *Punch* was becoming instructive and dull, that he would start a rival, and call it "The Comic Punch." W.

Sherrards.

I subjoin a list of additions to MR. RAYNER'S list. He is mistaken in saying that "George Cruikshank" illustrated *Punchinello*, which was started early in 1854. George Cruikshank, jun., was the illustrator of *Toby*, edited by Percy Cruikshank. Angus Reach succeeded Albert Smith as editor of *The Man in the Moon*, many of the illustrations to which were by Messrs. Sala and Brough. *Will-o'-the-Wisp* was edited by Hamilton Hume. *Pasquin* was started Jan. 26, 1850, price three halfpence, illustrated by Gavarni, Kenny Meadows, &c.:—

*The Great Gun*, No. 1, March 30, 1845, price 3d. Illustrated by "Phiz," Richard Doyle, Hine, "Alfred Crowquill," &c.

*The Comic Times*, No. 1, August 10, 1855, price 1d. Illustrated by C. H. Bennett, Brough, Newman, McConnell, &c.

*Comic Opinion*, No. 1, December 1, 1870, price 1d.

*Girl of the Period Miscellany*, No. 1, March, 1869, price 6d. Illustrated by Miss Claxton.

*The Drawing-Room Dilettanti Review*, No. 1, Dec. 15, 1860, price 6d. Illustrated by "Phiz."

*The Town and Country Miscellany*, edited by Albert Smith, No. 1, April, 1850, price 6d. Six numbers only published.

*The Month*, edited by Albert Smith, illustrated by John Leech, No. 1, July, 1851, price 1s. Six numbers only published.

*The Almanack of the Month*, edited by Gilbert Abbot & Beckett, illustrated by Richard Doyle, No. 1, Jan. 1846, price 1s. Twelve numbers published.

*Life: the Mirror of the Million*, No. 1, Feb. 2, 1850, price 1d. Illustrated by "Phiz," Doyle, Kenny Meadows, Nicolson, &c.

*Joe Miller the Younger*, No. 1, May 3, 1845, price three halfpence. Illustrated by Richard Doyle, Kenny Meadows, Gavarni, Hine, &c.

*George Cruikshank's Magazine*, edited by Frank Smedley, illustrated by G. Cruikshank, No. 1, January, 1854, price 1s. Only three numbers published.

*Town Talk*, No. 1, May 8, 1858, price 1d. Illustrated by Watts Phillips.

CUTHBERT BEDE.

*The Puppet Show*, No. 1, March 18, 1868.

SANDALIUM.

Walham Green.

(To be continued.)

# A GENERAL LITERARY INDEX: INDEX OF AUTHORS: VENERABLE BEDE.\*

The consecutive order in which the contents of the first volume were enumerated did not admit of references and extracts, which may appropriately be added to those already given.

P. 495. "De computo ecclesiastico," &c.—On several points of astrology the writings of Bede are reviewed in *Encycl. Metropol.*, i. 471. One of his treatises (p. 459) is upon the signification of thunder in different months, and upon the different days of the week. This he translated from the common tongue into Latin at the desire of Herenfrid. The treatise itself is curious as an authentic register of the popular or rather learned superstitions on this subject which then prevailed. The epistle to Herenfrid which accompanies it is more so; for Bede speaks of the task which this father had imposed upon him as a dangerous one, and entreates his protection against those who would malign him as a proficient in the black art for meddling with such prognostications. From the manner in which he expresses himself, it appears that he was as obnoxious to acrimonious and malignant criticism as if he had lived in the nineteenth century (Southey). Cfr. "De Natura Rerum," i. xxviii.; Lucretius, vi. 98. On his astronomical science, see Milman's *Latin Christianity*, ii. 39, and Wright's *Popular Treatises on Science*.

"In the treatise 'De Temp. Rat.' Bede gives an explanation of the Anglo-Saxon names of the months, which shows that he paid attention to the antiquities of the language and customs of his countrymen, and is a valuable illustration of Anglo-Saxon mythology."—Wright.

His poemata conclude with "Manfredi Carmina" (pp. 520-37), the appendix to which has these remarkable verses:—

"De urbe Roma.

"Nobilibus quondam fueras constructa patronis,  
Subdita nunc seruis, heu male Roma ruis.  
Deseruere tui tanto te tempore reges,  
Cessit et ad Græcos nomen honosque tuus.  
Constantinopolis florens noua Roma vocatur,  
Moribus et muris Roma vetusta cadit.  
Transit et Imperium, manitque superbia tecum.  
Cultus auaritiæ (nefas) te nimium superat,  
Vulgas ab extremis distractum partibus orbis,  
Servorum servi nunc tibi sunt domini.  
In te nobilium rectorum nemo remansit,  
Ingenuique tui rura Pelasga colunt.  
Truncasti vivos crudeli funere sanctos,  
Vendere nunc horum mortua membra doles,  
Nam nisi te meritum Petri Paulique foueret  
Tempore jam longo Roma misella fores."

"Reduced to its naked majesty, the Flavian amphitheatre was contemplated with awe and admiration by the pilgrims of the North; and their rude enthusiasm broke forth in a sublime proverbial expression, which is recorded in the eighth century, in the fragments of the

\* Continued from p. 195.



venerable Bede: 'As long as the Coliseum stands, Rome shall stand; when the Coliseum falls, Rome will fall; when Rome falls, the world will fall' (Beda in *Excerptis seu Collectaneis*, apud Ducange, *Glossar. med. et infimæ Latinitatis*, tom. ii. p. 407, edit. Basil [p. 746, edit. Paris, 1783]). This saying must be ascribed to the Anglo-Saxon pilgrims who visited Rome before the year 735, the era of Bede's death; for I do not believe that our venerable monk ever passed the sea."—*Gibbon*.

Compare Stevenson's introduction to the *Historia Ecclesiastica*.

"The appellation of Roumelia, which is still bestowed by the Turks on the extensive countries of Thrace, Macedonia, and Greece, preserves the memory of their ancient state under the Roman empire."—*Gibbon*.

"I will acknowledge," writes Casaubon, "and it may give some satisfaction to them that have not observed it, that the Roman Church may be called the Catholick Church (it is by some ancients) in another sense, or respect, by a catachresis or homonymia of the word Roman. Anciently *Romanus Orbis*, or *Romanum Imperium*, because of its great extent and generality, was used by many in ordinary language as including an Absolute Universality."—*Casaubon, Of the Necessity of Reformation in and before Luther's Time*, 1664.

The Roman language also became co-extensive:—

"Imo et ipsi Græci, quamvis percultam haberent linguam, innumera tamen Romanorum vocabula cum istorum imperio in eandem receperunt."—*Michaeler, De Origine Lingua*.

"De divinatione mortis et vitæ epistola," p. 358.—We are informed by Fabricius that Marsham, in *Canone Chron.*, p. 477, has eruditely collected many things pertaining to Petosiris and Necepsos, king of Egypt, from the most ancient writers on judicial astrology, Pliny, Jul. Firmicus, &c. (*Bibl. Græca*, iii. 517).

"Versus Sibyllini de Christo," p. 353.—The initial letters are acrostics for Jesus:—

"Judicii signum tellus sudore madescet  
E cælo rex adveniet per sæcla futurus,  
S cilicet in carne præsens, ut judicet orbem;  
Unde Deum cernent incredulus atque fidelis  
C elsum," etc.

This prophecy of the Sibyl is found also in *Matthæi Parisiensis, Chronica Majora*, 1872, p. 50, where we learn from the editor, Mr. Luard, that these and the following verses occur in *Martinus Polonus, Freculphus*.

"Tertii Tomi Elenchus: Gentis Anglorum Ecclesiastica historia libri quinque."—This work was first printed at the press of Conrad Fyner at Erlingen, about the year 1473. Of this very rare edition there is a copy in the library of the Earl Spencer, one in the British Museum, and another in the Royal Library at Paris. It was followed by others successively at Strasbourg in 1483, at Spire in 1490, and at Strasbourg in 1500. The Hagenau edition in 1506, by John Rynman, is an obvious reprint of the first edition. It was next published singly at Antwerp in 1550, by Grævius, in folio. It was subsequently printed several

times. According to Oudin, an edition of Bede's *Ecclesiastical History* was published at Paris, 1554, among his other works, but no copy of it has been seen in England. Smith's very valuable edition at Cambridge in 1772, in folio, contains all Bede's historical works, together with an improved edition of the Anglo-Saxon translation. Mr. Stevenson's prefaces and notes to his two volumes, published for the English Historical Society, are replete with learned information. Professor Hussey, in 1846, has taken Smith's text as the basis. See *Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland* (vol. i. part i.), by [Sir] Thomas Duffus Hardy. For an account of the English translations, see Dr. Giles's preface, vol. ii. The translation generally attributed to King Alfred was printed by Wheloc in his *Leges Saronica*, 1644:—

"It is an abridgment only of the Latin, but it contains some small additions."—*Hardy*.

"As a specimen [of the earliest historians of modern history] we will take," writes Dr. Arnold, "the Church History of the Venerable Bede. This work has been lately published (1886) in a convenient form, 1 vol. 8vo, by the English Historical Society; and it is their edition to which my references have been made. I need scarcely remind you of the date and circumstances of Bede's life. Born in 674, only fifty years after the flight of Mahomet from Mecca, he died at the age of sixty-one in 735; two or three years after that great victory of Charles Martel over the Saracens, which delivered France and Europe from Mahometan conquest. At seven years old he was placed under the care of the abbot of Wearmouth, and from that monastery he removed to the neighbouring one of Jarrow, and there passed the remainder of his life. He was ordained deacon in his nineteenth year, and priest in his thirtieth, and beyond these two events we know nothing of his external life except his writings. . . . His *Ecclesiastical History*, in five books, embraces the period from Augustine's arrival in 597, down to the year 731, only four years before his own death; so that for a considerable portion of the time to which it relates his work is a contemporary history.

"In Bede we shall find no political questions of any kind to create any difficulty; nor are there those varied details of war and peace, which, before they can be vividly comprehended, require a certain degree of miscellaneous knowledge. I may notice then in him one or two things which belong, more or less, to all history. First language. . . . As a single and very familiar instance of the difference between classical Latin and low Latin, I may notice the perpetual usage of the conjunction *quia* in the latter, in the sense of the Greek *ὅτι*: 'Nosti *quia* ad tui oris imperium semper vivere studui'—'Thou knowest that I have ever been careful to live in obedience to thy words' (iv. 29). This occurs in the Latin of unclassical writers continually; I do not know what is the earliest instance of it, but it is frequent in the Latin version of the Scriptures, which was used by the Western churches before Jerome's time and in the old Latin translation of Irenæus, &c. [Cfr. Jortin's *Remarks on Eccl. Hist.*, ii. 377. "With reference to *quoniam* Tertullian is very fond of this word. See *Apol. c. 17. Quoniam* is *ὅτι*, *quod*."] "

On the miraculous stories of Bede and other historians he observes:—

"There is in minds healthfully constituted a belief, and a disbelief, grounded solely upon the evidence of the case, arising neither out of partiality nor out of prejudice against the supposed conclusions which may result from its truth or falsehood. And in such a spirit the historical student will consider the cases of Bede's and other historians' miracles. He will, I think, as a general rule disbelieve them: for the immense multitude which he finds recorded, and which I suppose no credulity could believe in, shows sufficiently that on this point there was a total want of judgment, and a blindness of belief generally existing, which makes the testimony wholly insufficient; and while the external evidence in favour of these alleged miracles is so unsatisfactory, there are for the most part strong internal improbabilities against them."—*Introductory Lectures on Modern History.*

Cfr. Collier's *Eccles. History of Great Britain*, which is a most faithful commentary on Bede throughout. BIBLIOTHECAR. CHETHAM.

#### A PARODY ON "CHILDE HAROLD."

There have been several papers lately in "N. & Q." on the subject of parodies, which recalled to memory one that I wrote more than forty years ago; and which may, at this distance of time, afford amusement without political or religious acrimony. Of course the catastrophe was only a poetical imagination; though the club and chairman had actual existence.

A Brunswick Club had been formed in a certain city, of which Col. H——y was the chairman. On the first news of the Catholic Relief Bill having been brought into Parliament, the following catastrophe was supposed to have happened:—

There was a sound of revelry by night,  
And N——k's capital had gathered then  
Her loyalists and Brunswickers, and bright  
The lamps shone o'er her patriots and brave men.  
Some dozen lungs roared lustily, and when  
The clubbists spouted with surpassing swell,  
Spoke and were cheered—were cheered and spoke again.  
All went on noisy as a dustman's bell:  
But hush! hark! a deep sound strikes like a rising knell.

Did ye not hear it? No; 'twas but the wind,  
Or the car rattling o'er the stony street:  
On with the speeches! bluster unconfined;  
No truce till morn when brainless bigots meet,  
To chase the dreaded Pope with eager feet.  
But hark! that heavy sound breaks in once more,  
As if the clouds its echo would repent;  
And nearer, clearer, deadlier than before—  
Arm, arm! it is—it is EMANCIPATION'S ROAR!

Proud, on the cushioned chair of that high hall,  
Sat Brunswick's fated chairman: he did hear  
That sound the first the clubbist's train of all,  
And caught its tone with death's prophetic ear;  
And when they marvelled that he deemed it near,  
His heart more truly knew that peal too well  
Which filled "Old Bags" with such a panic fear;  
He hurried to a shop, where ropes they sell,  
Mounted a lamp-post—fixed his noose—and fell!"

F. C. H.

#### TO MY DEARE FFRIEND, H. T. E., ON RECEIVING HIS *OPVS MAGNVM DE CAM-PANIS*.

Greate Tome is come! Greate Tome is come!  
Yee Pettie Tingtangs, now bee dum!  
*Lelis* and *Tyssen*, you noe more  
Can charme vs with your varied store,  
Though Menn of Mettall both wee owne,  
And oft haue stroue to catch your Tone.  
Yea, *Rauen*, thy Melodiou Song  
Now sovn deth somehow crackt and wrong.  
Campanists all, Looke, Brothers, Looke!  
Loe! Here's a passing goodlie Booke.  
Marke how the Cutter's Art adorns the Page,  
And shews vs howe they stampt in euerie Age  
The flovdors' markes and letters strange  
That on the Brass Perennial neuer change,  
Bvt to the Cvriou Eies that scan them wel  
Fvll manye a Tale of Olden Craft cann tel.  
Long lookt for, com at last, Thou, Mightie Tome  
Shalt sovdn in ears of Men 'till Day of Dome.  
*Expectans expectavi* long I sang,  
And on that Theme the Dolefull Changes rang:  
But now, Away with Melancholly! Museck trew  
embrace,\*  
Greate Tome doth driue all clowds ffrom euerie  
flace. J. T. F.

AN OLD VOLUME OF MS. POEMS, ETC.—I have a volume of satirical poems in my possession, evidently in original MS., exposing the vices of the times, and especially of the court of Charles II. The following is a list of the titles:—

"Prologue: To Mr. Julian from the L<sup>d</sup> R——: Mack Fleckno: Essay on Satyr: Barbara Pyramidum Sileat, Miracula Memphis: A Familiar Epistle to Mr. Julian, Secretary to the Muses: A Letter from the D— of M—to the K—: Ross's Ghost: A Ballad, to the tune of an old man with a Bed full of Bones: A Letter to a Friend, By the Lord R.: The Cronicle, In imitation of Mr. Cowley: Pindarick: Song upon the Lord Rochester's Death: A Ballad: Colon: Rochester's Farewell: Facit de vita agrie, An Allusion: The Looking Glass: The Angler: upon six holy sisters that mett att a Conventicle to alter the Popish word of Preaching: A Plurality Parson that had three Livings and a wife, &c.: A Ballad: Satyr Semper ego auditur tantum, &c.: A Duell between two Monsters upon my Lady ——, with their chang of Government from Monarchicall to Democraticall: The Parting Between Sereno and Diana: Satyr: Satyr unmuzzell'd: Vtile Dulce: An Essay of Scandall: The Ladies March: The Sham Prophecy: A Ballad: Lampoon: Riddle mee Riddle what's this: A Pert Imitation of all the Flatteries of Fate; To the Tune of If Dr. P—— takes exceptions: A Panegyrick: Some Nonsense, To the tune of the Magpies: An Heroick Poem: Scoth Song: Scandall Satyr'd: Canto."

The last-named is unfinished: all are written in the same hand, and both penmanship and style indicate a high order of education and intellect.

\* Embrace trew museck. (Insc. in Camp. Eccl. Clyst S. Georgii in agro Devon.)

Can any of your readers fix the authorship, or tell me anything about it? The work abounds with the clearest evidences that the author was himself a familiar courtier—either a disappointed one, intensely splenetic, or one whose office constrained him to a desperate attempt at purification.

Following three blank pages reserved for the completion of "Canto," there is a contribution in a different hand,—“To the old Tune, Taking Snuff is the mode at the court.” The titles, I may say, convey no adequate notion of the contents of the pieces, the personal references to the Court seeming thoroughly exhaustive. OMNIA BONA BONIS.

SIR JOHN LUBBOCK ON “*FELIS CATUS*.”—Few families are without a household cat. Here and there a thorough-going cat-hater destroys his wife's peace by forbidding his cook to harbour one “on any pretext whatever”; but “the exception proves the rule,” and the “rule” is that, whether a house do contain one family or seven, the number of cats will follow the number of families. Furthermore, three cat-shows, held within the last twelve months (and numerous attended), give token of the interest with which the public at large looks upon the little cousin of the great *Felis Leo*. Still, whether among friends or foes, no one (so far as I am aware) has yet come forward to question the assertion by the learned and able author of *Pre-Historic Times*: “That the domestic cat was not known in Europe till the ninth century.” A man may, however, be both able and learned, and yet (now and then) mistaken; and I believe that those whose feelings lead them to accept the many indirect evidences that the tie ‘twixt man and “pussy cat” is of much older date, will be pleased to hear of a very “stubborn and unyielding” witness to said “pussy cat's” earlier civilisation, in the shape of an ancient bas relief, thus described by Augustus Hare in his agreeable and useful work, *Walks in Rome*:—

“Among the interesting bas-reliefs in this room [the ‘Hall of Illustrious Men’ in the museum of the Capitol] is one of a Roman interior, with a lady, trying to induce her cat to dance to a lyre.”—Vol. i. p. 105.

NORRIL RADECLIFFE.

THE ORIGIN OF THE ECCENTRIC METHOD OF TURNING.—Perhaps the following newspaper cutting on the origin of an important discovery in turning may be thought worthy of preservation in “N. & Q.”:—

“A GENIUS.—The *Swiss Times* gives the following under the date of Colmar, May 20.—A man has lately died here worth two millions, who, however strange it may appear at first sight, nevertheless owed his fortune to his hat. It happened thus:—About the year 1826 a poor journeyman turner, of the name of Muhle, bare-footed, and with a wallet on his back, entered the village in which stood the machine manufactory of Messrs. Weil and Boutron, and applied for work. His ragged exterior did not speak much in his favour, and M. Weil, to whom he

had applied, refused to engage him. The workman resigned himself to his fate, and sorrowfully went his way. All of a sudden he was recalled by the voice of the owner of the manufactory. ‘Stop: what sort of a hat is that, in the deuce's name?’ ‘A wooden hat, sir!’ ‘A wooden hat? Let me look at it closer. Where did you buy it?’ ‘I made it myself, sir.’ ‘And how did you make it?’ ‘On the turning lathe.’ ‘But your hat is oval, and the things that are made on the turning lathe are round.’ ‘Yes, that is true,’ answered the workman, ‘but in spite of that I made the hat. I displaced the centre, and then turned it as I pleased. I have a long distance to go, and I required a hat which should answer the purpose of an umbrella, and as I had no money to buy one, I was obliged to make one for myself.’ The poor workman Muhle instinctively discovered the eccentric method of turning, which was to prove of so much importance in modern mechanics. M. Weil perceived with the keen-sightedness of a clever manufacturer the immense importance of this discovery. He retained the man with the wooden hat, and found him not merely a skilful workman but a genius, that only wanted opportunity and a small degree of culture for its development. The workman Muhle soon obtained a share in the profits of the business, and became later on, under the name of Moulin, the proprietor of it, and acquired that large fortune of which he died possessed.”

S. RAYNER.

#### HISTORY REPEATING ITSELF.—

“My friend Will Honeycomb is one of those sort of men who are very often absent in conversation, and what the French call a *revenir* and a *distract*. A little before our club-time last night we were walking together in *Somerset Gardens*, where Will had picked up a small pebble of so odd a make that he said he would present it to a friend of his, an eminent virtuoso. After we had walked some time, I made a full stop with my face towards the west, which Will knowing to be my usual method of asking what's o'clock in an afternoon, immediately pulled out his watch and told me we had seven minutes good. We took a turn or two more, when, to my great surprise, I saw him squir away his watch a considerable way into the Thames, and with great sedateness in his looks, put up the pebble, he had before found, in his fob.”—*Spectator*, No. 41, May 29, 1711.

“The Rev. George Harvest, author of an elaborate treatise on *Subscription to Articles of Faith*, and a volume of excellent sermons, was remarkable for his absence of mind. A friend and he, walking together in the *Temple Gardens*, previous to the meeting of the Beef-steak Club in Ivy Lane, Mr. Harvest picked up a small pebble of so strange a form, that he said he would present it to Lord Bute, who was an eminent virtuoso. After they had walked some time, his friend asked him what o'clock it was—to which, taking out his watch, he answered that they had seven minutes good. Accordingly, they took a turn or two more, when, to his friend's astonishment, Mr. Harvest threw his watch into the Thames, and with great coolness, put the pebble into his fob.”—*The Rock*, June 7, 1872, p. 378.

I remember a print—I think a lithograph—by Lane, entitled “Mathematical Abstraction.” A serious-looking man is seated between his breakfast-table and the fire-place, with his eyes directed to an egg in his hand. A ribbon and seals hanging from a saucepan on the fire, show that his watch is being boiled.

FITZTHOPKINS.

Garriek Club.



**GOLD MINING IN FRANCE.**—Joseph Scaliger states (*Scaligeriana*, Geneva, 1666, p. 227) that gold and silver mines had been, in his time, discovered in Bearn, but were found too costly to work, and were therefore abandoned. He adds that gold had likewise been found in the Garonne, the Seine, and the Rhine, evidently carried down from auriferous drifts in the mountains; and that Hungary was known to abound in gold, the rivers there being generally golden-sanded. The experience of our Australian miners is just now tending to show that wherever surface-deposits of gold are found existing in alluvial beds or the sands of rivers, there are certain to be richly gold-bearing quartz-reefs either underlying the soil, or close at hand in the mountain-spurs whence the rivers take their rise. Such reefs usually lie at a considerable depth—say from four hundred to a thousand feet from the surface. Should this supposed connection between drift-gold and quartz-rock gold be fully established, it is not impossible that both France and Hungary, assuming that Scaliger reports aright, may yet become gold-producing countries. D. BLAIR.

Melbourn.

**CENTENARIANISM.**—I extract the following from *The Lancet* of March 30, 1872, p. 425:—

"**ANTHROPOLOGICAL INSTITUTE.**—At the ordinary meeting held on the 18th inst., Sir Duncan Gibb, Bart., M.D., read a paper 'On the Physical Condition of Centenarians.' His remarks were founded upon an examination of six genuine examples, in whom he found the organs of circulation and respiration in a condition more approaching to the prime of life than old age. There was an absence of all those changes usually observed in persons reaching seventy years; and in nearly all the special senses were unimpaired, the intelligence perfect—thus showing, at any rate, the complete integrity of the nervous system. The author's views were opposed to those held regarding the extreme longevity of centenarians. In the discussion which followed, Mr. E. Walford pointed out that the statistics of tontine associations placed the fact of centenarianism, which the late Sir G. C. Lewis had disputed, beyond the possibility of doubt."

WILLIAM BATES.

[We should like to know the names of these "six genuine centenarians," and to what statistics Mr. Walford referred.—ED. "N. & Q."]

**BLASTING ROCKS FIRST INTRODUCED.**—In reading a work of some authority on mining, it was stated that the date of the introduction of blasting rocks was not known. I think the following entry in the register of the parish of Breage, near Helston, gives that information as to Cornwall:—

"Thomas Epaley, Senior, of Chilchampton, p'ish of Bath & Wells, in Somersetshire, he was the man that brought that rare invention of shooting the rocks, which came here in June 1689; and he died at the ball, and was buried at breag the 16 day of December, in the yeare of our Lord Christ 1689."

GEO. MENNELL.

Alverton, Penzance.

#### A PARALLEL.—

"On Easter Day, after solemn service at St. Paul's, I dined with him. Mr. Allen, the printer, was also his guest. He was uncommonly silent; and I have not written down anything except a single curious fact, which, having the sanction of his inflexible veracity, may be received as a striking instance of human insensibility and inconsideration. As he was passing by a fishmonger, who was skinning an eel alive, he heard him curse it because it would not lie still."—*Boswell's Johnson*, Croker's edition, vii. 254.

"Cry to it, nuncle, as the cockney did to the eels when she put 'em i' the paste alive: she knapped 'em o' the coxcombs with a stick, and cried 'Down, wantons, down!'"—*King Lear*, Act II. Sc. 4.

ALFRED AINGER.

**FONT AT CATTERICK CHURCH.**—During a recent visit to Catterick, co. York, my antiquarian feelings were considerably shocked at seeing the coats of arms of various families, which were cut in stone upon the font of this church, *painted in colours* by some heraldic dauber; who, in his ignorance, has emblazoned the coat of Cleborne (a family who held the adjacent manor of Killyerby until the close of the seventeenth century) or and azure, instead of argent and sable: thus making the charges (which are the same in both shields) those of Fitzhugh. Such an egregious error, and the loss or destruction of tablets in this church, ought to awaken the interest of York antiquaries in this matter. H. M. C.

Madeira, May 25, 1872.

#### Queries.

##### DR. DEE'S MATHEMATICAL PREFACE.

In this mathematical preface, first written for Billingsley's *Euclid*, and afterwards prefixed to the *Elements of Geometry* by Captain Thomas Rudd (London, 1651), there are several marginal notes by the author, which require some elucidation. When treating of the "graduation of compound mixtures," he refers to a method invented "by a countryman of ours above two hundred years ago," and "R. B." are noted in the margin. The same person is noted as having written on "experiments statical" at the request of Pope Clement. I think "R. B." may, therefore, be put down as Roger Bacon, now well known as one of the greatest philosophers of his time. Again, when Dr. Dee is speaking of the properties of his "marvelous glasse," he refers to "a gentleman which, for his good service done to his country, is famous and honourable; and for skill in the mathematical sciences and languages is the *Odde Man* of this land," &c. In the margin "S. W. P." are given as his initials and for identification. Some "good discourses on gunning" are referred to as written by "N. T.," and a "courageous captain," a navigator, is noted as "S. H. G.," who "had done great good service to his country, as

the Irish rebels have tasted." The dates "1567-1569" are added to these initials, but they have not helped me to the real name. Can any reader of "N. & Q." identify the persons alluded to, especially the "odde man," who appears to have had no equal at the date (1570) when this noted preface was written? T. T. W.

ANONYMOUS. — Authors' names wanted of—  
(1.) *Reminiscences of Eton*. By an Etonian. Chichester: Printed for the author, 1831. 8vo, pp. 152. [Dedication from Bognor.] (2.) *Mischiefs of the Muses*. London: Bogue, 1847, pp. 65. W. C. B.

AR-NUTS.—I remember when a small boy, some thirty years ago, to have seen the juvenile rustics in Dumfriesshire digging up with their pocket-knives in the grassy holms which lie along the banks of the Nith, and devouring with considerable gusto, certain small nuts closely resembling chestnuts in size and appearance, to which they were guided by the small white flowers borne on the stems springing from the nuts in question. They are called *arnuts* in the district. What is their proper botanical name, and are they found in any other parts of Great Britain? F. M. S.

[“Arnut, Lousy Arnot, s. Earth-nut (whence corr.) or pig-nut; Bunium bulbocastanum, or flexuosum, Linn.” See Jamieson’s *Etymological Dictionary of the Scottish Language*. In the Supplement to this work, and by the same author, it says, “Arnut, s. Earthnut] Add; “Tall out-grass, Anglis. *Swines Arnuts* or Earth-nuts, Scotis.” Lightfoot, p. 105. “Had this husbandry been general in the dear years, the poor had not been reduced to the necessity of living on *Arnots*, Myles, or the like.” Maxwell’s *Sci. Trans.*, p. 226. *Jurnut*, id. A. Bor. Ray. “*Harenut*, earthenut”; Thoresby, *Ray’s Lett.*, p. 329. Teut. *aerdnoot*, id.”]

ADMIRAL BLIGH.—I wish to ascertain all particulars possible respecting a coloured print in my possession of the abandonment of Bligh and his companions by the mutineers of the *Bounty*, in the launch of that vessel. The print agrees closely with Bligh’s narrative, and seems to be of such a character as to indicate that the artist had specially authentic sources of information.

I possess also a small volume entitled—

“Letters from Mr. Fletcher Christian, containing a Narrative of the Transactions on board His Majesty’s Ship *Bounty*, before and after the Mutiny; with his subsequent Voyages and Travels in South America. London, 1796.”

It seems to be unnoticed by either Watt or Lowndes. W. J.

[The print ought to have a long extract in six lines from Bligh’s narrative, in addition to a dedication “To the West India Planters and Merchants.” Probably W. J.’s copy has been cut close to the marginal line.]

COFFINS.—During the recent restoration of Alvescot church, Oxon, the workmen came upon a

vault under the north-east corner of the chancel. A reference to the parish register proved the remains found therein to be those of Sir Wm. Ayscombe, Knt., and his lady. He died Dec. 1627, she surviving. Her name was Temple, and she seems to have been a relation of the then Lord Cobham. The outer coffins had entirely perished. The inner coffins had burst, and they were not of lead, but of a very hard, greyish-white cement, and about three inches in thickness. Was this material for inner coffins common? Sir William was lord of the manor at the time of his death. W. M. H. C.

ETCHINGS BY THE SMITHS OF CHICHESTER.—Can any of your readers supply me with a list of these etchings, or direct me where I can obtain such a list? Many of them are very fine, and little inferior to Waterloo’s work.

DR. W. FRAZER, M.R.I.A. Dublin.

FRENCH LITERATURE.—Is there of modern French literature, subsequent to 1800, a handbook similar to Chambers’s *Cyclopædia of English Literature*? RAVENSBORNE.

[Consult Raymond de Vericour, *History of Modern French Literature*, one of Chambers’s People’s edition. Villemain, *Choix d’Études sur la Littérature contemporaine*, 1857. Demogeat, *Histoire de la Littérature française*, 1857. Nisard, *Précis de l’Histoire de la Littérature française*, 1841; and his *Histoire de la Littérature française*, 1844-1861.]

SIR NICHOLAS FULLER.—Can any person acquainted with genealogy give some information respecting the family of the late Sir Nicholas Fuller or Fulwer, who was buried in Berkshire some years ago? W. H. F. S.

MEMOIRS OF THE DUKE OF GLOUCESTER.—Dr. Philip Hayes, the Oxford music professor, was the editor of a small volume with the following title:—

“Memoirs of Prince William Henry, Duke of Gloucester, from his Birth, July 24, 1689, to October 1697; from an original Tract, written by Jenkin Lewis, some time Servant to Her Highness the Princess Anne of Denmark, afterwards Queen of England; and continued to the time of the Duke’s Death, July 29, 1700, from unquestionable Authority, by the Editor. London, 1789.” 8vo.

The advertisement states that the tract—

“was presented to Mrs. Atkinson, whose name often occurs in it, by the writer of it: after her death it became the property of Bernard Gates, Esq., Master of the Children of His Majesty’s Chapel Royal, among whose papers it was found by the present worthy inheritor of his estate, and by him given to the editor during a short visit at North Aston.”

My query is—Where is Jenkin Lewis’s MS. (for I presume the tract to have been a MS.) at the present time? EDWARD F. RIMBAULT.

MRS. M. HOLFORD.—In Watt’s *Bibliotheca Britannica* Mrs. M. Holford is named as the author of *Gresford Vale and other Poems*, 4to, 1796; also *Neither’s the Man*, a comedy (1799), and *The Way*

to *Win Her*, a comedy (1814). The last-named piece was performed successfully at one of the London theatres. Miss Mary Holford, afterwards Mrs. Hodgson, was author of *Wallace, or the Fight of Falkirk*, a metrical romance, 4to, 1800, second edition, 1810; and *Margaret of Anjou*, a poem, 4to, 1816. Was Mrs. Hodgson a daughter of Mrs. M. Holford, and is she still living? Is Mrs. Holford author of any other dramatic works besides the two comedies named above?

R. INGLIS.

ICELAND.—Can anyone inform me if "the Vatna" in Iceland, for the exploration of which it is said Captain Burton has started, or is about to start, has not already been ascended by some countrymen of ours a few years ago; and if this is so, can they also tell me if the persons who ascended the Vatna have written any and what account of their ascent, and where the account is to be obtained?

R. P.

[The following works may be consulted: Henderson, *Journal of a Residence in Iceland*; Sir G. Mackenzie, *Travels*; Hooker, *Journal of a Tour in Iceland*; Dillon, *Winter in Iceland*; Barrow, *Visit to Iceland*, and Lord Dufferin, *Letters from High Latitudes*. Our correspondent seems to be under a misapprehension of the meaning of the Icelandic word *vatn* (gen. plural *vatna*) which denotes water, or a lake. Hence Fiske-Vatn, Thingvallavatn, &c., in names of lakes on the map of Iceland. A mountain is called *jökull*, which properly signifies a summit covered with ice and snow.]

INIGO JONES AND THE EARL OF PEMBROKE.—In his *Anecdotes of Painting* (ed. 1849, ii. 411), Lord Orford mentions that he had seen in the Harleian Library a copy of Stonehenge by Inigo Jones, which had formerly been in possession of the Earl of Pembroke and Montgomery, at one time the minion of James I., and at another the opponent of his son. In this volume his lordship had amused himself with writing notes of a rather defamatory nature, libelling his friends and his enemies. Cromwell and his daughters were amongst others; but the person most offensive to the writer was Inigo Jones, whom he is pleased to call "Iniquity Jones," and whom he maligns in no measured language.

Lady Northington, who had occasion, from the earl's indisposition, to wait upon George II., in the course of conversation, took occasion, in answer to a question from the monarch as to the county residence of the chancellor, her husband, to inform the king that it was built by Indigo Jones, and his majesty observed that he believed this was the case, adding that he had heard of Indigo, and believed he had made a fortune in the Indies. Upon informing her husband on her return of what had passed, the earl with an oath declared both his wife and his monarch to be great fools, but which was the greatest he could not say.

Lord Pembroke was more of a knave than a fool, and it would be curious to learn what his

reasons were for despoiling, like the king and the countess, Jones of his Christian name. Is it known what has become of the volume which Walpole says he saw? Have any of the MS. notes been printed? How delightful a sketch of the Protector and his daughters would be drawn by their friend, the nephew of Sir Philip Sidney—for such this renegade nobleman indubitably was.

J. M.

ANCIENT MARRIAGE LAW.—Where shall I find the most trustworthy information as to what was the marriage law of Europe before the Council of Trent? I apprehend that there is no doubt that a declaration of marriage before witnesses, followed by the parties living together, was up to that time a valid marriage over the whole of western Europe, as it is to this day in Scotland.

CORNUB.

MATCH TAX BILL.—Taking up a box of Bryant & May's lucifer matches, I felt greatly amused in noticing the design adopted as a "trade mark." This is apparently a fac-simile representation of the government stamp executed for the Chancellor of the Exchequer, and intended to be affixed to matches sold subsequently to the passing of his famous Match-Tax Bill. The design consists of a flambeau placed within an oval garter, which is inscribed with the words *ex luce lucellum*. Within a compartment at the top of the label is the word "HALF," and in another at the bottom the word "PENNY." The colour of the stamp is green. The narrow edge of the box is inscribed "Match Tax Bill, introduced 20<sup>th</sup> April, 1871. Withdrawn 25<sup>th</sup> April, 1871. Entered at Sta<sup>r</sup> Hall." The matches are named on the box "Chancellor matches." Can any one inform me if this be really a fac-simile representation of the design furnished to H.M. Government? If it is it seems to amount almost to a kind of practical joke. With whom did the motto *ex luce lucellum* originate? Hardly, I think, with the present Chancellor of the Exchequer.

BILBO.

JOHN MORRISON, A.B.C.D., is author of *Ells*, a drama, date about 1834. Can you give me any information regarding this dramatist? Was he a member of Trinity College, Dublin?

R. INGLIS.

"ORLANDO FURIOSO."—I want to ascertain the place of publication and rarity of an edition of Ariosto not mentioned in the works I have access to. It is a quarto, paginated consecutively on the alternate pages up to 238, printed in double columns, with small very rude woodcuts at the commencement of each canto. A large woodcut of a city, Roma, and a camp fills almost half the first page. The title is short, of eight diminishing lines over a tolerably good woodcut of the head of Ariosto, surrounded by four rude block borderings.



There is no imprint, date, or imprimatur. I believe the edition must be early, for the headings of each canto up to the fortieth are in full capitals, and afterwards briefer headings with figures are used (as "CANTO XLI") up to the end. The last pages contain notes by the editor Marco Guazzo. I find by reference that the first Ferrara edition of 1516 had forty cantos, and that of 1522 had the additional six, in all forty-six.

DR. W. FRAZER, M.R.I.A. Dublin.

[Our correspondent's copy appears to be deficient of the last leaf, containing the colophon, "In Vinegia per Nicolo d'Aristotile detto Zoppino. Ne l'anno del nostro Signore M.D.XXXVI. Del mese di Genaio. See Brunet, *Manuel*, i. 429, edit. 1860.]

#### THE PARLIAMENT OAK. —

"Edward I. held a great council under the shade of an immense oak, the well-guarded trunk of which is yet standing, at the corner of Clipston Park, on the side of the road between Mansfield and Edwinstowe, and is famous through all the country-side as 'Parliament Oak.' This event is dated by historians in 1290, as consequent on some information the king received, while hunting in the forest, of a revolt of the newly conquered Welsh, against whom he immediately proceeded."—Spencer T. Hall's *Forester's Offering*, p. 75.

"This aged tree bears the distinguished name of the 'Parliament Oak,' from the well authenticated fact that, beneath its wide-spreading branches, King John and his barons held a brief but earnest consultation, in consequence of intelligence having been brought to the royal party (whilst hunting in Clipstone Park) of a second revolt of the Welsh. This took place in 1212, and the first result was, according to Rapin, the execution of twenty-eight Welsh hostages then confined in Nottingham Castle."—James Carter's *Visit to Sherwood Forest*, p. 79.

Is any reliance whatever to be placed in traditions of particular trees being connected with early historical events? May not the conjecture of some imaginative mind have passed into a belief, been stated to and by another as a fact, and at length have become current in the neighbourhood as a certainty? Can any tree boast an unbroken chain of reliable testimony connecting it with the event from which it derives its celebrity?

FRANCIS J. LEACHMAN, M.A.

#### QUOTATIONS WANTED. —

Τὰ τὰτάλου τέλῃτα τὰτάλλεται.

MAKROCHERIL

"Where'er the mist that stands 'twixt God and thee  
Defecates to a pure transparency,  
That intercepts no light, and adds no stain,  
There Reason is, and there begins her reign."

S. H. A. H.

"Tell me, ye winged winds,  
That round my pathway roar,  
Have ye not seen some sacred spot  
Where mortals weep no more?"

J. Y.

SHEEN PRIORY.—I have in my library a copy of a Livy, printed "Lutetiae Parisorum, etc., 1552,"

in which there is an inscription on the second page behind the title-page, and just above the "Annotationes in Livium," as follows:—

"Liber Cartusianorum de Shene pro Londinii Angliae legatus a D. Rogero Rames Sacerdote Anglo vt orecur pro anima eius. Ann. 1584."

It is stated that the corpse of King James IV. of Scotland was, after the battle of Flodden Field (Sept. 9, 1513), in which he was slain, wrapped in lead, and transmitted as a thanksgiving offering to the monastery of Sheen, in Surrey. It was taken care of as long as the monastery stood. Can any of your readers inform me when Sheen monastery was destroyed, or if any portion of it exists at the present time.

GEORGE BENNETT, M.D., F.L.S., &c.

Sydney, New South Wales.

[The priory of Carthusians at Sheen was founded by Henry V. in 1414. It adjoined the royal palace, was very rich and important, its annual revenue at the dissolution being 777*l*. It had been endowed with the lands and revenues of many alien priories. No trace of it now remains. A representation of it in its ancient state is comprised in one of the Views of Richmond Palace, drawn in the time of King Philip and Queen Mary by Anthony van Wyngaerde. Consult Dugdale's *Monasticon*, ed. 1830, vi. 29; Murray's *Handbook for Surrey*, ed. 1865, p. 152; and "N. & Q.," 2nd S. viii. 331; 3rd S. v. 379, 406.]

"THE TIMES," ITS FIRST LEADING ARTICLE.—I want particularly to know when the first "leader" appeared in *The Times*. That article and eleven more were on the question, whether the Court of Aldermen were justified in electing the late Alderman Harmer, when his turn came to be Lord Mayor, by reason of his "broad" opinions on religious questions? Mr. Grant, in his *Newspaper Press* (i. 447), says the communication was sent to *The Times* in the form of a letter; but Mr. Walter was struck with its merit, and inserted it in the form of a leading article. 200*l*. was the sum paid for these twelve "leaders" on one subject. Mr. Grant omits to give the date of *The Times* containing the first of these.

JOHN PIGGOT, JUN.

[Leading articles appeared in *The Times* long before those on the intended election of Alderman Harmer as Lord Mayor, which commenced on August 19, 1840, and continued until October 9, 1840, in all nineteen articles.]

"TIPPED ME THE WINK" occurs in *Valerius, a Roman Story* (J. G. Lockhart), i. 76, 1821. Where else?

G. K.

TYKE, TYKE.—What is the origin of this name as applied to a dog, and how did it come to denote, as it does among the Scotch, a churlish person as "a surly tyke," "a coarse vulgar tyke," &c.?

H. H.

[*Tyke* or *tike* is a word of Scandinavian origin, signifying a dog. It appears in Icelandic under the form *tígg*, and in Swedish as *tik*, the strict interpretation in both cases being a little dog. See Ihre's *Glossarium Suiogothicum*, and Jamieson's *Scottish Dictionary*. In Dr.

Latham's recent edition of *Johnson's Dictionary*, *tyke* is said to come from the German *dachs*, a badger, under the idea apparently of its being a dog employed in the hunting of badgers. But this etymology seems scarcely warrantable, and the derivation is more correctly stated in the original edition of Johnson, where the "Runick" *tyk* is assigned. In Scotland, and also as we understand in the North of England, the word is in common use to denote a dog, or rather a snarling, ill-tempered dog, and hence by metonymy it is frequently transferred to a surly, ill-tempered person. The fact of its being used in Scotland and the north of England, where the Danish element enters so largely into the population, and also that, so far as we are aware, the term does not appear in Anglo-Saxon or any of the Teutonic tongues, seems strong corroborative proof of its having its origin in the Scandinavian branch of the Gothic family of languages. The word is used both by Shakespeare and Ben Jonson, and occurs in an expression cited by Sir Walter Scott in conjunction with *talbot*, another old name for a hound, "A talbot strong, a sturdy tyke."

### Replied.

"MAN PROPOSETH, GOD DISPOSETH."

(4th S. ix. 423.)

Any notes of HERMENTRUDE are, I am sure, always perused with pleasure by the readers of "N. & Q.," and the tracing of the scintillations of genius is, if we may judge by the numerous papers on proverbs, a work in which many of your correspondents take an interest. The proverb which she has brought before us at this time is of very old date, being found in various forms in the *Iliad* of Homer; among other passages I may quote the following (xvii. 515):—

ἤσω γὰρ καὶ ἐγὼ τὰ δέ κεν Διὶ πάντα μελήσει.

I shall throw the javelin, but its destination is in the hands of the Almighty.

From that early period the thoughtful among mankind have always felt that they were under the control of a higher Power, who ruled the affairs of this life at his will. Pindar (born B.C. 522, died B.C. 442) says (*Olymp.* xiii. 149), very beautifully, and in a submissive tone:—

νῦν δ' ἔλπομαι μὲν ἐν θεῷ γε μὲν  
τέλος.

I now hope, but the event is with God alone.

But it is not only poets who acknowledge such dependence, but prose writers are equally willing to exclaim with St. James (iv. 15)—"For that ye ought to say, If the Lord will, we shall live and do this or that." How powerfully does Demosthenes (b. B.C. 382, d. 322) express the idea in the following passage of his celebrated speech (*De Coronâ*, 209):—

ὁ μὲν γὰρ ἦν ἀνδρῶν ἀγαθῶν ἔργον, ἅπασιν πέπρακται, τῇ τύχῃ δέ, ἣν ὁ δαίμων ἀπένευμεν ἐκάστοις, ταύτῃ κέχρηται.

Whatever was the duty of brave men, they were all ready to perform, but the sovereign Lord of the universe decided the fate of each.

Let us turn to Roman writers, and we find one of their earliest dramatic authors, Plautus (b. about B.C. 254, d. 184), express himself thus, which looks much as if it were a translation of the passage quoted above from Pindar (*Bacchid.* 1, 2, 36):

"Sperat quidem animus; quo eveniat diis in manu est,"

and the last subject of Rome who composed a profane history in the Latin language, Ammianus Marcellinus (*Hist.* xxv. 3), who flourished from about A.D. 350 to A.D. 390, says, though with not much elegance:—

"Tametsi prosperitas simul utilitasque consultorum non ubique concordent, quoniam captorum eventus superæ sibi vindicant potestates."

Yet the success of plans, and the advantage to be derived from them, do not at all times agree, since the Gods claim to themselves the right to decide as to the final result.

The idea is of common occurrence in writers of later times. Fénelon, the preceptor of Louis XV., in his sermon on the Epiphany, preached in 1685, uses what was possibly proverbial in France, when he exclaims:—

"Dieu ne donne aux passions humaines, lors même qu'elles semblent décider de tout, que ce qu'il leur faut pour être les instruments de ses desseins; ainsi l'homme s'agite, mais Dieu le mène: "

and Montaigne (b. A.D. 1533, d. A.D. 1589), in his *Essais* (liv. II. ch. 37) had, long before Fénelon, said:—

"Suyvons de par Dieu! suyvons: Il meine ceulx qui suyvent; ceulx qui ne suyvent pas, il les entraîne."

This is nothing else than a translation of the idea found in Seneca (*Ep.* 107):—

"Ducunt volentem fata, nolentem trahunt."

And this again is but an appropriation of the idea of the Stoic Cleanthes, born about B.C. 300, in the following beautiful fragment:—

ἔγον δὲ μ' ὧς Ζεὺ καὶ σὺ γ' ἡ Περρωμένη,  
ὅποι ποθ' ὁμῶν εἰμι διατεταγμένος,  
ὥς ἔφομαι γ' ὅκνος· ἦν δὲ μὴ θέλω  
κακὸς γενόμενος, οὐδὲν ἥττον ἔφομαι.

Lead me, O Jupiter, both thou and Fate; wheresoever I am directed by you, I shall follow without hesitation. Even if I be unwilling, being recalcitrant, nevertheless I shall be obliged to follow.

I believe that the proverb, such as HERMENTRUDE gives it, is found in all European languages. The Spaniards say, as we see in *Don Quixote* (i. 22):—

"Va el hombre como Dios es servido."

Man goes as God is pleased.

and in Dante (*Parad.* viii. l. 134) the idea appears in this form:—

"Natura generata il suo cammino  
Simil farebbe sempre a' generanti,  
Se non vincesse il provvered divino."

"Were it not  
That Providence celestial overruled,  
Nature, in generation, must the path  
Traced by the generator still pursue  
Unswervingly."—*Cary*.

And Guadagnoli still more closely expresses the proverb:—

"L' uomo in terra a voglia sua propone,  
Mentre diversamente il ciel dispone."

Man here below proposes what he wishes, while  
Heaven above disposes in a far different way.

And to conclude we have it pithily expressed in  
Schiller's *Wallenstein's Death*, (i. 7, 32):—

"Denn aller Ausgang ist ein Gottesurtheil."  
For every event is God's arbitrement.

C. T. RAMAGE.

#### NAPOLEON AT WATERLOO.

(4<sup>th</sup> S. ix. 469.)

I also visited the field of Waterloo, and my visit occurred in the year following the battle. The "movable scaffold" was still standing, and was always called the "Observatory." It had been constructed six weeks previously by engineers from Holland. From the authenticated narrative of J. B. de Coster, the well-known guide of Buonaparte on the day of Waterloo, given in Jones's *Waterloo*, we learn his various positions during the day. De Coster was engaged by the emperor at six in the morning. From eight to one Buonaparte was forming his troops; from one to four he was dismounted, and remained secure from danger in a ravine; from four to seven he was on the roof of De Coster's house; and at seven in the high road, three quarters of a mile distant, between La Belle Alliance and Mont St. Jean, where he remained between two high sand banks till half-past eight. Then finding that the Prussians were advancing upon his flank, and that the English had thrown his troops into utter confusion, he caught hold of the bridle of De Coster's horse, turned the animal's head round, and exclaimed, "A présent c'est tout fini : sauvons-nous !" This De Coster himself told me, standing on the spot itself where it occurred. Napoleon then galloped off after his guide, and never spoke a word for four hours. It will be seen from the above that he could never have stood on that scaffold surveying the battle, and still less viewing the wreck of his fortunes, since the victory was not decided till nightfall; and even so late as seven o'clock he considered victory on his own side as certain. But the truth was, as we learn from De Coster's "Narrative" (p. 119 in Jones's *Waterloo*), that he made no use of the Observatory, except that he mounted it before De Coster came to him at six o'clock in the morning, but never after.

F. C. H.

When I was about five years old, just after the battle of Waterloo, I received a present of a "Waterloo handkerchief," with which I was highly delighted, and which I studied with great earnestness. I have a vivid recollection of it after more than fifty years. I enclose a draft of it. The upper compartment represented the attack on the French Imperial Guard, also the Cuirassiers, with Mont St. Jean in the background; the lower portion gave the church and village of Waterloo, and the taking of Bonaparte's carriage—a postillion (just shot) is falling off his horse. The middle gives a map of the ground, with Mont St. Jean, Hougomont, La Belle Alliance, &c. On the middle right division there was a scaffold: four perpendicular poles roughly held together by horizontal poles, with ladders reaching to two or three stages. On the upper stage was Napoleon with his telescope, and one or two of his staff behind him waiting for orders. On the opposite compartment was the Observatory of the Prince of Orange, higher and more rough. The handkerchief was stamped calico, and I do not think the colours (shades of brown) would bear washing. Some of your correspondents may have a copy, and it certainly asserts the fact that Bonaparte and the Prince of Orange had scaffolds erected on the field in order to take observations. H.

Dublin Library.

In the *Description of the Field of Battle*, published 1817, p. 8, is this note:—

"This scaffold or platform, about sixty feet high, was erected by order of the King of the Netherlands as a signal station to announce the approach of the enemy; but the French arrived before it could be completed. It is not true that Bonaparte ascended the platform, there being no ladders or other means left to get up."

THE KNIGHT OF MORAR.

#### DOGS BURIED AT THE FEET OF BISHOPS.

(4<sup>th</sup> S. viii. *passim*; ix. 18.)

As the elucidation of this subject is of some interest, the following remarks are worthy of preservation in your pages, as they have only appeared in one of our insular papers, and may not have met the eye of many conversant with the custom:—

"There have appeared in England at intervals several papers regarding the burial of dogs with human remains, treating the subject very generally; but with the exception of a very good article in *The Antiquary* for December 30, 1871, and even in this, there is not one word calculated to meet the question of such having been interred in the grave with a *Christian bishop*.

"The writer of the following remarks having felt much interest in those investigations, and, it must be said, proportionable disappointment that nothing approaching a solution of the difficulty had been elicited, ventures to offer the following few notes that have been thrown together, pending any better account by an abler hand than



may hereafter appear. These seem to carry conviction with them, and are therefore offered as an approach to a solution of this, as yet, apparently mysterious subject.

"*Domini Canes*.—The order of Dominicans, or Black Friars, was founded by a Spanish noble, Dominic Guzman, Canon of Osma in A.D. 1205, who being smitten with an anxious desire to convert the Albigenes, organised a crusade against them. Pope Honorius III. accepted his services and confirmed the newly established order in 1216. The almost unheard-of cruelties practised in the quest for and destruction of those most unfortunate people we will not stop to discuss, but pass on to the more immediate subject of our inquiry. The Dominicans became from that period the main pillar of the Popedom, so that this order soon won so much preference from his Holiness that we find so early as 1216 Dominic constituted Master of the Sacred Palace under Honorius himself, who now created the office expressly in reward of his merits, and by virtue of this appointment became 'Interpreter of Scripture and Censor of Books.' It is worthy of remark that this office, with its original duties, is continued to the present time. At first they called themselves 'Brothers of the Virgin Mary,' instituting at the same time 'The Devotion of the Rosary' in her honour. This title, however, was afterwards disallowed by the Pope. Therefore the probabilities are strongly in favour of the belief that his own name as founder of the order was decided on as their final choice, viz. to be '*Domini Canes*,' or dogs devoted to their Lord and Master's service, unquestioning subservience to His will, and, if required, to hunt out of the most hidden corners in every land any heretics they might find, and thus destroy every individual who incurred suspicion of holding any tenet contrary to the ordained belief as expounded by the Pope, aided by his Master of the Palace, at Rome.

"Is it too much to affirm that we may accept as a certainty that what the Pope so highly patronised would be quickly taken up by the secular authorities? And, what chiefly concerns us in these investigations regarding Peel Castle, we find that King Alexander II. of Scotland, 1214-29, made the acquaintance of St. Dominic at Paris, and was so pleased with all he saw and heard, that he begged of him to send some of his new order into Scotland to form similar institutions.

"It is impossible to avoid, and not out of place, to notice here what seems a singular and suggestive coincidence as regards our purpose, that Elizabeth Muir, or Moor, of Rowhallion, was the second wife of this monarch and mother of his son, afterwards Alexander III. So much as to persons; and for place, we find that the steep-sided mountain so near the Peel Island, and within the bounds of the Baal Aspic, is called 'Slieau Whallion' (a slice or sleeve), arguing some common origin for the name, 'Dog, or Whelp, Mountain.' To this day it is remembered as the place where witches—witchcraft being an ecclesiastical offence—with all recusants were enclosed in barrels spiked on all sides within, and then rolled down to the bottom, lacerated and torn, life being itself extinct. Of St. Dominic himself it is related that his mother, before he was born, dreamed that she was delivered of a 'whelp.'

"In the absence of direct testimony, but which the writer hopes may yet be discovered, is it not more than probable that our Bishop Simon, of whose antecedents no record is preserved in our Manx histories, had become a member of this new order, especially as so patronised by a king of Scotland, who made it no secret that he intended at his first leisure to make war against, and of course expected to conquer, the Isle of Man (he was, however, dissuaded from his purpose)? This order, so well calculated to advance the interests of a man so ambitious and clever as Simon undoubtedly was, indeed was

perhaps chosen for the episcopal office in this but infant church of a foreign power. We find him accordingly first admitted into the confidence of the Scottish king, being witness to more than one royal charter. He also, in his own diocese called 'synods,' and published his 'Constitutions,' also making thirteen canons for the guidance of his clergy. We must again repeat the importance of this, as bearing on our question, namely, that this union with the Roman Church was of very recent date, and by no means accepted by the Manx nation generally. Indeed it is at this point of Manx history we should properly introduce the legend of the 'Kiark y Treen e Marrow' &c.—'The Hen of the Treen is dead!' adopted and transformed by the new framers into 'St. Catherine's Hen is dead!' the sound being nearly the same.

"At not any great distance from the 'Slieau Whallion,' though not in the same valley, there rises another and similar eminence called 'Slieau Chairn,' or Mountain of the Lord,' the sides of which are pierced with grave mounds. Thus bringing to bear upon the point in question an accumulation of silent, while irresistible and most impressive testimony to that more ancient British Church, over the expiring remains of which the Requiem was first mournfully chanted.

"What is now called St. Patrick's Chair is also near to this memento—that name being a transfer from 'Caayr Sagarh.' It is believed that in it Bishop Conan (contraction of Constantine, he being of the 'Lynan Wladig') sat, receiving all who came for baptism in the neighbouring brook, regulating the affairs of his diocese, and teaching the pure doctrines of his church.

"This name of dog, therefore, conveyed a living admonition against any opinions whatsoever, however much cherished, that the new and now dominant powers might pronounce to be heresy. Simon, it is said, lived to a great age, and was buried in the Cathedral he had been at so much pain to complete, and a dog—meet emblem of an order that openly professed, indeed boasted of it as an act of faith, that they hunted down heretics from holy church doctrines in this so newly acquired Papal dominion—was, as we have seen, buried with him,—first bishop of that '*Domini Canes*' order, and became the mythical 'Mautha Dhoo' of Peel Island, until the reign of Edward Stanley, third Earl of Derby and fourth king in Man. By his orders the haunted passage of the 'spectre hound' was built up.

"To trace up dog worship to its origin in primeval times, would, in the present instance, be more curious than profitable. The sole digest of this paper being to mark out, if possible, the date and circumstances when this typical animal became associated with Christian custom and doctrine. The writer is quite aware that without question it may be said that all the foregoing argument relates more to the biped than to the real 'beast,' that in all which belongs to him it only follows its own natural and, in a quadrupedal dog, most praiseworthy instincts. This is quite true, and these notes—in which all allusion to the use made of them is strenuously avoided—roughly jotted down, are only intended to mark and account for this peculiarity; and if *Domini Canes* cannot be accepted as good Latin, such epithet is at least suggestive.

"It is remarkable that as this order sprung up at a remarkable crisis in the Church of Rome—so the expansion and more full development of it under the name of Jesuits, also founded by a Spanish nobleman—became also a mighty engine and aid on a later occasion and crisis. The order of St. Dominic followed the rule of St. Augustine.

"After all that has been here written in order to give its due place to the dog in St. Simon's grave—we should

be much wanting if it were not added, that it is necessary to bear in mind the state and views of Christendom at that era. It was at the termination of the first 1000 years A.D. The persuasion had become general through the whole of the Western Church and empire, that the '1260 days' of Daniel's prophecy applied to the corresponding period now so near—therefore that the end of the world was at the door. Thus we find churches and monasteries everywhere multiplied, that is in the Holy Roman Empire of the West—it is noteworthy that the Eastern Church of Constantinople did not partake in this belief—among others, Rushton Abbey and Peel Cathedral in this newly acquired island.

"Crusades to the Holy Land preceded the home institutions of the same character. Dogs were employed in both. At the precise time, therefore, of the events attempted to be described in the foregoing notes, i.e. 1203—1226, how short a time seemed left to work in before the expected day of doom! This belief being, as we have said, generally held, we can easily judge how it would quicken the energies of this misdirected zeal, in the determination to hunt down in the manner chosen by them, the crying evils that pervaded and disgraced, with few exceptions, all society in that lawless era.

"GKYRBAUGH."

WILLIAM HARRISON.

Rock Mount, Isle of Man.

#### "WALLINGERS."

(4th S. ix. 447.)

In reply to MR. SKIPTON'S inquiry respecting the word "Wallerger," Mr. Earle had evidently been led into an error when he wrote—"a term that is or was to be seen on the walls of Chester, in a tablet commemorative of repairs done to the city wall. The wallingers were annual officers charged with the repair of the walls."

I have never heard of or seen the tablet, or indeed of the word itself. As regards the keepers of our walls, they have generally been called "Murengers" or "Muringers," and sometimes "Muragers"; for example, in the charter of Henry VII. granted in the 21st year of his reign—

"And moreover we have given and granted to the aforesaid mayor and citizens, and their successors, that they, every year, elect two of the citizens aforesaid to be overseers of the walls of the aforesaid city, called *Muragers*, as of old they have been accustomed to do, and that they every year oversee and repair the walls of the city aforesaid; and that they, thus chosen, every year collect and receive a certain custom or subsidy, in the aforesaid city, commonly called *murage*, towards the maintenance and building of the aforesaid walls, as of old it hath been levied in the said city."

The term "murager" had, however, but a short reign; for—

"At an assembly houlden in the common hall of pleas before the said Richard Rathbone, Maior, the vijij<sup>th</sup> daie of June, anno R. R<sup>ae</sup> Elizabeth, &c. quadragesimo primo."

"And at the same assembly motion is made for some means to repayre the ruins of the cittle walls in regarde the *murengers* recepte are soe small as not sufficient to amende the breaches, wherevpon it is ordered that John Cronck shalbe sworne to make a true accompt of all toll nowe

wh<sup>ch</sup> he hath or shall gather and receiue in the Cities Right from S<sup>t</sup> Nicholas day last past, vnto S<sup>t</sup> Nicholas day next cominge, and the profits therof shall pay ouer vnto the *murengers* towards the repairing of the said walles."

Referring again to the assembly books—

"An Act of Assembly 12<sup>th</sup> March, 1684. Before Sir Tho. Grosvenor, Bart. Mayor, the Aldermen and the Common Council of the said city.

"It was ordered that Thomas Wilcock, Alderman; Thomas Simpson, Alderman; William Wilme, Alderman; and the treasurer for the time being or any three of them shall audit the accounts of the late *muringers*." [And] "At an assembly, 16 Oct. 1 James II., before Sir Thomas Grosvenor, Bart., the Aldermen, and Common Council.

"Thomas Simpson and W<sup>m</sup> Ince, Aldermen, were elected *murengers*."

On a small stone let into the walls adjoining one of the old sally ports, leading to the Roodee, is the following inscription:—

T. SIMPSON

16 M 74

I. POOLE

R. TAYLOR

MURENGERS;

and on another slab inserted in the north side of the way leading to the New Tower or Water Tower from Bonewaldesthorpe's Tower just above the arch [of the gateway, underneath, which led from the old Haven to the Watergate, we find—

This Arch was Reb<sup>d</sup>

John Pemberton

Esq<sup>r</sup> Mayor

Tho<sup>s</sup> Mather

Esq<sup>r</sup> Recorder

Tho<sup>s</sup> Bolland

Ja<sup>s</sup> Comberbach

Justices of the

Peace Muringers

1730.

On what was formerly called Goblin's or Dill's Tower, and now known by the name of Pemberton's Parlour was formerly the inscription—

".... year of the glorious reign of Queen Anne, divers large breaches in these walls were rebuilt, and other decays therein were repaired, two thousand yards of the pace were new Flagged or Paved, and the whole Improved, Regulated, and Adorned at the expence of One Thousand Pounds and upwards. Thomas Hand, Esq<sup>r</sup> Mayor, 1701. the Right Honble William Earl of Derby, Mayor 1702, who dyed in his Mayoralty.

1702. Michael Johnson

1703. Matthew Anderson

1704. Edw. Partington

1705. Edward Puleston

1706. Puleston Partington

1707. Humphrey Page

1708. James Mainwaring

Roger Comberbach, Esq. Recorder.

William Wilson, Aldn.

Peter Bennett, Aldn.

and upon the death of the said

William Wilson

Edw. Partington, Aldn.

Justice of the Peace.

} Esq<sup>rs</sup>. Mayors.

} 'Murengers.'

This inscription is taken from Hemingway's *History of Chester*, in which he states that it re-

mained entire until 1813, and that when he wrote in 1831 it was almost obliterated. At this present time but a very few letters are visible. It was decided at a meeting of the council last February to have this structure repaired, and the inscription replaced, but as yet nothing has been done.

On the western side of the Watergate—

"In the xxix year of the reign of Geo. III. in the Mayoralty of John Halwood and John Leigh, Esquires, this gate was erected.—Thomas Cotgreave, Edward Burrows, Esquires, Murengers."

And on the Bridgegate—

"This Gate was begun April M.DCC.LXXXII. Pattison Ellames, Mayor, and finished December the same year, Thomas Pattison, Esquire, Mayor.

Thomas Cotgreave, Esq. } Murengers.  
Henry Hesketh, Esq. }

JOSEPH TURNER, Architect."

On the Eastgate and the Northgate the term is not used.

I could give several other examples, but think the above quite ample. The term "Wallinger" is, I believe, used in the salt districts by Northwich.

ROBERT MORRIS.

Richmond House, Chester.

These are said to be "annual officers charged with the care of the wall." But it is worthy of consideration, whether they were other than those during the seventeenth and eighteenth centuries in Scotland, and possibly elsewhere, who, in tradesmen's accmpts, were called *wawers* = wallers, constructors of walls, builders. A messenger is one who carries a message; and *stallinger*, or *stallanger*, one who sets up a stall for the sale of merchandise. So *wallinger* may denote him (of the mason craft) who either erects walls or takes a supervision of them (*vallus*, L.; *gwal*, W.)

ESPEDARE.

"SECRET SOCIETIES OF THE MIDDLE AGES" (4<sup>th</sup> S. ix. 359, 435, 489).—I greatly wish MR. COATES had kept silence, and so allowed me to do the same, for he is like a lawyer speaking from his brief, and apparently knows nothing about the real state of things. I therefore may content myself with giving his assertions a flat denial; but let MR. COATES produce a single page of a proof-sheet with a single correction in my handwriting, and I will acknowledge my memory has deceived me.

I cannot recollect ever having written anything on the subject which could be called an autograph. Perhaps a note on the subject in the octavo edition of my *History of England of the Time of Edward II.* may have been, by mistake, called an autograph. In this latter, which was printed a couple of years after *The Secret Societies*, I noticed how this last had been tampered with

and printed without my knowledge. I simply observed that I thought it an unusual proceeding.

Having thus stated what I know to be the truth, I drop the subject for ever.

THOMAS KRIGHTLEY.

"WHY ARE THEY SHUT?" (4<sup>th</sup> S. ix. 507).—The answer to W. P. is—Horace Smith; see his *Poetical Works*, vol. i. p. 107, ed. 1846; and for further particulars see "N. & Q." 4<sup>th</sup> S. vi. 173.

W. T. M.

Shinfield Grove.

NAPOLÉON ON BOARD THE NORTHUMBERLAND (4<sup>th</sup> S. ix. 50, 123).—P. A. L. expresses astonishment and regret that England should not have followed the example of the Emperor Francis, and have given Napoleon Buonaparte the title of Emperor. Those who thus express themselves forget that Napoleon Buonaparte was never known *officially* in England as the ruler of France except as General Buonaparte, First Consul. The Peace of Amiens was broken before he became emperor, and he had ceased to be emperor of the French before England knew him *officially* in any other capacity. A parallel case is furnished by the Crimean war. This began when the sovereign of Russia was the Emperor Nicholas, and it was not till peace was concluded that the English government was *officially* informed that he was dead, and that the reigning emperor was Alexander. Would there not have been a mockery in giving Napoleon Buonaparte, a prisoner, that title of which the English government had known nothing when he was sovereign in France? So long as he remained in Elba the title of Emperor was his right, but when he abandoned Elba he abandoned the rights he acquired therewith. That Napoleon Buonaparte ignored the customs and rules acknowledged by diplomatists as advantageous in smoothing the difficulties of official intercourse was the fault of his want of education in some respects, but still more the fault of his constitution of mind, which acknowledged no law but his own present convenience; and why was England to follow his example and give a title that had become meaningless?

G. M. E. C.

OAKEN ARCHITECTURE (4<sup>th</sup> S. ix. 424, 477).—If MR. NICHOLS will refer to the *Church Builder* (Rivingtons) for April last he will find an account, with plans and sections, of the wooden towers of Mountnessing and Margaretting churches in Essex. Greensted church, near Ongar, is likewise entirely built of wood, and goes back to the Saxon period.

W. T. T. D.

TOUCHING GLASSES WHEN DRINKING HEALTHS (4<sup>th</sup> S. v. vi. *passim*).—Within the last day or two I have heard another version of the origin of this custom—viz. that it originated with the monks, who used, when three of them were about to drink



together, to touch their glasses: two side by side and the other over, the three together forming a sort of triangle with the base downwards, which custom had some reference to the Holy Trinity.

LAYCAUMA.

THE LETTERS OF ST. IGNATIUS (4<sup>th</sup> S. iii. 527; viii. 536.)—In B.'s communication the following information is sought:—Have these valuable and precious documents ever been published; and if so, by whom and where? Père Bouix in 1871 edited *Les Lettres de Saint Ignace de Loyola*. This work has been published by Burns, Oates, & Co., Lond. 1871. I am not aware whether Bouix's work has yet appeared in English or not.

JOHN BOYD.

Bayswater.

"ENGLAND EXPECTS EVERY MAN," ETC. (4<sup>th</sup> S. ix. 136, 188.)—Waller's *Catalogue of Autographs*, No. 93, just received, contains the following:—

"218. 'Nelsoniana,' A. L. S. 1 p. 8vo, of John Pasco. I had the distinguished honour to make the never-to-be-forgotten signal—'England expects every man will do his duty,' &c., 8vo, engraving of the ship Victory, and the signal flags (drawings) in colour, mounted on a sheet of drawing-paper."

JOSEPH THOMAS.

The Green, Stratford, E.

RED CROSS, HEREFORD, A MISNOMER (4<sup>th</sup> S. ix. 301, 372.)—An old Herefordian writes:—

"I have made inquiries about the Red Cross, and, I think, have solved the mystery. Blackfriars' Cross stands in the garden of Coningsby's, or, as it is usually called, Red Coat Hospital. The inmates wear red coats, and a friend of mine tells me it was often called by ignoramuses formerly, the Red Cross Hospital, the Blackfriars' Cross and the Red Coat being jumbled together. In a collection of prints in possession of the Hereford Antiquarian Society is one of the Red Cross, a copy of that you showed me, and in the index this is referred to as 'Red Cross, intended for Black Cross Yard.' No doubt Black Cross is an error for Black Friars' Cross. This, I think, explains it."

ANON.

AN AUTHENTIC DOCUMENT (4<sup>th</sup> S. ix. 386, 476.) A small chap-book of fifteen pages, containing a letter somewhat similar to the one "found near Hunday Ivie," is usually exposed for sale on the few Greek bookstalls at Constantinople. I have a copy in modern Greek, and another in Albanian. The title of the former is—ΕΠΙΣΤΟΛΗ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ. It is without imprint, but the title-page bears the date 1847. The title of the Albanian copy is PANNIMIZ IHESUS XPISTOS EFENTININ PIZAAESI, and the imprint AΘΗΝΑΤΑ, 1851. The "letter" is said to have been found at the holy city of Jerusalem in the tomb of the Virgin Mary, and there is a narrative of how it fell from heaven, graven on a stone, in the time of the Patriarch 'Iwarvinkios of Jerusalem. I confess that I am altogether ignorant of the period when that worthy patriarch flourished. The

"letter" is exceedingly curious, and may probably have been derived from the same "original" as the "Hunday Ivie" one.

J. A.

Edinburgh.

LADIES ON HORSEBACK (4<sup>th</sup> S. viii. 8, 465.)—I have lately met with an old engraving representing a stag hunt, time of James I. or Elizabeth, where some grand dame follows the hounds in broad and embroidered silk knee-breeches, showing off a well-shaped leg, and evidently riding like a man, à califourchon, as the French term it, or, as I once heard it called, à la fourchette. I beg to enclose a sketch of this plate, which is curious. There is no engraver's name to it.

P. A. L.

OLIPHANT BARONY (3<sup>rd</sup> S. ix. 55: 4<sup>th</sup> S. ix. 322, 393.)—Those who wish to learn anything about the Oliphant title should read the *Jacobite Lairds of Gask*, published by Griffin in 1870. It will there be seen that no family was ever more troubled with a copious brood of impostors, bastards, &c.; and this brood seems not yet to have come to an end. The succession to the title of Oliphant was limited to the male line by Charles I. in 1633.

There was an Oliphant lawsuit, lasting from 1847 to 1867, in which it was proved that all heir males are now extinct.

X.

"GUTTA CAVAT LAPIDEM" (4<sup>th</sup> S. ix. 82, 414, 494.)—Ovid has the very words in his *Epist. X. ex Ponto*, line 5:—

"Gutta cavat lapidem; consumitur annulus usq."

But John Stobæus, the industrious Greek writer, of the end of the fourth century and commencement of the fifth, attributes this proverb to Bion of Smyrna:—

Ἐκ θαμνῶν ραδάμηντος, ὅπως λόγος, αἰὲν ἰοῖσας,  
καὶ λίθος ἐς ἰσχυρὴν κοιλαινεταί.

Thus rendered in Latin—

"Ex numerosa gutta, ut aiant, perpetuo stillante.  
Etiam lapis in scissuram excavatur."

F. C. H.

JOHN WESLEY'S FOOTPRINTS (4<sup>th</sup> S. ix. 190, 494.) The stone slab on which John Wesley stood to preach in Epworth churchyard covers the tomb of his father, Samuel Wesley, who was rector of the parish for thirty-nine years. It lies among many others near the chancel door. The so-called footprints have not the form of a foot. Mr. Walter White, in his *Eastern England*, says concerning them:—

"On the blank portion of the stone, below the inscription, are two groups of small irregular impressions about twenty inches apart, which look scorched and rusty . . . The tradition has not yet died out that John Wesley once stood barefoot to preach on his father's tomb, and grew into such a fervour that his toes burnt hollows in the very substance of the stone."

X. P. D.

"STELL" (4<sup>th</sup> S. ix. 447, 495.)—I transcribe a few lines from my *Cleveland Glossary*, which

may perhaps illustrate the derivation of this word:—

"*Stell*, sb. 1. An open ditch or drain of some depth and width, with or without water constantly in it or running.

"*Stell*, a large open drain in a marsh' (Brockett); 'a large open drain, Cumb.' (Halliwell). There can be no doubt that this is merely the abbreviation of *water-stell*. Compare *water-stead*, the bed of a river, from Halliwell; A.-S. *water-steal*, a water-place, lake, marsh. There are several analogous instances of the use of the word '*stell*': as '*stell*, a fold for cattle, North.' (Halliwell); *stelling*, a place where cattle retire to in hot weather—*stell* being simply place, place set apart, for this or that purpose; A.-S. *steal*, a stall, place, stead; *horsa-steal*, a place for horses, or a stable—*stale* itself being a similar instance of an absolute meaning arbitrarily imposed upon a word which had originally a much wider or more general meaning. Compare also, O. H. G. *stall*, Germ. *stelle*; *kernstal*, the core of an apple or other fruit, literally the kernel-place. Wedgewood quotes also Bav. *herzenstall*, a candlestick, and *burgstall*, a place where a castle stands or has stood."

J. C. ATKINSON.

Danby-in-Cleveland.

TILT FAMILY (3<sup>rd</sup> S. i. 52.)—MR. McLEOD asks for information about a family of this name which came from Worcestershire, and bore (he thinks) for arms a chevron between three roundles, and for crest a dolphin. He adds, that this family represented "a junior branch of the Protector's house." Persons of this name were living about a century ago at Stourbridge, and at Bromsgrove, in Worcestershire; but I am not aware that they bore arms. One of the latter sealed a deed with an eagle, rising from a ducal coronet; but that may have been the crest of the attorney who prepared the document. MR. McLEOD may be able to furnish me with a correct description of the arms and crest used by this family, and also to give a few particulars of their genealogy.

I may mention that there was a family of Cromwell living at Bromsgrove about the same period.

H. SYDNEY GRAZENBROOK.

Stourbridge.

NINON DE L'ENCLOS AND DIANE DE POICTIERS (4<sup>th</sup> S. ix. 427.)—Wherever the authors of books on the preservation of beauty found their statements about the mode of warfare of these ladies with the enemy Time, it is certain they began it with the advantages of the combination of *dark eyes* and *yellow hair*. The texture and colour of skin that accompany these preserve a youthful appearance to comparatively advanced age. The combination is not common in any country, but it is the Venetian type of beauty. G. M. E. C.

STOCKTON (4<sup>th</sup> S. ix. 486.)—This word is no doubt from the place named Stockton, and would originally be "*De Stockton*." The *de* would be discontinued about *temp.* Edw. IV. (see Camden's *Remains*, p. 121). *Stock*, in the place-name Stockton, is synonymous or nearly so with *feld*, so that

*Stockton* would most probably be a tun or homestead upon land nearly cleared of timber; i. e. with the stumps of the trees remaining, except upon the actual site of the residence. C. CHATTOCK.

Castle Bromwich.

This is one of the many surnames taken from the name of the place from which the founder of the family sprang, or in connection with which he was best known. Lower (*Patronymica Britannica*) mentions towns and parishes so called in eight counties, and Stocktons may owe their origin to any point of the compass. "In the West of England"—I am quoting Mr. Lower—"to *stock* means to root up, and a *stocker* is a man employed to fell or grub up trees." Probably all the towns called Stockton were founded on sites cleared for the purpose; one of them is known as Stockton-on-the-Forest to this day. There is mention made of *stock* on the very opposite page to that on which A. CONSTANT READER's query appears—namely, in ESPEDARE's article on "Monastic Inventories." The references there given may be useful to A. C. R.

ST. SWITHIN.

BRONZE HEAD FOUND AT BATH (4<sup>th</sup> S. ix. 484.) There is a bronze head in the Museum at Bath. An engraving of it may be seen in the *Art Journal* for July 1871, p. 182, in one of a series of papers on the "Museums of England." The author says the head has been

"Broken off forcibly from a statue which has never been found, variously conjectured to be that of Apollo and of Minerva. It has been engraved in *Vetusta Monumenta*."

ST. SWITHIN.

PORPOISE AND SALMON (4<sup>th</sup> S. ix. 486.)—In early days the flesh of the porpoise was considered of great value as a regal dish. It occurs in a list of provisions which bears date 1275, under the cognomen of a "sea hog." Its usual price then was the same as the lawyer's fee of the present day (6s. 8d.) Several different sorts of fowl as well as fish occur in the same list, which were then used as eatables, but have long been struck out of the "bill of fare." Even in Henry VIII.'s time the porpoise was esteemed a great luxury as a roast, served up with a sauce made of fine white bread-crumbs mixed with vinegar and sugar. At a later period the porpoise kept its place on the tables of Roman Catholics on fish-days and during Lent. It is now almost, if not quite, grown into disuse. Perhaps this has arisen from the difficulty there is in obtaining it. The Thames in former days was noted for the number of these animals which abounded in its waters. It is, however, a long time since a porpoise made its appearance in the Thames. It was conventionally looked upon as a fish, in common with seal, otter and certain sea-fowl, by the ecclesiastical rulers of the land; its flesh was a great boon to those who cared not for a fish diet on the multiplied meagre

days which studded the Calendar, and at the same time were too reverential towards the ecclesiastical superiors to eat that which was openly considered as butcher's meat. See J. G. Wood's *Nat. Hist.* ("Mammalia"), p. 542. Locke mentions the porpoise as having "the warm blood and entrails of a hog." The fatty substance of the body is used in general for chemical purposes, and when subjected to heat it throws out a very powerful odour. One would imagine Swift to have laboured under a superfluity of the like fatty substance when he penned the following couplet:

"And then I drag a bloated corpus  
Swell'd with a dropsy like a porpoise."

W. WINTERS.

Waltham Abbey.

"TESTAMENTS OF THE XII. PATRIARCHS" (4th S. ix. 486.)—The earliest edition of this remarkable book known to me is preserved in the British Museum, and is considered to have been printed in "1520." This is, however, conjectural, as the book itself is not dated. It consists of about 41 pages (without pagination) beside the title-page, which is ornamented with a variety of grotesque characters, and contains the following inscription:—

"Testamēta duodecim Patriarcharū filiorum Jacob. e greco in latinū versa Roberto Linconiensī Episcopo interprete." 4to.

There is also a later Latin version of this book, folio size, dated 1555. It was Englished in 1660. Grosseteste was informed of the book by John de Basing, upon whose information the bishop sent to Greece for it, and obtained it. Mathew Paris intimates that this work had been suppressed or secreted by the Jews on account of the open and manifest prophecies contained in it relating to our Saviour. Hallam calls the work "an apocryphal legend." (See Hallam's *Lit. Hist. Europe.*) Dr. Samuel Pegge, prebendary of Louth, published in 1793 the *Life of Robert Grosseteste, Bishop of Lincoln*, in which work much is recorded of the said Testament. Transcripts of the Bishop's Latin Testament will, I think, be found in the library of the University of Cambridge, a copy of which work begins, "*Transcriptum Testamentum ruben,*" and ends, "*usque ad diem exitus eorum ex terra egipti.*" The last leaf contains notes on the amount of tithes in England, some medical receipts, and some Latin verses, with the date 1519. This was printed in Paris in 1549. See *Catalogue of Manuscripts in the University Library*, vol. ii. 46, 260; iv. 381.

W. WINTERS.

Waltham Abbey.

"CRY HAVOCK" (4th S. ix. 463.)—Is not the exact technical meaning of the cry *havock*?="slaughter without mercy," "no quarter"? The commentators seem to agree in this conclusion, from the use of the phrase by Shakespeare. The statute quoted by F. J. F. (also quoted more than

once in *Variorum* S. ed. 1821) bears out this meaning. In *Coriolanus*, III. 1, we have—

"Do not cry, *havock*, where you should but hunt  
With modest warrant."

In *K. John*, II. 2—

"Cry, *havock*, kings! back to the stained field."

Shakespeare's use of the term points to a sporting derivation (? *hafoc*). See the *Coriolanus* passage, and again *Hamlet*, V. 2—

"This quarry cries on (=cries against) *havock*."

For common soldiers (not "kings" and commanders) to give the cry, "no quarter!" could not be allowed.

JOHN ADDIS, M.A.

Rustington, Littlehampton, Sussex.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*Memorials of the Reign of King Henry the Sixth. Official Correspondence of Thomas Bekynton, Secretary to King Henry the Sixth, and Bishop of Bath and Wells. Edited from a MS. in the Archbishop's Library at Lambeth. With an Appendix of Illustrative Documents. By George Williams, B.D., Vicar of Ringwood, late Fellow of King's College, Cambridge. In two Volumes. (Longman.)*

The name of Thomas Bekynton, one of the most able and active ecclesiastics of his time, has long been familiar to readers of English History from the Journal of his Embassy to Bourdeaux, edited by the late Sir H. Nicolas, and the Memoir of the prelate prefixed to it by that accomplished antiquary. The volumes before us, taken chiefly from a Lambeth MS., with an appendix of other documents, among which will be found the Journal of which Sir Harris Nicolas published a translation, throw much light on the foreign relations and domestic condition of England during the reign of Henry the Sixth, as well as on the private life and character of Bekynton. The contents of the Lambeth MS. are well described by Wharton as comprising "very many letters of the Bishop himself written in his own or the King's name, and of others sent to him or to the King during the time that he was his Secretary; besides other distinguished monuments of his age which had fallen into his hands, brought together without any order or arrangement." The former part describes accurately enough the work before us: but the Editor has, by a careful arrangement of his materials, removed the objection involved in the latter part of Wharton's note by prefixing a chronological Calendar of the Documents with a summary of their contents, from which it appears that they extend over a period of more than half a century, from the reign of Richard II. to the latter part of that of Henry VI. It is needless to say one word as to the value of the book before us, therefore, to students of that period of our history.

*Traditions, Superstitions, and Folk Lore (chiefly Lancashire and the North of England); their Affinity to others in widely-distributed Localities, their Eastern Origin, and Mythical Significance. By Charles Hardwick, Author of the "History of Preston," &c. (Ireland, Manchester.)*

Living in a neighbourhood where the steam-engine is rapidly stamping out tradition, Mr. Hardwick has done good service by gathering up such fragments as remain of our old Folk Lore. He has done more—he has endeavoured to show the relation which much of what appears



trifling or grotesque bears to graver studies and inquiries. If ever a Jacob Grimm rises up among us to embody in an "English Mythology" the scattered relics of our Popular Superstitions and Beliefs, he will assuredly not cast aside the book before us as one undeserving his attention.

*The Reference Peerage and Baronetage from June, 1872, to July, 1873. One Shilling. (Dean & Son.)*

*The Reference House of Commons. (Ditto.)*

Two useful little books, alike compact and cheap.

We are pleased to inform our readers that the long-expected work by the Rev. H. T. Ellacombe, a detailed account of the Bells in Devon, with a "Supplement about Bells of the Church," is now in the course of delivery to the Subscribers. It is a goodly volume consisting of 550 4to pages, 36 Plates, and about 400 Illustrations. The supplement contains an Account of Bell-founding; a History of various Societies of Ringers from the Guild of Ringers in the time of Edward the Confessor; the Law of Church Bells, and a List of Bell Literature; an Account of Ancient Ecclesiastical Hand-bells found in Ireland, Scotland, and Wales, with many other Miscellaneous Articles connected with the subject, with Illustrations of large Bells; Founders' Stamps and Crosses; the Bell-founder's Window at York, &c., &c. We are sorry to hear that the book is not published, and that the number of copies is very limited. A copy has been sent to the British Museum, and also to the Bodleian Library.

THE ARCHAEOLOGICAL INSTITUTE will pay a visit to Guildford on Tuesday next under the Presidentship of Mr. G. T. Clark, who will describe the Castle, and the guidance of Mr. Parker over the Churches and Hospital pledges for an instructive and agreeable excursion.

ST. PAUL'S CATHEDRAL.—The following is the text of a resolution adopted at a recent meeting of the London and Middlesex Archaeological Society, and forwarded to the Dean and Chapter of St. Paul's:—

"The London and Middlesex Archaeological Society, feeling concerned that the interior of St. Paul's Cathedral should be completed in the manner in which its architect Sir Christopher Wren would have completed it, calls upon the Executive Committee to use every endeavour to ascertain his intentions with respect thereto; and, so far as they can, to give effect to them."

#### BOOKS WANTED.

Circumstances have led us, after some consideration, to adopt in this department of "N. & Q." similar regulations to those in force with our cotemporaries, from one of whom we borrow, with a few alterations, the following memorandum:—

"Subscribers are requested to observe the following rules, any infraction of which will cause the rejection of their list—1. No list should include more than three books. 2. The list should be written plainly, in the same manner as the 'Wants' are printed, each book occupying but one line. 3. No books which have been advertised for in any other publication, or recently in this, are admissible. 4. Catalogues wanted or books bearing upon specific subjects, mentioned generally, and not by name, or more books than three, or books advertised for elsewhere, or recently in "N. & Q.," must be paid for at the rate of sixpence each article, and stamps sent to the publisher with the list.

"The Editor holds himself at liberty to reject or leave out any book or list he may think proper. No correspondence will be entered into with any person whose wants may have been omitted."

#### BOOKS AND ODD VOLUMES

##### WANTED TO PURCHASE.

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J. R. PURCELL (Harlow).—*The prophecy respecting the Crescent, Cross, and Bear, appeared in the Bristol Mirror in 1854. It has evident marks of modern fabrication. "N. & Q." 1<sup>st</sup> S. x. 104.*

F. T. B. (Brookthorpe).—*The song "Nottingham Ale" is printed with the music in Chappell's Popular Music of the Olden Time, ii. 573. Consult also "N. & Q." 3<sup>rd</sup> S. ix. 512; x. 16.*

H. J. (Aldershot).—*The lines on "Woman's Will" have been discussed in "N. & Q." 1<sup>st</sup> S. i. 247; iii. 285; more especially in 3<sup>rd</sup> S. v. 300. The Mount in the Dane-John Field, was formerly called the Dungeon Field, Canterbury.*

J. REYNOLDS (Bristol).—*Lord Coke was suspended from the office of chief justice in 1616. The common speech at the time was that four Ps had occasioned his fall—namely, Pride, Prohibitions, Præmunire, and Prerogative.*

F. M. S.—*Turner's Annual Tour made three volumes. 1. Wanderings by the Loire, 1833. 2, 3. Wanderings by the Seine, 1834, 1835. Edited by Leitch Ritchie.*

J. W. H. (Beckenham).—*The word cursulé in Dugdale's Warwickshire is a misprint for crusilly (Fr. semées de croix), that is, strewed or powdered over with cross crosslets.*

A. S.—*The term linhay in Devonshire is applied to an open shed attached to a farmyard. When attached to a barn or house, it is called a hanging-linhay.—Findy means solid, full, substantial; in the old proverb, "A wet May and a windy, makes a full barn and a findy." Perhaps (says Jamieson) from v. find, as signifying to support.*

N.—*A skit, meaning a lampoon, according to Tooke (Diversions of Purley, ii. 144), "is the past participle of scit-an, and means (subaud. something) cast or thrown. The word is now used for jeer or jibe, or covered imputation thrown or cast upon any one.*

J. T. PRESLEY (Cheltenham).—*The articles in Rejected Addresses, signed S. T. P. and T. H., are by Horace Smith; that by M. M. (Momus Medlar) is by James Smith.*

CCCXI.—*No! identity quite established.*

ERRATUM.—4<sup>th</sup> S. ix. p. 521, col. i. line 25 from bottom. The selection from the letters of the late Miss Cornwallis was edited by a lady, M. C. P., not by Rev. C. P.

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